

Original Article

Comparative Study Between Madrasah and Non-Madrasah Institutions at the Upper Secondary Level

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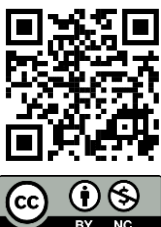
Abstract

This writing presents a comparison between the institutions a madrasah with non-madrasah agencies available in the area. Neither the madrasah nor non-madrasah institutions are actually as good. But it has its distinct preeminence between such agencies that makes its own appeal. The purpose of this writing was to find out why the madrasah educational institutions were more of a society than non-madrasah educational societies besides, becoming the favorite and whether the curriculum in madrasah educational institutions and non-madrasah education are the same or different. So we as writers are particularly interested in examining the comparative study between the madrasah and non-madrasah educational society. In this study the writers have used field research because the main data source used by the writers to take down the problem has to be collected in data fields, and to support it. In this article, the writer also uses other sources of literature, where the writers use various books, journals and research associated with this study.

Keywords: Madrasah, Curriculum, Society.

Introduction

Education is indeed crucial to human life. There are numerous educational institutions in Indonesia, both madrasah and non - madrasah institutions. Both institutions share the goal of improving the nation's intellectual life through education. Madrasahs have now been standardized, so there is no difference between the two. If there is, it is likely only in the curriculum or the teaching



and learning process. Madrasahs certainly offer a wider range of subjects, as they cover not only general subjects but also Islamic religious studies.

Every educational institution certainly has its own unique strengths that attract people to attend. Madrasahs and non-madrasah institutions are currently competing to attract students. In fact, it could be said that madrasahs currently have a slight advantage over non-madrasahs. Many non-madrasah institutions adopt the learning methods found in madrasahs. However, some madrasahs observe the practices of non-madrasah institutions and then apply them to their own institutions.

In the Kudus area, many people, especially parents, prefer to send their children to madrasah educational institutions rather than non-madrasah educational institutions. This is done because parents really want their children to be not only smart in general but also smart in religious matters. In the research of a student of STAIN SALATIGA named Siti Na'imah with the title of the thesis "Motivation of Parents to Send Their Children to Madrasah (Case Study in Klego Village, Klego District, Boyolali Regency)" (Siti, 2007). In the thesis it is explained that the motivation of parents to send their children to madrasah is that parents want their children to have a quality education in religious matters. This research is almost the same as the research that will be studied by the author, the difference is that in Siti Na'imah's thesis does not compare madrasah educational institutions with non-madrasah educational institutions. While the research studied by the author compares madrasah educational institutions with non-Madrasah.

Meanwhile, in the thesis of a student of IAIN Palangkaraya named Ana Salamah with the title of the thesis "Community Interest in Schooling Children (Case Study at Mts An-Nur SP3 Bangun Jaya, Balai Riam District, Sukamara Regency)" (Ana, 2018). In the thesis, it explains that the community prefers to send their children to Mts An-Nur because they want to deepen their children's religious knowledge, but the parents there do not see other educational institutions and only choose to send their children to Mts An-Nur because the institution is close to their homes so that parents can still control their children's activities. The research written by Ana Salamah is almost the same as the research that will be studied by the author, namely both presenting about parents who prefer to send their children to madrasah educational institutions. The difference is that in the research written by Ana Salamah, it only focuses on 1 educational institution, while the research that the author will study will not only focus on 1 institution and will also compare the curriculum in madrasah educational institutions with non-Madrasah.

With the existence of research explaining that madrasahs are more popular among the public, we, the authors, will discuss "A Comparative Study Between Madrasah and Non-Madrasah Institutions at the Senior High School Level." The discussion begins with what an educational institution is, what are the various types of educational institutions, continues with how many educational institutions exist in the Kudus area, then how the curriculum in madrasah and non-madrasah institutions compares and ends with the reasons why madrasahs are more popular among the public.

Literature Review

Senior high school education in Indonesia consists of various types of institutions, including madrasahs and public schools (non-madrasahs). Madrasahs, which are based on Islamic religious education, integrate general and religious curricula so that students master not only academic competencies but also religious values. In contrast, public schools emphasize the mastery of academic knowledge and skills without a specific focus on in-depth religious education. Several previous studies have examined the quality of education in each type of institution separately. For example, a study by Fitriani (2017) highlighted the effectiveness of the madrasah curriculum in shaping students' religious character, while research by Hidayat (2018) emphasized academic achievement in public schools. These studies tend to focus on only one aspect, either academic or religious, and direct comparative analysis between the two types of institutions is rare.

