

Research Article

Husnul Yaqin^{1*}, Norlaila²

Description and Analysis of Madrasah Diniyah in Southern Kalimantan

*Corresponding Author: **Husnul Yaqin**: Universitas Islam Negeri Antasari Banjarmasin; husnulyaqin@uin-antasari.ac.id

Norlaila: Universitas Islam Negeri Antasari Banjarmasin; norlailasmart@gmail.com

DOI: <https://doi.org/10.47353/ijedl.v2i3.105>

Abstract: One of Islamic educational institutions that still exists and is acknowledged by the community and the government is Madrasah Diniyah (Islamic School) which, in the past period, was recognized as Arabic School. This institution has been strengthened by the government regulation of the Republic of Indonesia, Number 55/2007 about Religion Education and Religious Education. In line with the rapid growth of educational institutions in Indonesia in the last decade, it is important to look at the existence and the role of Madrasah Diniyah as well as its contributions in developing Indonesian Human Resource. In particular, this article is intended to have a look at its existence in the area of curriculum, teaching-learning process, and management. By using qualitative approach, 20 Madrasah Diniyahs were researched spreading in 4 regions in South Kalimantan, namely Barito Kuala, Banjar, Tanah Laut, and Hulu Sungai Tengah. The research findings indicate that the curriculum of Madrasah Diniyah in South Kalimantan varies, consisting of 1) The curriculum is in accordance with the curriculum policy of Department of Religious Affairs; 2) Adopting the curriculum of Religious Affairs Department and, at the same time, adopting essential Islamic knowledge written in Islamic-Arabic books (Malay Arab); 3) The curriculum developed by Madrasah Diniyah itself. In the context of teaching and learning process, it is conducted classically with simple media and various methods, using standard books used at Pondok Pesantren. In the context of management, Madrasah Diniyah is simply managed and still needs good administration.

Keywords: Madrasah Diniyah, Curriculum, Teaching and Learning Process, Management.

Introduction

The new paradigm of national education¹ as emphasized that Islamic educational institutions are community-based education.² Likewise, Madrasah Diniyah, as one of the Islamic educational institutions in Indonesia for centuries, has grown and developed by showing its existence. Madrasah Diniyah consistently strives to provide specialized lessons on Islamic teachings and sciences. Madrasah Diniyah is a

non-formal educational institution that has grown and developed along with the spread of Islam in Indonesia.³ Madrasah Diniyah is a form of religious education in out-of-school channels that organizes basic Islamic religious education and its lessons in a classical and non-classical manner.⁴

The term Madrasah Diniyah is also known by other diction and forms, namely children's recitation, religious school, kitab school, afternoon school, and others⁵ and the legal form

¹ H.A.R Tilaar, *Paradigma Baru Pendidikan Nasional*, (Jakarta: Rineka Cipta, 2000), h. 1; lihat juga pada Azyumardi Azra, *Paradigma Baru Pendidikan Nasional: Rekonstruksi dan Demokratisasi*, (Jakarta: Kompas, 2002), h. 4

² David Sobel, *Place-based education: Connecting classrooms & communities*, (Barrington: Orion Society, 2004), h. 61 <https://fokt.pw/419.pdf> dapat juga dilihat pada Gregory A. Smith dan David Sobel, *Pace- And Community-Based Education in Schools*, (New York: Routledge Taylor & Francis Group, 2014), h. 21.

³ Husnul Yaqin, Norlaila, dan Ahmad Zakki Mubarak, *Profil Madrasah Diniyah di Kota Banjarmasin*, (Banjarmasin: Puslit IAIN Antasari, 2011), h. 1.

⁴ A. Rahmat Rosyadi, Endin Mujahidin, & Affandi Muchtar, *Kebijakan Pemerintah Daerah tentang Wajib Belajar Madrasah Diniyah Awwaliyah di Kabupaten Pandeglang*. Ta'dibuna: Jurnal Pendidikan Islam, 2(1), 2013 h. 8
<http://150.107.142.43/index.php/TADIBUNA/article/view/534/430>

⁵ Husnul Yaqin, Norlaila, dan Ahmad Zakki Mubarak, *Profil Madrasah Diniyah di Kota Banjarmasin...*h. 1

of naming Madrasah Diniyah is formally contained in the Regulation of the Minister of Religion of the Republic of Indonesia No. 13 of 1964 concerning the definition, function and purpose of Madrasah Diniyah and refined by the Minister of Religion Regulation No. 03 of 1983 concerning the curriculum of Madrasah Diniyah and also the emergence of Madrasah Diniyah Wustho curriculum in 1994.⁶ Furthermore, in 2007 the Government of the Republic of Indonesia Regulation No. 55/2007 on Religious Education and Religious Education, which contains details of the consideration of the implementation of the provisions of Article 12 paragraph (4) Article 30 paragraph (5) and Article 37 paragraph (3) of Law No. 20/2003 on the National Education System. This is in order to establish Government Regulations on Religious Education and Religious Education. In Government Regulation No. 55/2007, there is article 25 on Diniyah Madrasahs, and it is also concretely stated in the Government Regulation that Diniyah education is Islamic religious education organized in all channels and levels of education in formal, non-formal, and informal channels.

The concrete revision of the Diniyah Madrasah is affirmed in the Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 13 of 2014 on Islamic Religious Education. This PMA explains the form of diniyah education which is divided into formal diniyah education, non-formal diniyah education, and informal diniyah education. This is an

affirmative action that the Diniyah Madrasah in its existence shows significant development.

As part of the Islamic Education institution, Madrasah Diniyah is one of the alternative direction containers for the growth and development of the Muslim generation to the optimal point of ability to obtain the welfare of life in the world and the happiness of life in the hereafter, especially in the era of reform and globalization⁷ where society is dynamic which is also not free from materialist and hedonist exposure.⁸ It is very necessary to have a religious learning vehicle here is Madrasah Diniyah with its peculiarities to be a construction of ideas to fulfill the understanding of Islam because indeed education in Madrasah Diniyah for parents is one form of manifestation of the need for religious education in public schools is not enough.⁹

Diniyah Madrasah is a perfection in improving the faith, devotion and noble character of students at the basic education level which is functionally and substantially under the control of the Ministry of Religion from the center to the regions¹⁰ and Diniyah Madrasah in its khittah is a real form of Islamic education that has ideals¹¹ about Islamic life to preserve, transfer, instill and transform Islamic values to the next generation (children), so that Islamic knowledge and values that become ideas continue to function and develop in society from time to time, and from generation to generation.

The rapid growth of the existence of Diniyah Madrasahs can be seen from the large number of Diniyah Madrasahs in Indonesia. In

⁶ *Ibid.*, h. 1.

⁷ M. Ihsan Dacholfany, *Reformasi Pendidikan Islam Dalam Menghadai Era Globalisasi*. AKADEMIKA: Jurnal Pemikiran Islam, 20(1), 2015, h. 185 bisa juga dilihat pada Afiful ikhwan, *Kajian Sosio- Historis Pendidikan Islam Indonesia Era Reformasi*. EDUKASI: Jurnal Pendidikan Islam, 5(1), Juni 2017, h. 16.

⁸ Iskandar, *Dakwah dan Individualisme, Materialisme dan Hedonisme*. Jurnal Dakwah Tabligh, 13(1), Juni 2012, h. 20-22.

⁹ Husnul Yaqin, Norlaila, dan Ahmad Zakki Mubarak, *Profil Madrasah Diniyah di Kota Banjarmasin...* h. 2

¹⁰ A. Rahmat Rosyadi, Endin Mujahidin, & Affandi Muchtar, *Kebijakan Pemerintah Daerah...*, h. 5

¹¹ Miftahol Arifin, *Kapita Selekta Pendidikan: Islam dan Umum*, (Jakarta: Bumi Aksara, 1991), h. 1 lihat juga pada Muhaimin, Sutiah, dan Nur Ali, *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*, (Jakarta: PT Remaja Rosdakarya, 2012) pada Jumal Ahmad & Manusia, A. P. K. *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*, Pascasarjana UIN Syarif Hidayatullah, 3, 320. 2018, h. 9

South Kalimantan alone, there are 469 Diniyah Madrasahs with a total of 50,900 students, spread across regencies/cities in South Kalimantan. Concretely, based on document data from the Division of Religious Education and Islamic Religious Affairs in 2017, it is stated that the city of Banjarmasin has 14 Diniyah Madrasahs with a total of 1,804 students, Batola Regency has 120 Diniyah Madrasahs with a total of 8,206 students, Banjar Baru City has 14 Diniyah Madrasahs with a total of 621 students, Banjar Regency has 33 Diniyah Madrasahs with the largest number of students in the South Kalimantan province, namely 21,853 students, Tapin Regency has 52 Diniyah Madrasahs with a total of 338 students, Hulu Sungai Selatan Regency has 21 Diniyah Madrasahs with a total of 2. 203 students, Hulu Sungai Tengah Regency has 48 Madrasah Diniyah with 3,512 students, Hulu Sungai Utara Regency has 21 Madrasah Diniyah with 1,502 students, Balangan Regency has 16 Madrasah Diniyah with 696 students, Tabalong Regency has 12 Madrasah Diniyah with 843 students, Tanah Laut Regency has 61 Madrasah Diniyah with 5,427 students, Tanah Bumbu Regency has 10 Madrasah Diniyah with 914 students, and Kotabaru Regency has 47 Madrasah Diniyah with 2,981 students.¹²

The reality of the existence of these mushrooming Diniyah Madrasahs cannot be underestimated. The transformation of the Islamic education paradigm must be able to strengthen the organization of the Diniyah Madrasahs, both in the aspects of curriculum planning, implementation and evaluation. However, the

principle of curriculum development in these Diniyah Madrasahs has not been optimal in practice.¹³ The focus of education on ritual ability and belief in monotheism must be supported by the budget and the intensity of the coaching carried out as well as the professionalism of personnel and institutions, and of course changes in the institutional bureaucracy of the Ministry of Religious Affairs of the Republic of Indonesia should support the development of Diniyah Madrasahs. Curriculum planning, implementation and evaluation activities are activities that should be more socialized and popularized within the scope of Madrasah Diniyah, especially Madrasah Diniyah in rural or remote areas. The reality of minimal educational¹⁴ resources should also be a concern for the government because if it has not been accommodated, then the reality of the low quality of educational outcomes and the guarantee of survival becomes the next problem in the scope of Madrasah Diniyah.

