



## RESEARCH ARTICLE

**Madrasah Diniyah Education Services in Pasuruan Regency**Iswahyuni<sup>1\*</sup>, Sujarwanto<sup>2</sup>, Amrozi Khamidi<sup>3</sup><sup>1</sup> Doctoral Candidate, State University of Surabaya, Indonesia<sup>2,3</sup> State University of Surabaya, Indonesia**ARTICLE INFO****ABSTRACT**

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This study aims to describe and analyze the curriculum and learning, school facilities and infrastructure, the quality of human resources of teachers and education personnel, financing and inhibiting and supporting factors in the implementation of educational services at Madrasah Diniyah Miftakhul Ulum 31, Madrasah Diniyah Takmiliah Ula Nurul Fityan and Madrasah Diniyah Roudhotul Hikmah in Pasuruan Regency. The research design uses a qualitative design. Data analysis techniques can be done by identifying and regularly compiling the results of field notes, interview transcripts, and other materials that have been collected by researchers. The curriculum in the three Islamic schools is committed to providing structured and contextual religious education, referring to the Regulation of the Minister of Religion Number 104 of 2019. The focus is on the formation of the character of students through religious learning, such as the Qur'an, fiqh, morals, and science tools, with the integration of local values according to community needs. Facilities and infrastructure support learning, although improvements are still needed in the classroom. Teachers and education personnel have a high commitment. Funding is dominated by government funds through BOP. Community and parental support are supporting factors, while challenges such as limited facilities, funding, and curriculum adjustments to national policies need to be addressed through strategic collaboration.

**INTRODUCTION**

Pasuruan Regent Regulation Number 21 of 2016 concerning Madrasah Diniyah has been running now. Almost 8 years, all the completeness in its implementation has been continuously improved. This informal basic education policy has a very big impact on the development of education for Pasuruan residents. In addition to the acquisition of religious knowledge for school-age children aged 7 to 12 years. Additional knowledge of reading and writing the Qur'an. Obtain the right to education fairly and evenly for children throughout the Pasuruan Region. They receive free religious education around their homes. Without being burdened with uniform costs, registration fees and other administrative fees. The implementation of this education is carried out for 6 years. Non-formal education at Madrasah Ibtidaiyah or known briefly as Madin.

The opportunity to obtain Madin above, in accordance with the mandate of the 1945 Constitution as amended in article 31 paragraph 1 states that every Indonesian citizen has the right to receive education and teaching. Including education for children of Pasuruan residents. Geographically, Pasuruan Regency has a very large area. It stretches at coordinates 112 ° 30'-113 ° 30' East Longitude and 7 ° 30'-8 ° 30' South Latitude. The area reaches 1,474,015 km<sup>2</sup> covering mountainous areas, coastal areas and urban areas. It has fertile land with beautiful views and cool air in the mountainous area. With this vast area, the population is 275.77 million people (2022 census data). The number of school-age children reaches almost 245,000 children (data from the Research and Development Department of the Pasuruan Education and Culture Office, 2022). From this very large

number, basic education services are an urgent matter to implement. Madin is held in every village throughout the region.

Madin is a non-formal institution that provides benefits including convenience and opportunity (accessibility) to obtain education (go to school). Madin is held as a basic right of the people of Pasuruan Regency. This basic right is fully guaranteed by the Pasuruan regional government. Education policy is a priority and a leading program with a very flexible learning schedule scheme from morning to evening. The Pasuruan Regional Government makes Madin a leading program among other programs today. Madin is held near the homes of residents. Data from the Pasuruan Regency Education and Culture Office in 2022 shows that the number of Madins reached 700 Madins in the Pasuruan area, resulting in the acquisition of basic education rights reaching almost 99% perfect. From this data, equality and justice of basic rights have been evenly distributed for children throughout the Pasuruan area.

As a flagship program, its development focuses on Islamic religious education. They are taught Islamic religious knowledge and reading and writing the Qur'an. Law of the Republic of Indonesia Number 23 of 2002 concerning Child Protection states that every Indonesian child has the right to go to school, including abandoned children. The concept of educational services requires the state to take care of and pay attention to them. The 2005 Convention on the Rights of the Child (CRC) resulted in educational services being the provision of basic rights to every Indonesian child in obtaining an education. Likewise, the education policy that has been implemented by the Pasuruan Regional Government at this time.