Unlike previous research, this comparative study aims to explore the differences and similarities between madrasahs and non-madrasahs in several aspects, including learning quality, school management, academic achievement, character building, and teaching effectiveness. This approach provides a more comprehensive picture of the strengths and weaknesses of each institution and their implications for the development of senior secondary education as a whole. Thus, this study presents a new perspective that has not been widely researched before: directly comparing the two types of institutions in terms of educational quality and student character building.

The results of this study can provide important contributions to policymakers, teachers, and parents in selecting educational models that align with the academic needs and character development of students. Furthermore, this research demonstrates that the integration of religious values in madrasahs and the academic focus in public schools can complement each other, allowing adaptive learning strategies to be developed to improve the quality of education at the senior secondary level in a more equitable and sustainable manner.

Method

The author used qualitative methods and literature studies in this research. Data collection was conducted through interviews and library research. This method was used to compare the curriculum at SMK NU Miftahul Falah with MA NU Miftahul Fahlah.

Results and Discussion

1. Educational Institutions in Indonesia

a. Definition

Linguistically, an institution is a body or organization. The Big Indonesian Dictionary (KBBI) defines an institution as a body or organization whose purpose is to conduct scientific research or undertake a business. An educational body or institution is an organization or group of people that, for one reason or another, has educational responsibility for students in accordance with their mission (Ibrahim, 2017).

Definition of educational institutions according to experts, as follows;

- 1) According to Prof. Dr. Umar Tjahardja and Drs. La Sula, an educational institution is a place where the educational process is held which is centralized or specifically focused on the main environment such as school, family, and also society.
- 2) According to Drs. H. Abu Ahmadi and Dra. Nur Uhbiyati, an educational institution is a business entity that is responsible for and operates in the field of education.
- 3) According to Hasbullah, educational institutions are a place where an educational process takes place, covering all aspects such as school, family and community education.
- 4) According to Enung K. Rukiyati et al., educational institutions are places where the educational process intertwines with cultural processes. This view suggests that educational institutions not only provide formal education but also instill the moral and cultural values inherent in the area where they are located.

Meanwhile, an Islamic educational institution itself is a place that aims to achieve better outcomes, fostering morals in accordance with Islamic teachings. From the definition above, it can be understood that an educational institution is a place or organization with a clear structure, a sense of responsibility, and a goal to achieve even better educational outcomes.

b. Various Educational Institutions

1) Madrasah school education

Madrasas began to be established and developed in the 5th century AH or the 10th or 11th century AD. At that time, Islamic religious teachings had developed widely in various fields of knowledge, with various schools of thought or schools of thought, various sciences.

In the early 20th century, the madrasah-style education system emerged, much like the Islamic boarding school (*pesantren*). The emergence of madrasahs can be viewed from at least two perspectives. First, they were a form of development originating from the *pesantren*. Second, madrasahs emerged from outside the *pesantren*, such as socio-religious or socio-political organizations. In this context, the emergence of madrasahs was not a continuation of the *pesantren* system, but rather a stand-alone educational system. Madrasahs that emerged from outside the *pesantren*, and socio-religious organizations, were more likely to emerge outside the *pesantren*.

Among the madrasas that emerged at that time, the Adabiyah madrasa was the first to be established in Indonesia (1909). In 1910, the Muhammadiyah madrasa was established, which later became the Mu'allimim Muhammadiyah madrasa, founded in Yogyakarta in 1911, pioneered by KH. Ahmad Dahlan. From the Tebu Ireng Islamic boarding school, the Salafiyah madrasa was established in 1916.

Madrasah comes from the word *darasa*, meaning a place to sit for studying, and can be changed to *mudarrisun isim fail* from the word *darrasa* (*mazid tasdid*), meaning teacher. Madrasah is a development of Islamic boarding school education. Seen from a historical perspective, before the Dutch colonized Indonesia, Islamic boarding school educational institutions were institutions that focused on educating students to deepen their religious knowledge (Hasri 2014).