Based on this, there is a need for a mapping description of how the Diniyah Madrasah is actually, so that it can be a policy recommendation for the government and observers of Islamic Education in making a real contribution to the Diniyah Madrasah. In addition, the discourse on Madrasahs or Diniyah Madrasahs, especially in the scope of South Kalimantan, has not been studied much.¹⁵ Discussions on the growth and narrative of Islamic educational institutions among Muslims are still few, so it needs to be described as a form of constructive argumentation on the issue of Madrasah Diniyah in the future.

¹² Dokumen Bidang Pakis Kementerian Agama Provinsi Kalimantan Selatan Th. 2017

¹³ Husnul Yaqin, Norlaila, dan Ahmad Zakki Mubarak, *Profil Madrasah Diniyah di Kota Banjarmasin...* h. 2 lihat juga pada A. Rahmat Rosyadi, Endin Mujahidin, & Affandi Mughtar, *Kebijakan Pemerintah Daerah...* h. 5 dan pada Nuriyatun Nizah, *Dinamika Madrasah Diniyah: Suatu Tinjauan Historis*. Edukasia: Jurnal Penelitian Pendidikan Islam, 11(1), Februari 2016, h. 193.

¹⁴ Etistika Yuni Wijaya, Dwi Agus Sudjimat, dan Amat Nyoto, *Transformasi Pendidikan Abad 21 Sebagai*

Tuntutan Pengembangan Sumber Daya Manusia di Era Global. In *Prosiding Seminar Nasional Pendidikan Matematika*, Vol. 1, No. 26, 2016, h. 271.

¹⁵ Husnul Yaqin, Norlaila, dan Ahmad Zakki Mubarak, *Profil Madrasah Diniyah di Kota Banjarmasin...* h. 3-4 lihat juga pada Azyumardi Azra, *Jaringan Ulama Nusantara Abad XVII-XVIII*, (Bandung: Mizan, 1995), h. 251 dan pada Imam Solihin, *Madrasah dan Pertumbuhan Keilmuan Dunia Islam: Sebuah Kajian Sosio- Historis*. Elementary: Jurnal Ilmiah Pendidikan Dasar, 4(1), 2018, h. 102

Based on this, researchers are very interested in conducting research to describe and analyze Madrasah Diniyah in Kalimantan comprehensively and in-depth so that the results of the research will see concretely and thoroughly about the portrait of Madrasah Diniyah in South Kalimantan. Furthermore, the results of this research are expected to contribute recommendations in efforts to foster and develop Diniyah Madrasah education in South Kalimantan in particular, and Islamic educational institutions in general. Therefore, this research is titled: "Description and Analysis of Diniyah Madrasahs in South Kalimantan", with the focus of the problem of how the Diniyah Madrasah curriculum in South Kalimantan, how it is taught, and how it is managed.

Literature Review

Diniyah Madrasah

In today's modernity, education plays a very important role in determining the existence and development of the community. Therefore, Islamic education¹⁶ is an effort to preserve and transfer and transform values in all aspects and types to the next generation. To get a capture of the implementation of Islamic education can see one of the Islamic education institutions itself.

One of the Islamic educational institutions is Madrasah Diniyah. Diniyah Madrasah is an out-of-school Islamic education and teaching institution.¹⁷ The learning system in the Diniyah Madrasah is an evolution of the learning system implemented in salafiyah Islamic boarding

schools, because initially the organization of education was carried out in a traditional way. The hallmark of maintaining the pesantren tradition is maintaining the paradigm of mastering the "yellow book".¹⁸

Diniyah Madrasah which is regulated in the Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 13 of 1964 explained that Diniyah Madrasah is an educational institution that provides education and classical teaching in Islamic Religious knowledge to students together at least 10 (ten) people or more among children aged 7 (seven) to 18 (eighteen) years; Education and teaching (at Diniyah Madrasah) in addition to aiming to provide additional religious knowledge to students who feel less receive religious lessons in public schools; Diniyah Madrasah there are three levels namely; diniyah awwaliyah, diniyah wustho, and diniyah ulya.¹⁹

Diniyah Madrasah Curriculum

The curriculum is a set of plans and arrangements regarding the content and learning materials and the methods used as guidelines for organizing teaching and learning activities in an educational institution.²⁰ The curriculum in the study of the basic treasures of Islamic Education is divided into two parts, the basic rank, and the intermediate rank.

In the Basic rank (Age Baligh / 6 years - 14 years), namely this basic rank curriculum puts the recitation of the Qur'an as the basis. Subjects that should be taught include: Learning to recognize letters and reading, learning to read the Qur'an,

¹⁶ Abuddin Nata, *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam di Indonesia*, (Jakarta: Kencana, 2012), h. 141.

¹⁷ Husnul Yaqin, Norlaila, dan Ahmad Zakki Mubarak, *Profil Madrasah Diniyah di Kota Banjarmasin* h. 9.

¹⁸ Headari Amin, *Peningkatan Mutu Terhadap Pesantren dan Madrasah Diniyah*. Jakarta: Diva Pustaka, 2006), h. 18. Lihat juga pada N. Nizah, *Dinamika Madrasah Diniyah: Suatu Tinjauan Historis*. Edukasia: Jurnal Penelitian Pendidikan Islam, 11(1), 2016, h. 187, dan pada Abdurrahman, *Pemikiran tentang Pendidikan Pesantren*,

Jurnal Pusaka Media Kajian dan Pemikiran Islam, Vol. 5 Nomor 2 Tahun 2018, h. 52.

¹⁹ N. Nizah, *Dinamika Madrasah Diniyah: Suatu Tinjauan Historis* h. 187-188, lihat juga pada Haidar Putra Daulay, *Sejarah Pertumbuhan & Pembaruan Pendidikan Islam di Indonesia*, (Jakarta: Kencana, 2018), h. 9.

²⁰ Tim Dosen FT UIN Maulana Malik Ibrahim, *Pendidikan Islam dari Paradigma Klasik Hingga Kontemporer*, (Malang: UIN Malang Press, 2011). h 168 lihat juga pada Syamsul Bahri, *Pengembangan Kurikulum Dasar dan Tujuannya*. Jurnal Ilmiah Islam Futura, 11(1), 2017, h. 17-21.

writing a few verses every day and memorizing them, studying the hadith of the Prophet, and learning the words, sayings and stories of the Prophet and stories related to the greatness of Islam which emphasize moral, social and psychological aspects.²¹

The purpose of the curriculum for the primary stage from an Islamic perspective is to create a love of honor in the minds of children, to instill in their hearts a pure, noble personality, good character (Uswah Hasanah), courage, honesty, justice, brotherhood, and a sense of equality.

The Intermediate and Higher Level Diniyah Madrasah curriculum (15 years old and above) emphasizes the complete achievement of a particular subject, not its graduation. The subjects taught include compulsory subjects (fardhu 'ain) and optional subjects (fardhu kifayah).

Learning

Learning is a teaching and learning process that is interrelated in spurring or producing changes in the learning process. Learning is interpreted as an activity carried out either intentionally or unintentionally that produces changes.²² Learning Theory, which is a learning theory that is a combination of behaviorism and cognitivism: learning is something that occurs naturally, but only occurs under certain conditions, namely internal conditions which are the readiness of students and something that has been learned, then external conditions which are learning situations that are deliberately arranged by educators with the aim of facilitating the learning process.²³ In the Islamic theory of Fitrah, basically students are born with talents and potentials that tend to goodness and truth, which are described in QS. Ar-Ruum: 30. These

potentials do not just develop, however, they need a serious teaching and learning process.

The teaching and learning process is an interaction carried out between teachers and students in a teaching to realize the goals set.²⁴ Given that learning activities are process activities, learning must of course be carried out systematically and programmed in institutions that have rules. Then it is supported by the existence of educational components that are always interrelated.

The components of learning include: educators/ustadz, students/students, learning infrastructure, learning media, evaluation and implementers/personnel or foundations that oversee this educational program can be carried out.²⁵ In addition to these components, there are also factors that influence the implementation of MDT education programs such as learning objectives, teachers/ustadz/ustadzah, students, strategies/methods, media, and evaluation.

Management of the Diniyah Madrasah Education Program

In addition to the learning process that must be carried out properly, the success of the education program cannot be separated from efforts in managing other resources. Given that the education program must be implemented based on efforts that require various resources both human and material, money and others. This is why the importance of what is called administration in education management.

Administration according to Sagala (2005: 27) is the application of administrative science in the world of education or as the application of administration in fostering, developing, and

²¹ Tim Dosen FT UIN Maulana Malik Ibrahim, *Pendidikan Islam dari Paradigma Klasik hingga Kontemporer...* h. 169.

²² Ainurrahman, *Belajar dan Pembelajaran*, (Bandung: Alfabeta, 2013), h. 36.

²³ Ainurrahman, *Belajar ...*, h. 13:47.

²⁴ Abdul Majid, *Perencanaan Pembelajaran: Mengembangkan Standar Kompetensi Guru*, (Bandung: Rosda, 2013), Cet. XI, h. 173-174 16.

²⁵ Hamalik D., *Kurikulum dan Pembelajaran*, (Jakarta: Bumi Aksara), h. 2011, 5-25.

controlling educational efforts and practices.²⁶ By implementing a good administrative system in managing education, it is hoped that it can achieve the objectives of the education program effectively and efficiently.

As for the objectives of educational administration, it can be clearly seen from the understanding put forward by H.M. Daryanto, that the objectives of administration are: production effectiveness, efficiency, adaptiveness, and job satisfaction.²⁷ Thus, in the management of education, administration is needed, so that its achievement can be effective and efficient.

In order for the efforts of a program or educational institution to run smoothly, and effectively in order to achieve the goals set by a program or educational institution properly, educational administration is needed which includes: 1) queuing, 2) educational management, 3) facilities and infrastructure, 4) finance, and 5) public relations.²⁸ The five administrative scopes can be explained in detail as follows:

1. Spirituality

Administration of santri is everything about santri, from planning, selection, admission, placement in various classes, transfer, guidance, assessment, reporting and others.²⁹ Therefore, boarding administration is very important in an educational program, and is carried out properly.

This administration or recording is very important and is on the agenda of educational institutions, where educational institutions must have a santri master book, so that all students who become input in an institution are recorded properly. In addition, it is related to the input selection of an institution, then selection tests,

placement, implementation of guidance and evaluation. All things related to students need to be recorded. This is to make it easier for schools or madrasas, when certain data related to queuing is needed, it is easy to obtain because the administration of queuing is carried out properly. Likewise, when supervision is carried out or when there are stakeholders, for example, who conduct research and so on, educational institutions can easily show it. Thus, chaplaincy administration is very important to be implemented by an educational institution or program.