The implementation of the Pasuruan Regent Regulation above proves the seriousness of the local government in providing extensive educational services for Pasuruan residents. Its implementation is specifically for all Pasuruan children without exception. The number of Madin is increased every year. Its reach is expanded to remote and isolated villages. Coastal areas, mountainous areas and urban land areas have Madin institutions. The financing is fully borne by the Pasuruan Regional Government. Madin has been held massively. Teaching during the day makes it easy for children to follow when they finish elementary school. Teaching can be followed easily. Teaching focuses on building Islamic character. Reading and writing the Quran as the main focus. The formation of morals and character is a characteristic of education in Madin. The teachers are required to have perfect Islamic religious knowledge. They are known as ustad and istadah as teachers. Teaching and educating are characteristic of Islamic boarding schools.

Objective facts mention the phenomena in the field. Based on pre-research data, it is described that the equality and justice of education have been constitutionally guaranteed by the Pasuruan Regional Government. Human resources (HR), namely ustad and ustadah, institutional facilities, curriculum and learning and the needs of students are important and a priority in its implementation. The results of research by Azkiyah and Zuana (2020) stated that educational services at the elementary school level must be accompanied by services for students. Their facilities are provided optimally. Comfortable building and classroom facilities and decent desks and chairs must meet standards. Meanwhile, the teaching that is carried out must meet the elements of eligibility. Fulfilled and receiving guidance from teachers is an absolute must for school institutions. Moreover, this Madin policy is a flagship program in the Pasuruan Regional Government.

The results of Ardimen's research (2018) also stated that educational services for children are by preparing the quality of competent teachers in their fields. Teacher competence must be qualified and standardized. They are not just recruited. Teachers are required to have 4 basic competencies as a requirement. The same thing also applies when they become ustad/ustadah at Madin. They have 1) pedagogical, 2) social, 3) personality and 4) professional competencies. However, Madin still seems to have not prepared ustad/ustadah professionally. The 4 basic competencies have not fully become a priority for school institutions. The most important thing is the competency to be able to read the Quran fluently. This fact illustrates that the 4 competencies are still not fully the main requirements to become an educator at the Madin institution.

The results of the study by Fathurrochman et al. (2021) provide evidence that school management is important to implement. The principal must manage the school effectively and efficiently. Effectiveness is carried out so that the school can survive in the future. Survive the rapid development of the educational era. The Madin Institution is a non-profit institution that operates in the social and

religious fields of Islam in educational services. For this reason, the education provided is required to have a large percentage in the formation of the Islamic religion (religious). The institution's vision and mission are to realize children who can read the Koran after finishing school.

Competition between Madin often occurs. Competition has had a big impact. Institutions are built with their image as institutions that provide quality and free education services. The image of the institution brings a larger number of students. The large number of students has not been balanced with adequate facilities and infrastructure. Its existence is very minimal. This brings its own case in Madin institutions. Including the Madrasah Diniyah institution Miftakhul Ulum 31, the Ula Nurul Fityan Islamic Boarding School and the Roudhotul Hikmah Islamic Boarding School in Pasuruan Regency.

The icon of the madin institution above is a good institution and maintains Islamic religious culture. The number of students is large, exceeding the number of students in a number of Madins around. The brand of the madrasah school brings the best madrasah institution in Pasuruan Regency. Many achievements have been achieved by students. The results of Nuryanta's research (2018); Haq (2022) together stated that the orientation of educational services provided by school institutions has a significant impact on school progress. Through good marketing, the institution will have a big impact. The institution will be in demand by consumers. The institution becomes very famous resulting in a large number of students every year.

In reality, the large number of students is sometimes still not balanced with the construction of new classrooms. The readiness of the institution has not been established due to lack of construction funds. So that students cannot follow the learning properly. Learning should be done in class not fully alternating with other students. The educational services provided by the institution are not optimal. Seats and benches have not been provided optimally. Educational services should provide decent accommodation for students.