While both Islamic boarding school-based and non-Islamic boarding school-based madrasahs share some similarities, they both share the same mission (Agus, 2017), which is to produce students who are deeply immersed in Islamic religious education. One of the most important characteristics of madrasahs in Indonesia during their early development was that they did not exhibit any conflict or attempts to contrast religious knowledge with general knowledge. This conflict (more accurately called disagreement) usually occurs between religious organizations with other religious organizations that have different religious beliefs, and they all establish madrasahs. For example, NU, Muhammadiyah, Persis, Al- Irsyad, Tarbiyah Islamiyah, and others have their own madrasahs to promote and develop their respective religious beliefs.

Today, madrasahs are understood as Islamic educational institutions under the National Education System and under the supervision of the Ministry of Religious Affairs. These madrasahs have grown and developed, becoming an integral part of Indonesian culture, evolving alongside all the changes and developments occurring within society.

2) Public School Education

Public school education is considered a type of formal education institution because it has systematic rules and has levels of education ranging from elementary school, junior high school, vocational school, to university. This education also has age limits at each level. Public education is very significant for society. The purpose of this institution is to shape the character of students in interacting with the community and can broaden their horizons. This education can also train students' skills, so they can get jobs that are in line with their profession, for example, education in vocational schools.

The following are several examples cited by the author as examples of public school institutions in Indonesia:

a) Vocational School

Vocational high schools (VHSs) play a crucial role in developing high-quality and competent human resources in their respective fields. Therefore, many graduates will likely be able to enter the workforce immediately. However, if the quality of graduates is high, possessing high skills, coupled with strong morals, ethics, and character, Indonesia will certainly not lack a qualified and promising generation.

b) SENIOR HIGH SCHOOL

High school (SMA) prioritizes students' theoretical abilities by providing in-depth general education. Therefore, high school graduates are required to continue on to higher education. This increases the opportunity for higher education due to their academic abilities.

We can see from these two institutions that each have their own characteristics, just as education in madrasas and public schools does. Essentially, each characteristic of education in Indonesia shares a unified whole. For example, public educational institutions still offer Islamic religious studies, although generally only one subject per week.

c. Types and Levels of Education in Indonesia

1) Type of Education

a) General Education

General education serves as a general reference for other types of education. It focuses on general life skills, self-existence, self-potential, critical thinking, creativity, and academic skills. General education encompasses elementary, middle, high school, and university levels.

b) Vocational education

Vocational education prepares students for employment in specific fields, such as engineering, culinary arts and fashion, hospitality, crafts, office administration, and more. Vocational education focuses on vocational skills. Institutions include STM/SMK, SMTK, SMIP, and SMIK.

c) Special education

This is special education provided for students with physical and/or mental disabilities. The educational institution takes the form of a Special Elementary School (SDLB). Teachers are provided through a Special Education Teacher School (SGPLB), equivalent to a Diploma III.

d) Civil Service Education

This is specialized education provided to improve the skills of employees or prospective employees of a government department or non-departmental educational institution in carrying out official duties. Civil service education can consist of secondary-level education such as SPK and higher-level education such as IPDN (Institute of Domestic Government).

e) Religious Education

Based on UUSPN No. 20 of 2003 Article 30, religious education is a special education that prepares students to be able to carry out roles according to the mastery of special knowledge about religious teachings. Religious education can consist of elementary education

level (MI), secondary education level (Tsanawiyah, Aliyah), and higher education level (such as IAIN now UIN, Hindu Dharma Institute, etc.). Based on this, it means that religious education is there that fully provides religious education and general education that is equivalent to general education of the same level (UURI Number 20 of 2003 Concerning the National Education System)

2) Level

According to Law No. 20 of 2003 on National Education, education levels are stages of education determined based on the level of student development, the goals to be achieved, and the abilities being developed. The National Education System (Sisdiknas) has three levels of education:

a) Elementary Education Level

Basic education is provided to provide the basic skills needed for living in society. This knowledge includes the development of basic attitudes, knowledge, and skills. According to Article 17 of Law No. 20 of 2003 on National Education, basic education is the level of education that underpins secondary education. Basic education takes the form of elementary schools (SD) and Islamic elementary schools (MI) or other equivalent forms, as well as junior high schools (SMP) and Islamic junior high schools (MTs), or other equivalent forms.

b) Secondary Education Level

Based on Article 18 of Law No. 20 of 2003 on National Education, secondary education is a continuation of basic education. Secondary education consists of general secondary education and vocational secondary education. Secondary education takes the form of Senior High School (SMA), Madrasah Aliyah (MA), Vocational High School (SMK), and Madrasah Aliyah Vocational (MAK), or other equivalent forms.

c) Higher Education Level

Based on UUSPN No. 20 of 2003 Article 19, higher education is the level of education after secondary education which includes diploma, bachelor's, master's, specialist and doctoral education programs organized by universities.