There are several activities in the implementation of the administration of chivalry that are directly related to teachers such as: problems related to the attendance of students at school; admission, orientation, clarification, and appointment of students to classes and study programs; evaluation and reporting on the progress of students; supervision of programs for students who have negligence, such as corrective programs and extraordinary direction; control of student discipline; guidance and counseling programs; health and security programs; and personal, social-emotional adjustment of students.³⁰

By administering these activities properly, the school or education program can carry out these programs properly and effectively. Then the results can be scheduled or reported clearly. Thus the school or in this case the principal can make good policies as well. What is lacking in these activities can be evaluated and can be corrected directly or gradually.

2. Personnel

Education personnel³¹ are all people who provide services in the world of education, and

²⁶ Syaiful Sagala, *Administrasi Pendidikan Kontemporer*; (Bandung: Alfabeta, 2005), h. 27

²⁷ H.M. Daryanto, *Administrasi Pendidikan*, (Jakarta: Rineka Cipta, thn 2010), hal 17

²⁸ Surya Subroto, *Dimensi-dimensi Administrasi Pendidikan di Sekolah*, (Jakarta: Bina Aksara, 1998), hal. 114.

²⁹ Moh. Rifai Joedoprawiro. *Administrasi Supervisi Pendidikan*, Jakarta: Depdikbud, 1976), hal. 23.

³⁰ Oteng Sutrisno, *Administrasi Pendidikan: Dasar Teori Untuk Praktek Profesional*, (Bandung: Aksara, 1983), hal. 65.

³¹ M. Nazar Almasri, *Manajemen Sumber Daya Manusia: Implementasi dalam Pendidikan Islam*. Kutubkhanah, 19(2), tahun 2017, h. 133.

this is intended as all people involved in educational tasks, namely teachers as the main role holders, managers / administrators, supervisors, and employees. It is hoped that with the personnel, the education service system can be implemented, because those who carry out services are human beings. Personnel here are all the people involved, meaning that in the organization several appropriate personnel are needed in their fields, so as to create a reciprocal relationship in the organization both between the head, deputy, teaching staff, employees, and others.

3. Facilities and Infrastructure

Government Regulation No 19 of 2005 concerning National Education Standards concerning the standards of educational facilities and infrastructure nationally in Chapter VII Article 42 states that: (1) Each education unit must have facilities which include furniture, educational equipment, educational media, books and other learning resources, consumables, and other equipment needed to support a regular and sustainable learning process; (2) Each education unit must have infrastructure which includes land, classrooms, education unit leadership rooms, educators' rooms, administrative rooms, library rooms, laboratory rooms, workshop rooms, production unit rooms, canteen rooms, power and service installations, places to exercise, places to worship, places to play, places to create, and other spaces / places needed to support a regular and sustainable learning process.³²

4. Finance

According to the Ministry of Education,³³ financial management is the act of financial management and administration which includes recording, planning, implementation, accountability and reporting. Thus, school

financial management can be interpreted as a series of activities to manage school finances starting from planning, bookkeeping, spending, monitoring and accountability of school finances.

5. Community Relations

Community relations with the Diniyah Madrasah is as a mediation to convey information about education and also to serve the community in understanding the world of education.³⁴ The relationship established between the school and the community is between parents and also the community around the educational institution or the community that still has a relationship with the school.

Management of school relations with the community is the entire process of activities that are planned and attempted deliberately and seriously as well as continuous coaching to gain sympathy from the community in general, and from the public in particular, so that school / education operations are more effective and efficient, in order to help achieve the educational goals that have been set.³⁵

- a. Developing community understanding of all aspects/areas of the implementation of education programs in schools. Understanding the programs carried out at school is very important for the community to know with the aim that they are motivated to be able to provide optimal assistance for school programs to be implemented.
- b. Accommodating expectations about the purpose of education in schools. One of the school-community relations programs is directed at accommodating community expectations about school goals. School goals need to be known and agreed upon by the school and the community through regular meetings between the school and the

³² Peraturan Pemerintah No 19 Tahun 2005 tentang Standar Nasional Pendidikan. (2006) dan Undang-undang Republik Indonesia nomor 20 tahun 2003 tentang sistem pendidikan nasional.

³³ Depdiknas. *Manajemen Sekolah*. (Jakarta: Dirjen Dikdasmen, 2000)

³⁴ Munirwan Umar, *Manajemen Hubungan Sekolah dan Masyarakat Dalam Pendidikan*. JURNAL EDUKASI: Jurnal Bimbingan Konseling, 2(1), tahun 2016, h. 28.

³⁵ Suryo Subroto, *Manajemen Pendidikan Islam*, (Jakarta: PT Rineka Cipta, 2004), h. 155

- community. This is necessary because school graduates will return to the community. Therefore, the objectives must be in line with the needs of the community.
- c. Obtaining participation, support and concrete assistance from the community, both in the form of energy, facilities and funds for the smooth achievement of educational goals. all community relations with the school if it has been implemented continuously and successfully, so that they can be motivated to cooperate, then the purpose of the school with the community can be realized.
 - d. Fostering and awakening a greater sense of responsibility in the community for the continuity of educational programs in schools appropriately and economically.
 - e. Involving the community in solving problems faced by the school. School problems involve students, teachers, equipment, finances and the formulation of school goals.³⁶

Method

The type of research conducted is field research, which is conducted using a descriptive-qualitative approach. Overall there are 469 Diniyah Madrasah institutions in South Kalimantan with details: Banjarmasin 14, Barito Kuala 120, Banjarbaru 14, Banjar 33, Tapin 52, HSS 21, HST 48, HSU 21, Balangan 16, Tabalong 12, Tanah Laut 61, Tanah Bumbu 10, and Kotabaru 47. Of the total number of Diniyah Madrasahs in South Kalimantan, this research will be conducted based on considerations of effectiveness and efficiency of time, energy, and cost. Therefore, from this number, a sample was taken using purposive sampling.

Based on the population, the sample was determined with the indicator of taking Diniyah Madrasahs in the Hulu Sungai zone system (Tapin, HSS, HST, HSU, Balangan, Tabalong) taken 1, then Pelaihari Zone district (Pelaihari,

Tanah Bumbu, Kotabaru) taken 1 district, then Batola Zone (Barito Kuala) taken 1 district, and Banjar Zone (Banjarmasin, Martapura, Banjarbaru) taken 1 district. From each zone, 4 Madrasah Diniyah Awwaliyahs were taken randomly on the basis that the district/city had a large number of students, and 4 Madrasah Diniyah Wustha in the district that had a wustha level. The following sample is the research location as shown in the table below:

Diniyah Madrasah which was used as a research location

No	Regency	Name of Madrasah Diniyah
1	Barito Kuala	Majaligus Saniyah (Awwaliyah)
2	Barito Kuala	Al Ma'arif Baiturrahim (Awwaliyah)
3	Barito Kuala	Raudlatul Ulum (Awwaliyah)
4	Barito Kuala	Subulussalam (Awwaliyah)
5	Banjar	Nurul Hikmah (Awwaliyah)
6	Banjar	Darul Aman (Awwaliyah)
7	Banjar	Al Khairiah (Awwaliyah)
8	Banjar	Miftahul Huda (Awwaliyah)
9	Banjar	Izharussalam (Wustha)
10	Banjar	Darul Aman (Wustha)
11	Banjar	Fita'limissibyan (Wustha)
12	Banjar	Qul Hadzihi Sabili (Wustha)
13	Tanah Laut	Nurul Huda (Awwaliyah)
14	Tanah Laut	Bustanul Ulum (Awwaliyah)
15	Tanah Laut	Al Falah (Awwaliyah)
16	Tanah Laut	Miftahul Falah (Awwaliyah)

³⁶ Sulityorini, *Manajaemen Pendidikan Islam*, (Yograyakarta: Teras, 2009), h. 151-153

17	Hulu Sungai Tengah	Al Qamar (Awwaliyah)
18	Hulu Sungai Tengah	Damanhuri (Awwaliyah)
19	Hulu Sungai Tengah	Al Hidayah (Awwaliyah)
20	Hulu Sungai Tengah	Al-Ghaniy (Awwaliyah)

The object of this research is Madrasah Diniyah in South Kalimantan with the following focus:

1. Curriculum which includes curriculum objectives, subjects given at MDT, books/bibles used, authors of the books.
2. Learning with learning components consisting of: 1) Learning with learning components consisting of: 1) learning objectives; 2) strategies and methods; 3) learning media; 4) learning evaluation. This is highlighted with the question of how it is planned, implemented and monitored).
3. MDT management which includes:
 - a. Ministry, namely: a) santri input; b) input coaching.
 - b. Personnel, namely: a) head of the Diniyah Madrasah; b) teachers/ustadz/ustadzah.
 - c. Facilities and Infrastructure (building and facilities to support learning)
 - d. Finance, namely: a) tuition fees; 2b) infaq; c) sadaqah; d) other sources of financial assistance from the community/government.
 - e. Community involvement, namely: community involvement in the continuity of the Diniyah Madrasah.

The research subjects were the head of the Diniyah Madrasah, the teachers/ustadz/ustadzah, the personnel, and the community around the Diniyah Madrasah. The data collection techniques used in this research are documentation, interviews, and observation.

Data analysis was conducted after the data was collected by following the pattern of Bogdan and Biklen,³⁷ namely reviewing data, sorting it into units or giving certain codes, making syntheses, trying to find patterns, trying to find something important and unique, and then checking the validity of the data with triangulation techniques.

Results and Discussion

Curriculum

Education in the Diniyah Madrasahs in South Kalimantan is carried out over different periods of time, especially for the awwaliyah level. Some are four years long, while others are six years long. In terms of naming classes or study groups, for Madrasah Diniyah with a study period of 6 years, the classes consist of grades I to VI. While naming the class for a 4-year study period, some Diniyah Madrasahs call it grade I to grade IV, while others call it grade III to grade VI. For Madrasah Diniyah Wustha, the length of study is 3 years, from grade I to grade III.

In general, the competencies of graduates of the Diniyah Madrasah are divided into 3 (three) aspects, namely:

1. Knowledge (cognitive), with indicators: a. Have a broader knowledge of Islamic teachings; b. Have a broader knowledge of Arabic as a tool to understand Islamic teachings.
2. Experience (psychomotor), namely: a. Practicing the teachings of Islam which is shown by the experience of worship and akhlakul karimah; b. The ability to learn in a

³⁷ R.C. Bogdan dan S.N. Biklen, *Qualitatif Research for Education and Introduction to Theory and Method*, (Boston: Allyn & Bacon, 1992). H. 189.