Adequate accommodation includes infrastructure, benches, seats and classes that are sufficiently filled with institutions. Infrastructure, namely classrooms, will make it easier for them to follow the learning. Islamic religious learning will be of high quality. The results of the study by Prasojo et al. (2020) emphasized that accommodation in the form of infrastructure is very costly. Costs are very important for an educational institution. Especially for developing countries like Indonesia. Until now, the Madin institution has been funded by the Pasuruan Regional Government so that school infrastructure depends on the Pasuruan Regional Government.

This becomes a dilemma and a separate case when massive marketing is carried out but there is no proper school accommodation. This is the case faced by Madin. The number of students is overflowing but the seats have not been prepared. This has an impact on students sitting on the floor during Islamic religious studies. In the National Education System Law Number 23 of 2003, it is stated that educational components such as; provision of facilities and infrastructure, both physical and non-physical, must be prepared by schools/educational institutions. In fact, Madin's infrastructure is still a problem for them.

Facilities and infrastructure requires additional classroom arrangements, purchasing facilities and utilizing infrastructure properly. It should be a reference for Madin institutions when the implementation is still not owned by the institution. The mandate of the Regent Regulation Number 21 of 2016 is free education services for residents. The financing is fully borne by the Pasuruan Regency Government. The slogan or icon is always stated by the Pasuruan Regional Government through the Pasuruan Department of Religion to the Pasuruan community. Institutions are prohibited from charging a penny. Educational services are carried out optimally to students. However, this has not been fully realized and implemented. Based on pre-observations in July 2023, it showed that parents still provide funds called infaq. Infaq is given every afternoon when students enter the classroom. Student infaq is not binding. There is no coercion from the Madin institution. No matter how much infaq is given.

But whatever the name, this is very different from the slogan of free education. Cases of unrest also arise among parents of students. It becomes a case when every day their sons and daughters are required to give alms. In the results of Prasojo et al. (2021) also stated that financial resources are a determining factor in the implementation of education policies. The results of this study confirm that

an educational institution will not survive without sufficient financial resources. Madin will not survive when the budget supply is insufficient. Likewise, the two madins above must carry out Full State Funding. This means that education costs must be borne entirely by the Pasuruan Regional Government so that all levies in the form of alms do not occur in Madin.

The major impact of the implementation of the above educational services occurs when hope and reality are not yet balanced. The case of free education has not yet been realized. The equality (accessibility) of basic rights is getting higher. Basic education has been evenly distributed throughout the Pasuruan Region. However, educational services have not been provided optimally.

The increasing number of students above has not been accompanied by maximum utilization of facilities. Lack of supporting facilities has not been done. The teaching media material facilities for students have not been met by the Pasuruan regional government, through the Pasuruan Education and Culture Office has not optimally allocated large funds for its use. Budget planning has not been a top priority in organizing Madin. This has resulted in institutions making efforts to collect initial education fees for students. Uniforms, stationery and other necessities have become cases that have not been solved until now. The mandatory Madin program was formed as a form of concern from the local government over the increasing number of criminal cases involving children. In addition to being a mission to form Islamic character that has developed in Pasuruan Regency. It is an obligation for residents to send their children to Madin as the main fortress in dealing with current developments. Very sophisticated information technology has developed and has an impact on the character and teachings of Islam for all students.

The Madin program by the Pasuruan Government has brought satisfactory results. Data from the Pasuruan Department of Religion (2022) states that 90% of the sons and daughters of Pasuruan residents have sent their sons and daughters to Madin with their main reason being the certainty of getting Islamic religious knowledge. Ensuring that their sons can read the Koran fluently. This concept was stated by Ki Hajar Dewantara (1928) by calling it the Three Centers of Education. Including families, communities and schools in educating children. Another fact shows that the Pasuruan Regency Government through the Pasuruan Department of Religion is opening up wide for permits to establish new Madrasah Diniyah. The proliferation of new institutions has resulted in an increase in student capacity, greater infrastructure and increased abilities (pedagogy skills) of *ustad* *ustadah*.