2. Senior High School Education Institution

There are approximately 69 senior secondary education institutions in Indonesia. These 69 institutions are divided into 29 Madrasah Aliyah (MA), 18 Senior High Schools (SMA), and 22 Vocational High Schools (SMK).

Table 1. List of MA/MAN

No	MA Name	No	MA Name
1	MA Assalam	16	Ma NU Maarif
2	MA Banat Nu MA	17	MA NU Matholiul Huda
3	Darul Hikam MA	18	MA NU Mawqi'ul Ulum
	Darul Ulum	19	MA NU Miftahul Ulum
4	MA Hasyim Asyari 1 MA	20	MA Nurul Ulum
5	Hasyim Asyari 2 MA	21	MA Nurus Salam
6	Ibtidaul Falah	22	MA Qudsiyyah
7	MA Ma'hid	23	MA Raden Umar Said
8	MA NU Miftahul Falah	24	MA Raudlatut Tholibin
9	MA Miftahul Tholibin	25	MA Tbs Kudus
10	MA Muallimat Nu Kudus	26	MA Wahid Hasyim Salafiyah
11	MA Muhammadiyah MA	27	MA Entrepreneur
12	Nahdlatul Muslimin MA NU	28	MAN 1 Kudus
13	Al Hidayah	29	MAN 2 Kudus
14	MA NU Hasyim Asy'ari 03		
15			

The following are the Senior High School (SMA) institutions that exist

Table 2. List of SMA / SMALB

No	MA Name	No	MA Name
1	SMA 1 Bae SMA 1	10	Family High
2	Gebog	11	School
3	Jekulo 1 High School	12	Sacred High
4	Kudus 1 High School	13	School
5	Mejobo 1 High School	14	Christian
6	Bae 2 High School	15	High School
7	Kudus 2 High School	16	Muhammadiyah High
			School NU Al Ma'ruf
			High School NU Hasyim
			Asy'ari High School
			PGRI 1 Kudus High School
8	Hidayatul Mustafidin High	17	PGRI Kaliwungu Kudus High
9	School	19	School
			Kudus Special High School

	Sudriman Islamic High School		
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The following are the vocational school institutions available

Table 3. List of Vocational Schools

No	MA Name	No	MA Name
1	Bahkti Vocational School	12	SMK N 3 SMK NU
2	Tamansiswa Vocational School	13	Al Hidayah SMK NU Banat
3	Al-Islam Vocational School	14	NU Hasyim Asyari Vocational School NU
4	Assaidiyah Vocational School	15	Ma'arif 2 Vocational School NU
5	Duta Karya Vocational School	16	NU Ma'arif Vocational School PGRI 1 Mejobo
6	Hasyim Asy'ari 1 Vocational School, Nusantara Christian Vocational School	17	Vocational School
7	NU Miftahul Falah Vocational School Muhammadiyah State Vocational School 1 Kudus	18	SMK PGRI 2 SMK Raden Umar Said
8	State Vocational School 2 Kudus	19	Rohmatul Ummah Vocational School
9		20	Wisudha Karya Vocational School
10		21	
11		22	

3. Comparison Between Madrasah and Non-Madrasah Curriculum

a. Definition of Curriculum

The term curriculum originally comes from a term used in the world of sports in Ancient Greece. Etymologically, curriculum comes from the Greek words *curir*, meaning runner, and *curere*, meaning racetrack or racecourse. These two words refer to the distance a runner must cover in a racecourse (Fitri, 2015).

Meanwhile, in terms of terminology, the definition of curriculum is a set of plans and arrangements regarding the objectives, content and learning materials as well as the methods used as guidelines for organizing learning activities to achieve certain educational goals (Putri, 2020).

In the Republic of Indonesia Law No. 30 of 2003 concerning the National Education System, Article 1, paragraph 19 (the Republic of Indonesia Law No. 2 of 1989 concerning the National Education System, Article 1, paragraph 9) it is stated that the curriculum is a set of plans and lessons and methods used as guidelines for organizing learning activities to achieve certain educational goals.

Oemar Hamalik states that the word "curriculum" is a term used to describe a set of subjects that must be taken to earn a degree or diploma. This aligns with Crow and Crow's opinion, which states that a curriculum is a systematically designed teaching plan required to complete a specific educational program.