- good way; c. The ability to cooperate with others and be able to take an active part in community activities; d. Able to use Arabic and read and understand the Arabic language. Able to use Arabic and read and understand Arabic books; e. Able to solve problems based on experience and the principles of science mastered based on Islamic teachings.
3. Attitude and morals (affective), namely: a. Loving and obeying the religion of Islam and being determined to spread it; b. Appreciating national culture and other cultures that do not conflict with Islamic teachings; c. Having a democratic attitude, tolerance and love for fellow humans, the nation and the surrounding environment; d. Loving science and enthusiasm to improve knowledge and the spirit to improve it. Love science and the spirit to deepen it; e. Accustomed to discipline and obey the applicable rules; f. Appreciate every halal work and business. Appreciate every halal work and effort; g. Appreciate time, be thrifty and productive; g. Respect time, be thrifty and productive. Appreciate time, be frugal and productive.³⁸

All of the above competencies will be obtained by students after they follow the various subjects programmed in the Diniyah Madrasah at each level.

Below will be presented the name of the subject, the book used and the author's name, from grade I to grade VI of the Awwaliyah Madrasah Diniyah, and from grade I to grade III of the Wustha Madrasah Diniyah.

Based on the results of the research, it is known that the curriculum used in the Diniyah Madrasah in South Kalimantan comes from the Ministry of Religious Affairs, and some are made by the madrasah itself by adopting the pesantren curriculum. Of the 20 madrasahs studied, 4 of them use the curriculum of the Ministry of Religious Affairs, such as Madrasah Diniyah

Majalisus Saniyah and Madrasah Diniyah Al-Ma'arif Baiturrahim in Barito Kuala district, as well as Madrasah Diniyah Damanhuri and Madrasah Diniyah Al-Hidayah in Hulu Sungai Tengah district. Most Diniyah Madrasahs use their own curriculum.

The subjects taught in this curriculum are al-Qur'an- Hadith, Fiqh/Shariah worship, Aqidah-Akhlak, SKI/Tarikh, and Arabic. All use the Ministry of Religious Affairs' Indonesian-language textbooks from Grade I to Grade IV.

IV. To strengthen learning outcomes, santri are also taught Ad'iyah (taken from the hadiths of the Prophet Muhammad PBUH), Khat, Malay Arabic (using the book *Sifat Dua Puluh*), and Imla, Mahfudzat, Nahwu, Sharaf, Tajweed, Muthalaah, memorization of short surahs, prayer recitations, and also taught Iqra Books volumes 1 - 6. Thus it can be understood that the main subjects given in this curriculum include Islamic Religious Education (al-Qur'an- Hadith, Fiqh / Sharia Worship, Aqidah-Akhlak, SKI / Chronicles), Arabic (Nahwu, Sharaf, and Muthala'ah), and supporting content such as Imla and Mahfudzat. As with the Ministry of Religious Affairs curriculum, the Diniyah Madrasahs that use their own curriculum also teach Islamic Religious Education, Arabic language and supporting subjects. The subjects, books used and authors of the books taught at the Awwaliyah level include:

First, the Islamic Religious Education subject group consists of:

1. Qur'an. Generally, the Qur'an is taught from grade I to grade VI using the Juz Amma Qur'an for grades I and II, and the complete Qur'an for grades III to VI. In addition to being taught the Qur'an, students are also taught to memorize several chapters of the Qur'an. The main purpose of studying the Qur'an is to love and make the Qur'an a guide to life.

³⁸ Kementerian Agama RI, *Standar Nasional Pendidikan Diniyah Takmiliyah dalam Standar Isi dan*

Kompetensi Lulusan, Dirjen Pendis Direktorat Pendidikan Diniyah dan Pondok Pesantren, 2015, h. 2.

2. Tajweed. This lesson is intended to improve the reading of the Qur'an, by recognizing, understanding and applying the rules of tajweed science. The books used are Tajwid Melayu and Tajwidul Qur'an, both by H.M. Kasyful Anwar, Hidayatus Shibyan by Sheikh Sa'id bin Sa'ad, Tarjamah Hidayatush Shibyan by Kiayi Radin Abdul Majid, Hidayatul Mustafid by Said Muhammad Mahmud, Risalah Ilmu Tajwid by H. Muhammad Qusyairi Hamzah, Hidayatush Shibyan by Sheikh Sa'id bin Sa'ad bin Nabhan, and Kitab at- Tajwid by Sheikh Sa'id bin Sa'ad bin Burhan.
3. Hadith. This subject is given so that students are able to read, write, memorize, understand and practice the matan of several hadiths related to faith and righteous deeds, as well as love and make the hadith a guide to life. The books used are as follows: At-Tarbiyah by Ponpes Darussalam, Al-Arba'in an-Nawawiyah by Sheikh Imam Nawawi, At-Targhib wat-Tarhib by Sheikh Husin Mathar, and Abi Jamrah by Sheikh Muhammad Ali ash-Shafi'i.
4. Tauhid. The subject of Tauhid is intended so that students can understand and believe in the pillars of faith with proof of naqli and aqli arguments. Tawhid lessons are taught from grade I to grade VI with a variety of books as follows: Aqidatul Awam, Risalataut Tauhid (Malay Arabic) by H. M. Kasyful Anwar, Aqidah Islamiyah by Sheikh Imam Bashri, Matan al-Bajuri by Sheikh Ibrahim al-Bajuri, Matan Sanusiyah, Matan Jauharatut Tauhid by Sheikh Ibrahim al-Laqani, Tijan al-Darari, Syarah Tijan al-Darari by Sheikh Imam Nawawi, Aqaidud Diniyyah by Sheikh Abdurrahman Assaqaf, Khamsah Mutun by several people (Ibrahim al-Bajuri, Ibrahim al-Laqani, Muhammad bin Yusuf as-Sanusi, Ahmad Dardir, Shaykh Shibani), and At-Targhib wat Tarhib by several people (Shaykh Hasan Bathar, Shaykh Abdullah Mamduh, Said Muhammad Thahir, Shaykh Ahmad Nadhirin, Shaykh Muhammad Thayyib, Said Muhammad Marzuqi, Shaykh Muhammad Atha).
5. Akhlak/Adab. This subject is given to familiarize students in practicing noble morals and Islamic manners and avoiding despicable morals in daily behavior. The books taught are as follows: Adab lessons (made by the teacher himself), Al- Akhlaq lil-Banin 1, 2, 3 by Sheikh Umar bin Ahmad Barja, Washaya al-Aabaa lil- Abna by Sheikh Muhammad Syakir, Washaya at-Tahliyah, and At-Tarbiyah wal Adabus Suariya by Abdurrahman Effendi Ismail.
6. Fiqh. Fiqh lessons are intended for students to recognize, understand the main pillars of Islam and the provisions for their implementation. In addition, they are able to implement Islamic laws correctly. The books used are as follows: Risalatul Fiqh by H.M. Kasyful Anwar, Matan Sittin by Sheikh Ramli, Syarah Sittin Problems by Sheikh Ramli, Mabadiul Fiqhiyyah 1, 2, 3 by Umar Abdul Jabbar, and Matan al-Ghayah Wat-Taqrub by Sheikh Ishak.
7. Tarikh. Tarikh lessons are given so that students recognize, identify, emulate, and take ibrah from pre-Islamic Arab history, the history of the Prophet Muhammad, Khulafaurrasyidin, and the struggles of Islamic religious figures in their respective regions. The books used are as follows: Risalah Mata Pelajaran Tarikh (Malay Arabic), by Muhammad Arsyad Thalib Lubis, Riwayat Nabi Muhammad PBUH (Malay Arabic) by Muhammad Arsyad Thalib Lubis, Sirah Sayyidil Mursalin by H.M. Kasyful Anwar, and Khulashah Nurul Yaqin 1, 2, 3 by Sheikh Umar Abdul Jabbar.

Second, the Arabic language subject group. These subjects are given with the intention that students are able to read, write and understand Arabic properly and correctly and be able to

communicate. The Arabic language subject group consists of:

1. Nahwu. The books used are: Al-Ajrumiyah by As-Shunhaji, Ilmun Nahwi by Sheikh Ismail Abi Bakar, Mukhtashar Jiddan by Sheikh Ahmad Zaini Dahlan, Asy-Syekh Khalid by Sheikh Khalid, and Is "afut Thalibin by H.M. Syukri Unus.
2. Sharaf. The books used are: Durusut Tashrif volumes 1, 2, 3, 4 by H.M. Kasyful Anwar.
3. Lughah/Arabic Language. The books used are: Ta "limul Lughah by Sheikh Umar Abdul Jabar. Lughatut Takhatub by Umar Abdul Jabbar, Muhadatsatul Yaumiyyah by Muhammad Qari Abdul Kadir, al-Qiraatur Rashidah by Umar Abdul Jabbar.

Third, the group of supporting subjects consists of:

1. Hijaiyah and Kitabah. These are lessons on how to read and write Arabic letters taught in grades I and II using Kutubul Hijaiyah and Kutubul Kitabah by Zaini Umar.
2. Khat/calligraphy. This lesson is intended to train students who have great interest and potential to write Arabic letters artistically. The book used is the teacher's handbook for grade V and grade VI.
3. Ad "iyah. What is taught here are prayers, from class I to class II using the book Risalah al-Ad'iyah wal Azkar by H. Abdullah Jamal al- Banjary.
4. Mahfudzat. This lesson contains aphorisms or words of wisdom that contain meaning and learning for students. The book used is al-Muntakhabat 1, 2 by Sheikh Umar Abdul Jabbar.

For the wustha level of the Diniyah Madrasah, the curriculum used is the curriculum created by the Diniyah Madrasah itself. Some of the basic subjects taught at the awwaliyah level are no longer taught such as the Qur'an, Hijaiyah

and Kitabah, Khat, and memorization of short surahs. Instead, the content of Islamic Religious Education and Arabic Language is deepened, so that the competence of students will be broader and more improved.³⁹ Thus there are only two major groups of subjects. First, the Islamic Religious Education subject group. Second, the Arabic language subjects.