The phenomenon of effective and enjoyable learning is fully realized. Conventional learning is seen in Madin. Observation data shows that in 2024 the learning carried out is managed like Islamic boarding school learning. *Ustad/ustadah* rely on teaching skills with broad religious knowledge. Accompanied by the Pasuruan Regional Government's intensive socialization of the Madin Program as one of the iconic brands of Pasuruan Regency. Madin's popularity in the Pasuruan community brings a new paradigm of education in Pasuruan Regency. Public interest is very high. Learning focuses on Islamic religion and character. Good manners and noble morals are taught. The same thing is done by The Miftahul Ulum 31 Islamic School, the Ula Nurul Fityan Islamic School and the Islamic School Roudhotul Hikmah in Pasuruan.

First, Islamic School Theology 31 since 2017 has been established. Located in Tidu Village, Pohjentre District. Headed by *Ustad Sujak* has brought many achievements for teachers in particular and students. Other indentities state the number of teachers is 20 people, the study group is 13 classes and the total number of students is 219 students in the 2022/2023 Academic year. there is a good learning method in this Madin, students are taught to memorize hadith, gundul books, besides that in this Madin there are many achievements obtained by its students, namely 1st place in qiroati between districts, 2nd place in the Adzan competition, 1st place for men and women in memorizing hadith between districts getting the *nadhom alala* champion and so on.

Second, Nurul Fityan Islamic Elementary School established since 2017, located in Nanas Street 16 RT 08 RW 02 Lumpangbolong. The number of teachers is 13 people and 11 study groups. The total number of students is 136 students in the 2022/2023 school year. Headed by *Drs. Samsul Hadi* makes this madrasah very popular in the Pasuruan area. Achievements are engraved both academic and non-academic achievements for teachers and students, accelerating to be well-known by local residents. Achievements that have been achieved include the 2nd place winner of the MTQ women,

3rd place winner of the tahfidz jus 30, the hope winner of reading the book safinatun naja, 1st place winner of Islamic poetry, 3rd place winner of reading the book.

The three Madrasah Diniyah Roudhotul Hikmah were established in 2001. Located in Randupitu Village RT.01 RW.01 Gempol District. Currently headed by Ust. Akmad Rifa'i, SE. The achievements that have been achieved include the 3rd runner-up of MTQ women, 1st place in tahfidz jus 30, 2nd place in reading the book safinatun naja, 2nd place in Islamic poetry, 1st place in reading the book, East Java albanjari festival 3. The three Madrasahs in different locations above show the Madrasahs that have achieved in Pasuruan Regency. Teaching has been carried out well. Changes (transformational education) change the way the ustad ustadah use media when teaching. The curriculum is arranged in an integrated manner as a choice of student needs. The curriculum and learning are considered. Additional learning is carried out so that the lesson schedule, preparation of ustad to teach, and learning devices look neatly planned. Learning in this Madrasah is categorized as being well organized throughout the Madrasah of Pasuruan Regency.

In these three Madrasah institutions, they have good quality and teaching methods such as the teaching of memorizing hadith, every Sunday special learning of qiroati is held. Not all Madrasah in Pasuruan Regency can achieve these educational services and achievements.

The teaching phenomenon that occurs in the three Madrasah institutions above illustrates a) free school operational costs; b) planned curriculum and learning; c) human resources of ustad ustadah are given great attention and d) school facilities and infrastructure have also been met. The balance of these components has in turn increased the fulfillment of educational services for students. Regarding the flexibility of learning time at Madrasah diniyah, it is also a separate focus. Learning strategies are carried out in the afternoon and evening. Based on the Decree of the Minister of Education, Culture, Research and Technology Number 56/M/2022 concerning Guidelines for the Implementation of Curriculum and Learning, it is emphasized that learning is carried out in the morning for 36 hours per week. This is the same as the Regulation of the Minister of Religion Number 104 of 2019 concerning Guidelines for the Basic Education Curriculum by emphasizing that learning is carried out in the morning for 36 hours per week. Things are different when teaching is done during the day using learning duration. Flexibility of time and duration of lessons can actually be implemented.

Funding for education at Madrasah institutions comes from government funds through regional BOP funds. The components of the ustad's salary, procurement of media as teaching materials, maintenance of buildings and school facilities are funded. The results of Haq's research (2022) stated that the education system in Indonesia nationally has standards in school management. In general, education management standards are made to standardize the quality of management in schools/madrasahs. The importance of providing decent salaries, school infrastructure facilities, curriculum and learning and education services for students are components that schools must carry out.