In the world of education, curriculum can be interpreted narrowly or broadly. Narrowly, curriculum is interpreted only as a number of subjects that must be taken or completed by students at school or at college. Broadly, curriculum is interpreted not only limited to subjects, but broader than that, curriculum is interpreted as any activity carried out in schools in order to influence children in learning to achieve a goal, including teaching and learning activities, arranging strategies in the learning process, how to evaluate lesson development programs.

Oemar Hamalik views the curriculum from several interpretations as follows: 1) the curriculum contains content and subject matter, 2) the curriculum as a learning plan, and 3) the curriculum as a learning experience. The curriculum contains content and subject matter, meaning that the curriculum contains a number of subjects that must be taken and studied by students during educational activities or learning activities at a certain level of education.

From these opinions, it is known that the curriculum is essentially a design of subjects for a certain level of educational activity and by mastering it a person can be declared to have passed and is entitled to receive a diploma.

b. Differences in Curriculum Between Madrasah and Non- Madrasah

One of the differences between the Madrasah curriculum and the non-Madrasah curriculum lies in the core competencies:

1) Non- Madrasah Core Competencies

Core competencies are designed based on the stages of student personality competencies. Through core competencies, it is hoped that vertical integration of various competencies in students can be implemented in everyday life.

The formulation of core competencies uses the following notation : core competency 1 (KI-1) for core spiritual attitude blood pressure medication, core competency 2 (KI-2) for social attitude competency, core competency 3 (KI-3) for core knowledge competency and core competency 4 (KI- 4) for core skills competency (Khoirul, et al., 2016).

2) Madrasah core competencies

Core competencies are designed into four interrelated groups, namely those related to religious attitudes (core competency 1), social attitudes (core competency 2), knowledge (core competency 3), and application of knowledge (core competency 4). These four groups

serve as a reference for basic competencies and must be developed in every learning event in an integrative manner.

From the explanation above, what is different is the fourth core competency, where core competency 4 in vocational schools emphasizes the potential skills according to the major taken, and core competency 4 in madrasas emphasizes religiousness.

Not only are there differences in competencies, but the subjects at MA and SMK are also quite different. MA has more subjects than at SMK, as MA has a more diverse curriculum.

c. Curriculum Comparison Between Madrasahs and Non-Madrasahs

A comparison between existing madrasah and non- madrasah curricula. For example, at MA Miffa and SMK Miffa, although both schools are part of the same foundation, their curricula are clearly different, as one is a gifted school. A very clear comparison is found in the subjects: in madrasah, subjects typically focus heavily on religion, while in vocational high schools, subjects typically focus on specific majors. As a comparison, the following is a description of the subjects for gifted schools and madrasahs, as seen in the table.

1) Curriculum at MA NU Miftahul Falah (Salsabila Najwa Ulya 2020, Interview)

Table 4. MA NU Miftahul Falah Curriculum

MA NU Miftahul Falah Curriculum	
Salafist Fiqh	SKI
Sufism	Arabic
Monotheism	Arabic LM
Qowaid	Indonesian
Hadith	English
Science of Interpretation	English LM
Interpretation	Mathematics
Nahwu	Mathematics Specialization
Balaghoh	PPKn
Logic	History
Aswaja	History of the Election
Mutholaah	NU- An
Hadith Repository	Physical Education
Al-Quran Hadith	Crafts
Belief and Morals	Principles of Fiqh

Table 5. Additional Subjects

Science major	Social Sciences Department
Physics	Economy
Chemistry	Sociology
Biology	Geography
Biology LM	Geography LM

NU Miftahul Falah Vocational School Curriculum

a) MM (Multimedia) Department: (Melis Yulianis Ilmi 2020, Interview)

Table 6. Curriculum of SMK NU Miftahul Falah Multimedia Department

Multimedia Department Curriculum	
Hadith	Basic Programming
Morals	2D Animation
Interpretation	3D Animation
Monotheism	KWU (Entrepreneurship)
Salaf fiqh	Creative Entrepreneurship Products
PABP	Interactive Multimedia Design
Indonesian	DMI (Web)
English	Video Techniques
Javanese language	Audio Engineering
Mathematics	Graphic Design (Printing)
PPKn	Nuance
Digital Computer System	Physical Education

b) TB (Fashion Design) Department: (Putri Anisa 2020, Interview)