First, the group of subjects taught for the Islamic Religious Education group includes:

1. Tauhid (Monotheism). The books used are "Kifayatul Awam" by Sheikh Ibrahim al-Bajuri, "Hud Hudi" by Sheikh Abdullah asy-Syarqawi, and "Kasyful Asrar" by Sheikh Abdul Mu'thi, "Tuhfatul Santri" (Commentary on Jauharatut Tauhid) by Sheikh Ibrahim al-Bajuri.
2. Fiqh (Jurisprudence). The books used are "Fathul Qarib" by Sheikh Muhammad bin Qasim, "Fathul Mu'in" by Sheikh Zainuddin Abdul Aziz al-Malisari, "Bajuri" volumes 1 and 2 by Sheikh Ibrahim al-Bajuri, and "I'anatut Thalibin."
3. Ushul Fiqh (Principles of Jurisprudence). The books used are "Ilmu Ushul Fiqih," "Alatun Fi Ushulil Fiqh," "Risalah Ushul Fiqih" by Sheikh Abi Ya'qub, "Madkhalul Wushul" by Sayyid Muhsin al-Musawi, and "Syarhul Waraqat" by Sheikh Ahmad bin Muhammad ad-Dimyathy.
4. Faraidh (Islamic Law of Inheritance). The books used are "An-Nafhatul Hasaniyyah" by Sayyid Muhsin bin Ali al-Masawi, "at-Tuhfatul Hasaniyah" by Sheikh Hasan al-Masyath, "Takmilah Zubdatil Hadits" by Said Muhammad Salim bin Hafidz.
5. Akhlak (Ethics). The books used are "Ta'limul Muta'allim" by Sheikh Ibrahim bin Ismail, "Risalatul Mu'awanah" by Imam Sheikh Abdullah bin Alawy al-Haddad al-Hadhrany asy-Syafi'i, "Maraqi al-Ubudiyyah" by Sheikh

³⁹ Lebih jauh lihat Kementerian Agama RI, *Standar Nasional Pendidikan Diniyah Takmiliyah dalam Standar Isi dan Kompetensi Lulusan*, (Jakarta: Dirjen

Pendis Direktorat Pendidikan Diniyah dan Pondok Pesantren), 2015, h. 4 – 7.

- Muhammad Nawawi al-Jawi, "Syarah Bidayatul Hidayah Maraqil al-Ubudiyyah," "Kifayatul Atqiya" by Abu Bakar bin Sayyid Muhammad Syatha ad-Dimyathy, "at-Tarbiyah wat Tahzib" by Sheikh Said Muhammad.
6. Tafsir (Exegesis of the Quran). The book used is "Jalalain" by Jalaluddin Muhammad bin Ahmad al-Mahalli and Jalaluddin Abdurrahman bin Abu Bakar as-Sayuthy.
 7. Ushul Tafsir (Principles of Quranic Exegesis). The books used are "Risalah Fi Ilmit Tafsir," "Qaulul Minir" by Sheikh Ismail Usman, "Durus Ilmit Tafsir," "Risalatani" by Sheikh Hasan Muhammad al-Masyath, "Ilmu Ushul Tafsir" by Usman Zainul Yamani al-Maky, "Ilmu Ushul Tafsir" by Sheikh Jalaluddin as-Sayuthy.
 8. Hadits (Prophetic Traditions). The books used are "Abi jamrah" by Muhammad bin Ali asy-Syafi'i, "Riadhush Shalihin" by Imam Abu Zakaria Yahya bin Syarafunnawawi ad-Dimsyiqy, "Tajridus Sharih," "Bulughul Maram" by Sheikh Ibnu Hajar al-Asqalany.
 9. Ushul Hadits (Principles of Hadith). The books used are "An-Nafhatul Hasaniyah" by Sayyid Muhsin bin Ali al-Masawi, "Tanwirut Thullab" by H.M. Sya'rani, "Matan Baiquniyah" by Abu Ishak al-Ilbiry al-Andalusy, "Syarah Baiquniyah" by Hasan Muhammad al-Masyath, "Taqriratus Saniyyah" by Abu Ishak al-Ilbiry al-Andalusy.
 10. Tarikh (History). The books used are "Nurul Yaqin" by Muhammad Khudari Bek, "Muhammad Rasulullah" by Sheikh Muhammad Ridha.
2. Sharaf (Arabic Morphology). The books used are "Matanul Bina wal Asas" by Ibrahim bin Abdul Wahab, "al-Kailani" by Imam Rabbani Abul Hasan Ali bin Hisyam al-Kailani, "Matan Maqsud," "Lamiatul Af'al" by Ibnul Malik, and "Silsil Madkhal."
 3. Balaghah (Arabic Rhetoric). The books used are "Qawa'idul Lughatil Arabiyyah" by Sheikh Musthafa, "Ilmu Balaghah," and "Ilmu Ma'ani" by Sheikh Jalaluddin as-Sayuthy.
 4. Manthiq (Arabic Logic). The books used are "Qaulul Mu'allaq" by K.H. Syukri Unus, "Idhahul Mubham" by Sheikh Ahmad Damhuri, "Fi Ilmil Manthiq" by Sheikh Muhammad Yasin al-Fadani.
 5. Bahasa Arab (Arabic Language Study and Dialogue). The books used are "al-Qiraatur Rasyidah" 1,2,3, "Muhawaratul Haditsiyyah" 1, 2.
 6. Insyah (Arabic Composition). The books used are "Qiraatul Mufidah" 1,2 by Ustadz Muhammad Qari, "Lughatut Takhathub War Rasail" by H. Fakhurrrazi.

From the several books mentioned above, aside from being authored by globally recognized figures such as Jalaluddin Muhammad bin Ahmad al-Mahalli and Jalaluddin Abdurrahman bin Abu Bakar as-Sayuthy, who wrote the book "Tafsir Jalalain" among many others, there are also several national and local figures as authors. National figures include Sheikh Muhammad Nawawi al-Jawi who wrote "Maraqil al-Ubudiyyah" (Ethics), "al-Arba'in an-Nawawi" (Hadith), and "Tijan ad-Darari" (Monotheism). Sheikh Muhammad Yasin al-Fadani authored "Fi Ilmil Manthiq" (Logic). Meanwhile, local figures from South Kalimantan, such as K.H. Kasyful Anwar, wrote "Risalatut Tauhid" (Monotheism), "Risalatul Fiqih" (Jurisprudence), and "Durusut Tashrif 1,2,3,4" (Morphology). H.M. Syukri Unus wrote "Is'afut Thalibin" (Arabic Grammar), "Taudhihul Masalik" (Arabic Grammar), and "Qaulul Mu'allaq" (Logic). H.M. Sya'rani authored "Tanwirut Thullab" (Principles of

Secondly, the group of Arabic language subjects includes:

1. Nahwu (Arabic Grammar). The books used are "Kawakibud Durriyyah (Mutammimah)" by Muhammad bin Ahmad bin Abdul Bari, "Qatrunnida" by Imam Jamaluddin Abdullah bin Yusuf bin Hisyam al-Anshari, "Taudhihul Masalik" by K.H. Syukri Unus.

Hadith). H. Abdullah Jamal al-Banjary wrote the book "Risalah al-Ad'iyah wal Azkar".

From the perspective of the language used, the majority of the books are in Arabic, some are in Arabic-Malay, and a small portion is in Indonesian. The use of Indonesian language is mainly found in the curriculum published by the Ministry of Religious Affairs.

Do Madrasah Diniyah teach general subjects and skills? Not all of them do, only a small portion do. For example, English is only taught as an extracurricular activity at Madrasah Diniyah Majelis Saniyah Marabahan because there is one teacher with a background in English Education. Other extracurricular activities include recitation (Tilawah/Tartil), poetry reading, al-Habsyi mawlid, recitation of Burdah, reading Dalailul Khairat, and Aqidatul Awam. These extracurricular activities, especially recitation and poetry reading, are intensified when approaching significant Islamic holidays or competitions organized by the Madrasah Diniyah Forum (Porsadin) at both district and provincial levels.

The specific objectives of extracurricular activities, as mentioned in the book "Pengembangan Model Pembelajaran Madrasah Diniyah Takmiliyah" (Development of Learning Models for Madrasah Diniyah Takmiliyah), are to support students' education in developing talents, interests, creativity, competencies, and habits in life, religious capabilities, learning abilities, insights, problem-solving skills, and independence.⁴⁰ There are several activities that can be carried out, such as recitation art/qiraah, tahlil recitation, barjanji/dibaan, istighah, muhadharah/hitabah/public speaking training, debate forums, imla/dictation/Arabic writing, calligraphy, practice in handling corpses, coaching and development of Islamic arts, sports and martial arts, and scout activities for students.⁴¹

Therefore, Madrasah Diniyah in South Kalimantan can consider several extracurricular activity options mentioned above to be implemented while considering the available time and resources.

Learning

Learning in Madrasah Diniyah can be viewed from the perspective of learning objectives, timing of implementation, methods and media used, as well as learning evaluation.

The learning objectives in Madrasah Diniyah are to equip students with various religious knowledge, Arabic language, and supporting subjects. To achieve these objectives, Madrasah Diniyah generally conducts learning sessions in the afternoon from Sunday to Thursday, from 2:00 PM to 5:00 PM, with a 30-minute break. This is done considering that Madrasah Diniyah students come from morning schools, both elementary and junior high schools. Among the 20 Madrasah Diniyah studied, only 2 madrasahs conduct education in the morning, namely Madrasah Diniyah Darul Aman Martapura (08:00 AM - 12:00 PM) and Madrasah Diniyah Qul Hadzihi Sabili Aluh-Aluh, Banjar Regency (for girls, from 08:15 AM - 12:50 PM), both are intermediate level and located in Banjar Regency. Madrasah Diniyah Darul Aman mostly enrolls students from open junior high schools, hence allowing morning study sessions, while Madrasah Diniyah Qul Hadzihi Sabili (for girls) students are purely from the madrasah itself, not from any other schools/madrasahs. Additionally, this madrasah conducts afternoon classes for boys. Most Madrasah Diniyahs designate Friday as the weekly holiday, while a small portion designate both Friday and Sunday as holidays. Friday is chosen as a holiday due to its religious significance, and Sunday is designated as a holiday to allow students coming from elementary

⁴⁰ Kementerian Agama RI, *Pengembangan Model Pembelajaran Madrasah Diniyah Takmiliyah*, (Jakarta:

Dirjen Pendis Direktorat Pendidikan Diniyah dan Pondok Pesantren), 2015, h. 59.

⁴¹ *Ibid*, h. 62-65.

or junior high schools, which have Sunday as their only day off, to rest.

As for the learning system, a classical system is used where male and female students are mixed for the primary level, while for the intermediate level, male students are separated from female students. In certain aspects, such as Quranic recitation, individual learning sessions are also conducted alongside classical sessions.

In these Madrasah Diniyahs, teachers generally do not create Lesson Plans (RPP) as commonly done in schools. Instead, they follow the syllabus outlined in textbooks or teaching materials, then adjust them according to the students' conditions and abilities. Regarding the planning of strategies and methods used, all of that is already "built in" in their minds based on their teaching experience or the teaching experience of their teachers when they were still in Islamic boarding schools. A small portion do create written lesson plans. In terms of academic competency, almost all teachers have qualifications in Islamic education, which naturally covers the subjects taught in Madrasah Diniyah. However, in certain Madrasah Diniyahs, especially those using the Ministry of Religious Affairs curriculum, there are still teachers who teach specific subjects that do not match their educational background.

Before the learning sessions begin, students generally recite the Quran for 30 minutes. In some madrasahs, students also recite Aqidatul Awam or Jurumiyah. After that, teachers start teaching an average of 2 subjects per day with an allocation of 60-75 minutes per subject if two subjects are taught each day, and 40-50 minutes if three subjects are taught each day, and 30 minutes if four subjects are taught each day. The methods used vary greatly. Commonly used methods include lectures and question-answer sessions for all subjects. Teachers orally deliver teaching materials to all students without exception, then engage in question-answer sessions to deepen the taught material and to assess the extent of

students' absorption of the taught material. Additionally, teachers may use or add other methods suitable for the characteristics of the subject and teaching material, such as memorization, reading, writing, dictation, storytelling, translation, demonstration, assignments, and exercises (tamrin/drill).

Memorization (hapalan) is used by teachers in almost all subjects, especially Quran, Hadith, Mahfudzat, and Arabic language (Nahwu, Sharaf, and Balaghah). Reading and writing methods are intended for beginner students in subjects such as Hijaiyah and Kitabah for students in class I and class II who have been studying for 6 years. For Madrasah Diniyah with a 4-year duration, this method is used to read books and write the meanings of Arabic words found in the books using Arabic-Malay script. The Imla method is used to dictate every reading by the teacher, such as Quranic verses or Hadiths, so the teacher does not need to write on the whiteboard. Storytelling method is used for subjects like Tarikh (History) and examples of stories in certain subjects, such as Aqidah-Akhlak (Faith and Morality). Translation method is used when reading Arabic books, both word-by-word and globally. Demonstration method is used by teachers in subjects that require direct practice such as Fiqih (Jurisprudence), Tajwid (Quranic recitation rules), Arabic language, and others. Assignments are given to strengthen students' mastery of subjects already taught, such as calculating inheritance division in Faraidh (Islamic law of inheritance), and memorizing declensions (Tashrifan) at home which must be recited when returning to the madrasah.

Regarding the media used, they include textbooks, whiteboards, markers, posters, and teaching aids. There is a large number of textbooks according to the curriculum, whether it's the Ministry of Religious Affairs curriculum or the Madrasah Diniyah's own curriculum.

After the learning session ends, teachers evaluate the students to measure and assess their

learning achievements. This evaluation consists of daily assessments, mid-semester assessments, and end-of-year assessments. Evaluation techniques vary greatly, such as oral exams, written exams, practical exams, and assignments. The evaluation questions include essays, multiple-choice questions, true-false questions, matching questions, and fill-in-the-blank questions.

Students are promoted to the next class if they participate in exams for 2 semesters and meet the promotion criteria. They are considered to have graduated if they have taken the final semester exam in class IV (for Madrasah Diniyah with a 4-year duration) or in class VI (for Madrasah Diniyah with a 6-year duration). In reality, some students may not be promoted to a higher class because they do not meet the promotion criteria. Similarly, some students may not graduate from Madrasah Diniyah because they did not take the final exam in the last class.

Management

1. Student Affairs

In the field of student affairs, the administration is directed towards how the Madrasah recruits students as its input, how the selection process is conducted, their placement, recording, and matters related to the procurement and administration of students in Madrasah Diniyah in South Kalimantan.

Regarding the recruitment of students, Madrasah Diniyahs in the four regions generally follow a similar simple approach, which involves spreading information through word of mouth, usually by teachers to parents and the community, such as during interactions at shops, mosques, or local gathering places. However, in rural areas, communities are already aware of the existence of Madrasah Diniyah, as it is a community-based institution. In fact, in certain areas, some parents are more familiar with the existence of Madrasah Diniyah than other formal educational institutions because, in rural areas, religious education is

highly valued. Until now, some people still refer to Madrasah Diniyah as "Arabic school".

Based on observations and conversations with Madrasah administrators and the surrounding community, there is no planned or programmed socialization system for student recruitment, similar to what is done in formal schools such as elementary, junior high, or high schools with banners, brochures, etc. So, the recruitment system for students is very simple. However, Madrasah Diniyahs continue to operate and are still needed by the community.

Currently, teaching is typically conducted from grade 1 to grade IV. Although initially, teaching was conducted up to grade VI. This follows the policy recommended by the Ministry of Religious Affairs (Kemenag). However, before entering Madrasah Diniyah, students usually attend the Quranic Education Park (Taman Pendidikan Al-Qur'an) organized by the same management as the Madrasah Diniyah. Although there are still some Madrasah Diniyahs that implement a 6-year program from grade 1 to grade VI, as found in some Madrasah Diniyahs in Barito Kuala and Martapura.

The students studying in Madrasah Diniyahs are generally students attending elementary schools, and some are attending junior high schools. Only a few students come from Islamic elementary schools (Madrasah Ibtidaiyah). This is because the purpose of implementing the educational program in Madrasah Diniyah is to assist students in strengthening and supplementing religious education for children who have a limited allocation for religious subjects in elementary and junior high schools.

Students in grades I and II of elementary school are usually placed in the Quranic Education Park to learn Iqra, Quranic studies, and to read and write Hijaiyah letters. Then, students from grade III of elementary school who enter grade I of Madrasah Diniyah, having completed their Quranic Education Park studies, are

considered capable of reading using Hijaiyah letters. Thus, when students complete and graduate from elementary school, they also complete and graduate from Madrasah Diniyah.

As for the Madrasah Diniyahs that implement up to grade VI, there is no Quranic Education Park (TPA). Typically, children start in grade I of elementary school and simultaneously attend grade I of Madrasah Diniyah. Therefore, their education concludes concurrently with the completion of elementary school and Madrasah Diniyah.

Considering that Madrasah Diniyah is not a formal education institution, institutional educational arrangements have begun to incorporate student affairs administration. Some Madrasah Diniyahs have a good administrative system, although generally, administrative procedures are not well-organized.

In some well-organized Madrasah Diniyahs, there is orderly student data management. This allows researchers to access information such as the number of students, their progress over the past three years, the age of the children, parents' information, and addresses recorded in ledgers. However, some institutions have records that do not accurately reflect the current student body, and some struggle to retrieve desired student data.

Typically, records and administration for Madrasah Diniyah are managed by the headmaster or one of the teachers who voluntarily handle the data for reporting to the Ministry of Religious Affairs (Kemenag) or when necessary. Generally, this data is stored at the administrator's or headmaster's residence.

According to the Madrasah Diniyah officer,⁴² Madrasah Diniyahs produce monthly reports. However, due to the informal nature of these educational institutions, data accuracy may not be prioritized. Furthermore, because of a lack of experience in managing Madrasah

administration and the absence of dedicated administrative staff, reporting may be done suboptimally.

Moreover, as the reporting outcomes do not have consequences for the supervisory system, prerequisites, and funding of Madrasahs, as is the case in formal institutions, reporting is often done inadequately. Hence, there is a need for better administration of Madrasah Diniyah student affairs in the future. Additionally, it is hoped that these institutions will receive more attention, including guidance and adequate funding from the Ministry of Religious Affairs and the government in general.

Based on the data obtained, some Madrasah Diniyahs have consistent student enrollment over the years, with some experiencing an increase in enrollment. Therefore, it can be concluded that Madrasah Diniyahs will continue to be essential educational institutions for providing early religious education in an organized manner. Consequently, there is a need for proper management of Madrasah Diniyahs and increased attention from the Ministry of Religious Affairs and the government in providing guidance and adequate funding to streamline the administration of Madrasah Diniyahs effectively.

2. Educational Personnel

a. Headmaster/Principal of the Madrasah

Personnel involved in Madrasah Diniyahs generally play simple roles. They typically consist of the headmaster and the teachers. Generally, Madrasah Diniyahs do not have dedicated administrative staff, and management and administration are handled by the headmaster or by one of the teachers designated by the headmaster. This is due to the informal nature of Madrasah Diniyahs as educational institutions and the lack of funds for their management.

⁴² Wawancara dengan Kasi Kemenag Bagian Madrasah Diniyah, dan berdasarkan dokumen data

pelaporan Madin, namun ada beberapa data yang diberikan tidak sesuai dengan kenyataan di lapangan.

However, some Madrasah Diniyahs have a Madrasah Committee that functions as the financial overseer and seeks funds for the implementation of education in the Madrasah Diniyah, such as Madrasah Diniyah Damanhuri in HST, Subulus Salam in Marabahan, and Miftahul Ulum in Kandangan Lama, although the committees are not formally structured.

Generally, Madrasah Diniyahs have a headmaster, whose qualifications range from graduates of Islamic boarding schools (Pesantren), high schools (SMA), Islamic high schools (MA), or equivalent qualifications. Although formal institutions have specific requirements for the qualification of school/headmasters, it is challenging to enforce such requirements in Madrasah Diniyahs, which are informal educational institutions. However, some headmasters may hold D2 and S1 qualifications, although this is rare. This is because both headmasters and teaching staff in Madrasah Diniyahs typically come from Islamic boarding school backgrounds, as the primary aim of Madrasah Diniyahs is to provide specialized religious education.

For the appointment of headmasters, some are selected through community deliberation in the village, such as the appointment of the headmaster of Miftahul Ulum Madrasah in Kandangan Lama, which is determined through village deliberation because the Madrasah here belongs to the village, while the foundation is only established for Madrasah administration purposes. Similarly, the headmaster of Madrasah Bustanul Ulum is determined through village deliberation.

Additionally, appointments are sometimes determined through deliberation among the teachers, and some

are based on deliberations among the teachers while still involving local officials and village leaders, as practiced in Al-Ghany Madrasah Diniyah, as well as Al Hidayah Madrasah Diniyah. Furthermore, some appointments are made by the owners of these Madrasahs, as their families have been involved in building and running the Madrasahs for generations.