Table 7. Fashion Design Curriculum

Fashion Design Curriculum	
Hadith	Physical Education
Morals	KWU
Interpretation	PKK
Monotheism	Creative Products
Salaf fiqh	Costume made creation

PABP	Textile Knowledge
Indonesian	Fashion Design
English	Sewing Techniques
Javanese language	Making Fashion Decorations
Mathematics	Industrial Clothing Manufacturing
PPKn	Pattern Making
Nuance	

4. Reasons Why Madarsa is More Popular with the Public

In everyday life, the term "interest" is defined as a crucial resource for someone to engage in activities. Interest is a persistent tendency to pay attention to and remember certain activities. Someone interested in an activity will consistently pay attention to it with pleasure.

Thus, the above interest can be concluded when the community is interested in the Madrasah institution, it means that the community has a feeling of happiness, and pays attention and has a feeling of interest which is then manifested in choosing the Madrasah as a place to continue their studies.

Based on interviews conducted by the author, it can be concluded that the factors behind why people prefer madrasahs to public schools are as follows:

1. Parent

These include the way parents educate their children, the relationships between family members, and the understanding they have for their children. Among these factors is the hope held by parents that by attending a Madrasah, their children will acquire religious knowledge and deepen that knowledge within the school environment. Furthermore, parents aim for their children to be able to read the Quran correctly. This was understood from interviews with parents. To quote one interview with Mrs. Mugi Astuti, the following:

"Because I want my child to go to school in a religious environment, not just about general knowledge, and because I think he already understands the environment there and how to socialize." (Interview with one of the parents of a student named Mrs. Mugi Astuti: April 26, 2020).

He then explained his goal in choosing a madrasah as a place of learning for his child: "So that he will have a foundation in his future life, by learning about science and religion. He will still be able to stabilize where his life will go." In addition, the author also quotes from an interview with an alumna of MA NU Miftahul Falah named Lia Permata Sari:

"My motivation to enter MIFFA school came from my parents. My parents had a mindset like, ' Before I enter higher education, where my desired university does n't offer religious studies, I need to have a strong religious foundation before entering that world.' My parents ultimately chose to enroll me in a madrasah, which is NU (Nahdlatul Ulama) and prioritizes religious studies. This meant that before I entered higher education, I would already have a strong religious foundation and would not be easily influenced by bad things. It was my parents who suggested I enroll in MIFFA madrasah."

2. Public

The existence of students in society, student activities in society, friends, and forms of community life. There are a large number of students who attend MA NU Miftahul Falah who have an environment where most of their peers or relatives also attend MA NU Miftahul Falah. This also influences the community to prefer madrasah institutions over non-madrasah. This is understood from interviews conducted with female students at the madrasah. Quoting one of the interviews with one of the MA NU Miftahul Falah Grade XII students named Immamatul Ummah Alfadila as follows: "Actually, wherever you want to go to school is the same, but it depends on your intention. Personally, I want to go there because my MTs is also at that foundation, and I already understand the environment there and how the social life is there. And most of my friends also continue at MA NU Miffa." (Interview with Mrs. Alfadila: April 26, 2020). In addition, the author also quotes an interview with a 2019 MA NU Miftahul Falah Alumni, Ms. Lia Permata Sari as follows:

"As far as I've observed, many people in my neighborhood attend madrasahs, primarily for religious education for their future. Furthermore, MIFFA Madrasah is strategically located near my neighborhood, so parents prefer a madrasah that's close to home." (Interview with Lia Permata's siblings: April 26, 2020).

Conclusion

From the explanation above, it can be concluded that an educational institution is a place or organization that has a clear structure, a sense of responsibility, and goals to achieve the possibility of better things in education. There are two types of educational institutions: madrasah and public schools. Public schools consist of elementary, middle, high, and vocational schools. In the region, there are approximately 69 upper secondary education institutions. These 69 educational institutions are divided into 29 Madrasah Aliyah (MA), 18 Senior High Schools (SMA), and 22 Vocational High Schools (SMK). Every educational institution, both madrasah and non-madrasah, is equally good. Madrasah and non-madrasah institutions have their own advantages that attract people to attend their institutions. There are differences in curriculum between madrasah and non-madrasah institutions. Madrasah institutions add more

Islamic religious teachings that are not found in non-madrasah institutions. Many people or parents prefer madrasah institutions to send their children to school because their children are not only skilled in general knowledge but also skilled in religious knowledge.

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