Considerations in selecting the headmaster involve assessing qualifications such as higher education, broader religious knowledge, or their prominence as a leader. For example, individuals may be chosen as headmasters due to their previous roles as village heads or their ability to manage the Madrasah effectively. The management of Madrasah Diniyahs depends on the abilities and voluntary efforts to ensure their continuous operation and sustainability.

b. Teachers of the Madrasah Diniyah

Teachers in Madrasah Diniyah are commonly referred to as "guru" or "ustadz." They are recruited by the head of the school or the foundation of the Madrasah Diniyah, and sometimes requested by the community, as many of them typically have the advantage of having graduated from pesantren or possess sufficient religious knowledge to teach children about religion, both in theory and in practical worship.

According to educational management standards, the qualifications of teachers/ustadz in Madrasah Diniyah should ideally be graduates with a Bachelor's degree (S1). However, in practice, most teachers in the field only hold high school diplomas or equivalent qualifications. This is because many of them are graduates or have backgrounds in pesantren, where formal certificates are

not always provided. Additionally, some Madrasah Diniyah headmasters are graduates with D2 or S1 degrees.

Among the teachers who are graduates with a Bachelor's degree, some may not have a background in religious education, such as those with backgrounds in English or mathematics education. They are recruited to teach in Madrasah Diniyah to develop other skills, such as teaching basic English to children. This is the case at Madrasah Diniyah Subulus Salam in Marabahan.

Regarding the assignment of expertise areas, some Madrasah Diniyahs emphasize one teacher per class, but they may also assign tasks to teachers based on their expertise areas. For example, a teacher specializing in fiqh teaches the fiqh subject and covers all classes according to their teaching schedule, while those proficient in Nahwu teach Nahwu, and so on.

In addition to educational backgrounds and teachers' areas of expertise, other administrative aspects include the teachers' dates of birth and their daily occupations. Among the teachers, there are those who are civil servants, working as village government officials, some who are also active as teachers in primary schools or Islamic schools (MI), and others who work as farmers or in various private sector occupations.

c. Administrative Staff

Administrative administrators or employees whose role is teaching staff are actually very important for educational institutions, because there are a lot of administrative tasks to be carried out, so that all Madrasah Diniyah educational data is managed well and neatly. In this way, when there is research or someone

has an interest in Madrasah Diniyah data, it can be fulfilled properly.

From the findings of research conducted by researchers at Madrasah Diniyah in 4 districts, almost all Madrasah Diniyah do not have administrative staff specifically to handle the administration of Madrasah Diniyah. This is because this institution is not formal and lacks funds to pay special employees. Thus, the madrasah administration is sometimes handled by the Madrasah or his family himself, or sometimes the Madrasah head entrusts it to one of the teachers who is able and willing to carry it out. Therefore, in the future, it is hoped that Madrasah Diniyah will have educational staff who can manage educational data at Madrasah Diniyah so that it becomes a good and administratively viable educational institution.

3. Facilities and Infrastructure

The facilities and infrastructure of educational institutions are crucial to support the effectiveness and efficiency of education. Therefore, educational facilities and infrastructure must be provided by educational institutions to ensure that the learning process can be carried out effectively.

The government has regulated the standards of educational facilities and infrastructure in Government Regulation No. 19 of 2005, where every educational unit must have educational facilities including furniture, equipment, and educational media, as well as books and other learning resources. Then educational units are required to have educational facilities such as land, classrooms, administrative rooms, teacher rooms, administrative offices, libraries, laboratories, workshop rooms, production unit rooms, cafeterias, power and service installations, sports facilities, places of worship, play areas, creative areas, and other

spaces/places needed to support a regular and sustainable learning process.⁴³

From several Madrasah Diniyah observed and interviewed by the researcher, generally, they have their own certified land, at least with a land grant certificate. The land certificate is a prerequisite for Madrasah Diniyah to apply for financial assistance, such as Operational Assistance Funds (BOP) for teaching and learning materials or to request funds for rehabilitation or construction of Madrasah buildings.

Additionally, each Madrasah Diniyah has adequate classroom space, although some may have damaged walls, windows, or ceilings. Only a few Madrasahs have a separate office for the headmaster, such as Madrasah Diniyah Damanhuri, while others use classrooms as offices. Some Madrasahs have an auditorium that doubles as a teachers' room or multipurpose space.

Generally, Madrasah Diniyahs do not have dedicated offices for educators and administrative staff, as required by Government Regulation No. 19 of 2005, unlike formal educational institutions. This is because the learning hours in Madrasah are typically only about 2 hours per day, leaving little time for breaks. Additionally, due to limited funding allocation for infrastructure development, construction efforts are directed towards more effective spaces for learning. If there are guests or meetings, the headmaster usually allocates a classroom for that purpose.

Among the Madrasah Diniyahs, one has a simple library, namely Madrasah Diniyah Damanhuri in Barabai, while others do not have libraries. None of the Madrasahs have meeting rooms, laboratories, administrative offices, or production rooms. This is because Madrasah Diniyah is a non-formal

educational institution and cannot be compared to formal schools.

Other facilities in Madrasah Diniyah, such as piped water or bore wells, public toilets, and waste bins, are generally fulfilled. Additionally, most Madrasah Diniyahs have adequate prayer rooms (Mushalla), primarily because their premises are often close to small mosques or prayer halls (langgar), or some utilize one of the classrooms for prayers. A prayer room is necessary because classes are conducted from 2 to 5 PM, overlapping with the Asr prayer time. Therefore, students are encouraged to pray Asr together.

As for learning resources available in Madrasah Diniyahs, they typically include textbooks, Qurans, and Iqra books. Classroom desks and chairs, whiteboards, markers, or sometimes chalk, are also provided.

Regarding administrative materials, some Madrasah Diniyahs maintain student registers, grade books, report cards, inventory books, and guest books. Among them, Madrasah Diniyah Bustanul Athfal in Bati-Bati Subdistrict, Tanah Laut Regency, and Madrasah Diniyah Damanhuri in Damanhuri, Hulu Sungai Tengah Regency, fulfill administrative requirements. These are considered exemplary Madrasah Diniyahs in Pelaihari and Hulu Sungai Tengah (HST).

However, despite the lack of certain facilities and learning resources, teaching in Madrasah Diniyahs continues smoothly. Due to the teachers' dedication and sincerity in spreading Islamic education and Islamic teachings, they teach diligently and sincerely despite the limitations in facilities and resources.

4. Financial Management

Madrasah Diniyah can be considered as a community-owned educational institution. This is because the institution is built and

⁴³ Peraturan Pemerintah No 19 Tahun 2005 tentang Standar Nasional Pendidikan INDONESIA, P. R. (2006)

dan Undang-undang Republik Indonesia nomor 20 tahun 2003 tentang sistem pendidikan nasional.

sometimes funded primarily by the village community, whether through individual contributions or group efforts. The community comes together to ensure the continuous operation of the Madrasah because they prioritize this educational institution to provide the fundamentals of religious education to their children.

Sources of financial support from the community include direct donations from wealthy individuals, fundraising events (such as auctions) to gather funds, utilizing village land for rubber or oil palm cultivation, with the proceeds used to pay teachers' honorariums. Additionally, the collection of zakat, infaq, and sadaqah is common, or some communities agree to contribute a portion of their harvest to support the Madrasah's needs during each farming season. An example of this is Madrasah Diniyah Al-Falah in Pelaihari Subdistrict.

Generally, rural communities are enthusiastic about supporting the development of religious education and the propagation of Islam. Therefore, despite minimal financial support from the government, Madrasah Diniyah can still operate with the assistance and contributions from the village community. This is because Madrasah Diniyah can be said to be rooted in the community's goals and interests in providing essential religious education to their children.

Other sources of funds include student tuition fees and entrance fees. The tuition fees vary between Madrasah Diniyahs, ranging from Rp. 5,000 to Rp. 500,000 per student per month. However, some Madrasah Diniyahs do not collect tuition fees at all due to the generally low financial status of their communities.

Another source is funding from local governments for infrastructure construction and rehabilitation. However, Madrasah

administrators complain that this funding is unevenly distributed, with only those Madrasah Diniyahs with notarial deeds receiving it. Yet, obtaining a notarial deed requires a significant amount of funds, so not all Madrasah Diniyahs are able to acquire one.

Additionally, local governments also provide incentives to Madrasah Diniyah administrators. The amount varies by region, with some areas offering Rp. 500,000, while others provide Rp. 150,000 to Rp. 200,000. This incentive serves as an additional source of income for teachers compared to before. According to some Madrasah Diniyah teachers, they used to receive no honorariums at all, except for occasional contributions from the village community during harvest seasons.

Other sources of funds include distributing piggy banks in mosques on Fridays, as done by Madrasah Diniyah Al-Hidayah in Barabai and Madrasah Diniyah Miftahul Falah in Kandangan Lama. Additionally, some villages collectively cultivate a portion of village land, with the harvest used for educational purposes in Madrasah Diniyahs. This is practiced by Madrasah Diniyah Miftahul Falah in Kandangan Lama, although this Madrasah does not charge any fees for its students.

Another source is irregular funding from the Ministry of Religious Affairs (Kemenag), such as Operational Assistance Funds (BOP) or other funds for purchasing teaching materials and other educational needs in Madrasah Diniyahs as a whole.

5. Public Relations

The relationship between the community and Madrasah Diniyah can be said to be very close, and better than the relationship between rural communities and formal schools. This is because Madrasah Diniyah is a community-based educational institution. Therefore, when determining activities and matters related to

the development of teaching and education, as well as rehabilitation or construction of its facilities, the Madrasah consults with village community leaders. This is exemplified by the management of Madrasah Diniyah Miftahul Falah in Kandangan Lama, Madrasah Diniyah Al-Ghaniy, Madrasah Al-Hidayah, and others. This is because these Madrasahs are almost considered to be owned by the community, and were initially built on the initiative and self-reliance of the community to develop religious education for the village community of Kandangan Lama.

However, there are also Madrasah Diniyahs that involve the community only in Madrasah activities such as the celebration of Islamic holidays, the Prophet's birthday, Isra Mi'raj, or in fundraising activities such as charity events or charity stalls for the construction or rehabilitation of the Madrasah.

Until now, the management of Madrasah Diniyah in South Kalimantan is handled in a traditional manner. This is why, according to Muhrin Juhri,⁴⁴ in his research on "Improving the Image of Private Madrasahs," the fundamental constraint in the provision of non-formal education in South Kalimantan in 2002 was the issue of Madrasah management, which has not changed much until now. Another issue is the inadequate fulfillment of minimal standards for teachers and their level of welfare. Furthermore, there are also issues regarding the limited teaching facilities and infrastructure. However, despite its various shortcomings, non-formal Madrasahs such as Madrasah Diniyah Takmiliah continue to develop by their efforts to instill knowledge, Islamic values, and skills to the students.

Conclusion

Based on the description above, the following conclusions can be drawn:

1. The curriculum of Madrasah Diniyah observed by the researcher varies. Some adhere closely to the curriculum emphasized by the Ministry of Religious Affairs, which includes Quran, Hadith, Aqidah, Akhlaq, Fiqh, History, and Arabic Language. Others adopt a curriculum provided by the Ministry of Religious Affairs but incorporate additional Islamic knowledge derived from Arabic religious books, which are then developed using Malay Arabic language. Additionally, there are Madrasah Diniyah that implement a curriculum similar to that of Islamic boarding schools (pondok pesantren).
2. Teaching is conducted in a classical manner with simple media and methods including explanation, writing, dictation, storytelling, questioning, discussion, memorization, exercises, and assignments. Lesson planning is mostly unwritten but follows the flow of the textbooks used. Evaluation is regularly conducted on a daily, weekly, and semester basis.
3. The management of Madrasah Diniyah is carried out in a simple manner and lacks proper administration, such as:
 - a. Student affairs: Recruitment of students is done traditionally through word of mouth, storytelling from one person to another, often conducted in mosques or community gathering places.
 - b. Personnel management: Recruitment of the head of the Madrasah, teachers, and staff is also done traditionally. Their qualifications are generally graduates of Islamic boarding schools, although some meet the S1 qualification. Administrative tasks are usually handled directly by the head of the Madrasah or one of the trusted teachers, without any specific

⁴⁴ Muhrin Juhri, "Meningkatkan Citra Madrasah Swasta". Jurnal Fikrah, vol. 1, Banjarmasin, 2002, h. 91.

- administrative staff. Professional development and competence enhancement of personnel receive little attention from the government.
- c. Regarding facilities and infrastructure, they are provided through self-reliance by the Madrasah management and community contributions. Therefore, the fulfillment of facilities and infrastructure is done to the best of their abilities.
 - d. Regarding educational funding, Madrasah Diniyah relies on community self-reliance and receives less government funding compared to formal educational institutions. However, recent support from local governments is becoming apparent, such as providing teacher allowances allocated differently by regions.
 - e. The relationship between Madrasah Diniyah and the community is very close, as the Madrasah continues to grow and is supported by the community, both as learners and supporters of the Madrasah's implementation through various moral support and financial contributions for the provision of facilities, infrastructure, and teacher allowances.

References

- Abdurrahman. (2018). Pemikiran tentang Pendidikan Pesantren, *Jurnal Pusaka Media Kajian dan Pemikiran Islam*, Vol. 5 Nomor 2, 48-70.
- Ahmad, J., & Manusia, A. P. K. (2002). *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*.
- Aisyah, S. (2015). *Perkembangan Peserta Didik dan Bimbingan Belajar*. Yogyakarta: Deepublish.
- Alia, Nur. (2015). Madrasah Diniyah Takmiliyah Dalam Perspektif Standar Pelayanan Minimal di Kabupaten Cirebon. *Penamas*, 28(3), 445-462.
- Almasri, M. N. (2017). Manajemen Sumber Daya Manusia: Implementasi dalam Pendidikan Islam. *Kutubkhanah*, 19(2), 133-151.
- Amin, Headri. (2006). *Peningkatan Mutu Terpadu Pesantren dan Madrasah Diniyah*. Jakarta: Diva Pustaka.
- Arifin, H. M. (1991). *Kapita Selekta Pendidikan: Islam dan Umum*. Jakarta: Bumi Aksara.
- Aritonang, K. T. (2008). Minat dan Motivasi dalam Meningkatkan Hasil Belajar *Santri. Jurnal Pendidikan Penabur*, 7(10), 11-21.
- Azra, A. (2002). *Paradigma Baru Pendidikan Nasional: Rekonstruksi dan Demokratisasi*. Jakarta: Kompas.
- _____. (1995). *Jaringan Ulama Nusantara Abad XVII-XVIII*. Bandung: Mizan
- Bahri, S. (2017). Pengembangan Kurikulum Dasar Dan Tujuannya. *Jurnal Ilmiah Islam Futura*, 11(1), 15-34.
- Bogdan, R.C. dan Biklen, S.N. (1992), *Qualitatif Research for Education and Introduction to Theory and Method*. Boston: Allyn & Bacon.
- Dacholfany, M. I. (2015). Reformasi Pendidikan Islam Dalam Menghadapi Era Globalisasi. *AKADEMIKA: Jurnal Pemikiran Islam*, 20(1), 173-194.
- Daulay, Haidar Putra. (2018). *Sejarah Pertumbuhan & Pembaruan Pendidikan Islam di Indonesia*. Jakarta; Kencana.
- Depdiknas. (2000). *Manajemen Sekolah*. Jakarta: Dirjen Dikdasmen
- Departemen Agama, R.I.(2003). *Pondok Pesantren dan Madrasah Diniyah Pertumbuhan dan Perkembangannya*. Jakarta: Departemen Agama RI.
- Ghony, M. D., & Almanshur, F. (2012). *Metodologi Penelitian Kualitatif*. Yogyakarta: Ar- Ruzz Media.
- Hamalik, Oemar. (2011). *Kurikulum dan Pembelajaran*. Jakarta: Bumi Aksara
- Ikhwan, A. (2017). Kajian Sosio-Historis Pendidikan Islam Indonesia Era

- Reformasi. *EDUKASI: Jurnal Pendidikan Islam*, 5(1), 14-32.
- Iskandar, I. (2012). *Dakwah dan Individualisme, Materialisme dan Hedonisme. Jurnal Tabligh*, 13(1), 17-30.
- Kementerian Agama RI (2015), *Pengembangan Model Pembelajaran Madrasah Diniyah Takmiliyah*, (Jakarta: Dirjen Pendis Direktorat Pendidikan Diniyah dan Pondok Pesantren)..
- Kementerian Agama RI (2015), *Standar Nasional Pendidikan Diniyah Takmiliyah dalam Standar Isi dan Kompetensi Lulusan*, (Jakarta: Dirjen Pendis Direktorat Pendidikan Diniyah dan Pondok Pesantren).
- Majid, Abdul (2013). *Strategi Pembelajaran*. Bandung : PT Remaja Rosdakarya.
- Maya, R. (2017). Esensi Guru dalam Visi-Misi Pendidikan Karakter. *Edukasi Islami: Jurnal Pendidikan Islam*, 2(03).
- Nata, Abuddin (2012). *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam di Indonesia*. Kencana.
- Nazir, Moh. (2011). *Metedologi Penelitian*, Cetakan Ketujuh, Bogor : Ghalia Indonesia
- Nizah, N. (2016). Dinamika Madrasah Diniyah: Suatu Tinjauan Historis. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 11(1).
- Peraturan Menteri Agama RI No. 13 tahun 1964 tentang Pengertian, Fungsi, dan Tujuan Madarash Diniyah
- Peraturan Menteri Agama No. 03 tahun 1983 tentang Kurikulum Madrasah Diniyah
- Peraturan Pemerintah Republik Indonesia No. 55 Tahun 2007 tentang Pendidikan Agama dan Pendidikan Keagamaan
- Peraturan Menteri Agama Republik Indonesia Nomor 13 tahun 2014 tentang Pendidikan Keagamaan Islam
- Peraturan Pemerintah No 19 Tahun 2005 tentang Standar Nasional Pendidikan
- Rosyadi, A. R., Mujahidin, E., & Muchtar, A. (2013). Kebijakan Pemerintah Daerah tentang Wajib Belajar Madrasah Diniyah Awwaliyah di Kabupaten Pandeglang. *Ta'dibuna: Jurnal Pendidikan Islam*, 2(1), 1-16.
- Saragih, A. H. (2008). Kompetensi Minimal Seorang Guru Dalam Mengajar. *Jurnal Tabularasa*, 5(1), 23-34.
- Sakti, B. P. (2016). Etika dan Profesi Guru SD Di Tengah Perkembangan Zaman. *Pendidikan Guru Sekolah Dasar Proceeding PGSD Universitas Kuningan 2016*, 1(1), 99–107. <https://proceeding.uniku.ac.id/index.php/pgsd2016/article/view/10>
- Solichin, M. M. (2006). Belajar dan Mengajar Dalam Pandangan Al-Ghazâlî. *TADRIS: Jurnal Pendidikan Islam*, 1(2).
- Sobel, D. (2004). *Place-Based Education: Connecting Classroom and Communities*, Barrington, Orion Society.
- Smith, G. A., & Sobel, D. (2014). *Place-and Community-Based Education in Schools*. New York: Routledge Taylor and Francis Group.
- Solihin, I. (2018). Madrasah dan Pertumbuhan Keilmuan Dunia Islam: Sebuah Kajian Sosio-Historis. *Elementary: Jurnal Ilmiah Pendidikan Dasar*, 4(1), 97-106.
- Tamuri, A. H., Ismail, M. F., & Jasmi, K. A. (2012). Komponen Asas untuk Latihan Guru Pendidikan Islam [Basic Components for Islamic Education Teacher Training]. *Global Journal Al-Thaqafah*, 2(2), 53-63.
- Tim Dosen FT UIN Maulana Malik Ibrahim. (2011). *Pendidikan Islam dari Paradigma Klasik hingga Kontemporer*, Malang: UIN Malang Press.
- Tilaar, H. A. R. (2000). *Paradigma Baru Pendidikan Nasional*. Jakarta: Rineka Cipta.
- Umar, M. (2016). Manajemen Hubungan Sekolah Dan Masyarakat Dalam Pendidikan. *JURNAL EDUKASI: Jurnal Bimbingan Konseling*, 2(1), 18-29.

- Undang-undang Republik Indonesia nomor 20 tahun 2003 tentang Sistem Pendidikan Nasional.
- Wijaya, E. Y., Sudjimat, D. A., & Nyoto, A. (2016). Transformasi pendidikan abad 21 sebagai tuntutan pengembangan sumber daya manusia di era global. In *Prosiding Seminar Nasional Pendidikan Matematika* (Vol. 1, No. 26, pp. 263-278).
- Yaqin, Husnul, Norlaila, dan Ahmad Zakki Mubarak. (2011). *Profil Madrasah Diniyah di Kota Banjarmasin*. Banjarmasin: Puslit IAIN Antasari
- Zainuddin. (1991). *Seluk Beluk Pendidikan dari Al-Ghazali*. Jakarta: Bumi Aksara
- Sadiman, Arief S. dkk. (2009). *Media Pendidikan, Pengertian, Pengembangan, dan Pemanfaatannya*. Jakarta: Rajawali Press.