The implementation of educational services in Madrasah must be able to support further progress in the development of institutions. Become more professional and more in line with the needs of today's society. This will be realized and implemented when Madrasah meets all the prerequisites for educational services. Iskanto (2022) questioned the many madrasah institutions that do not yet have standards for the educational services provided. School accreditation is expected to be a driving force and create a conducive atmosphere. So that the quality assurance of schools/madrasahs will be sustainable, achieving the quality expected by all parties. This is a burden for Madrasah institutions that are not yet sufficient and have component standards in providing educational services.

Government Regulation Number 17 of 2010 concerning the Management and Implementation of Education requires accreditation for all schools/madrasahs. As an effort to guarantee the quality of education. Accreditation is an evaluation process of various aspects of the implementation of education in schools. Ensuring the implementation of quality education services. The most important thing is that Madrasah policies can cover all levels of society but still maintain idealism and quality. Lestari (2018); Zamakhsyah (2019) together highlight the management of school/madrasah management. Madrasah has special characteristics in the implementation of Islamic religious characteristics. Ginanjar (2018) stated that institutions have differences in geographical location and different users, but the culture of quality can be seen from the superior programs offered. The

potential of students and graduate output will be known. The implications of Pasuruan Regent Regulation Number 21 of 2016 will also be known in Madrasah Diniyah.

## **MATERIALS AND METHODS**

The research design uses a qualitative design. The reasons for using qualitative are as follows: The research theme is related to the management of educational services at Madrasah Diniyah. The management of the madrasah managed by the Head of Madrasah Diniyah in its implementation consists of people as implementers who are directly involved. They are teachers (ustad and ustada) as active players in the educational process at Madrasah Diniyah. So it is more appropriate and suitable if the research design uses a qualitative design because it involves humans in it.

The research location is at Madrasah Diniyah Miftakhul Ulum 31, Madrasah Diniyah Takmiliah Ula Nurul Fityan and Madrasah Diniyah Roudhatul Hikmah in Pasuruan Regency. The research began with an initial research study in July 2023. Continued with further research in the field. Guidelines as interview instruments will also be prepared. Stages will be carried out in guiding the research procedure correctly. Stages related to determining the focus of the research to the stage that is no less important is the preparation of the research design.

The creation of in-depth interview instrument guidelines will always be considered as interview guidelines. This is done so that the research flow is precise, easy, accurate and the use of instruments as a data collection tool. The next stage is the implementation stage, namely carrying out activities such as compiling data from several sources of informants both at site 1, site 2 and site 3. The main source of informants was obtained from three Madins. At the stage of processing data from informants as the end of qualitative descriptive analysis, the next stage is to temporarily conclude the data analysis and interpret the conclusions.

At this stage, namely the completion of a research result, the activities carried out are the following steps: (1) compiling a research draft neatly, (2) in detail and made in the form of a research report, (3) revising the report draft in accordance with the results of testing the research report, and (4) the research report is compiled based on the provisions that have been set (in accordance with previously established procedures).

Data analysis techniques can be done by identifying and organizing the results of field notes, interview transcripts, and other materials that have been collected by researchers. At this stage, the process carried out by researchers includes reviewing research data, organizing research data, grouping data so that it can be easily managed, synthesizing, looking for patterns, finding meaning, and reporting data results systematically.

In the study using qualitative analysis, where the analysis consists of reducing data, presenting data, and verification or conclusions from the results of data analysis. In the analysis process, high accuracy, perseverance, creativity, and patience are needed because with this it can give meaning to every phenomenon or data that exists (Hubberman and Miles, 2002).

## **DISCUSSION OF RESEARCH RESULTS**

### **The curriculum and learning used at the Miftakhul Ulum 31 Islamic school, the Ula Nurul Fityan Takmiliah Islamic School and the Roudhotul Hikmah Islamic School in Pasuruan regency**

Islamic schools in Pasuruan Regency, such as the Miftakhul Ulum 31 Islamic School, the Takmiliah Ula Nurul Fityan Islamic School, and the Roudhotul Hikmah Islamic School, have a unique learning approach by integrating the national curriculum issued by the Ministry of Religion with the local curriculum. This approach aims to meet the need for in-depth religious education while being relevant to the development of the times and the needs of the surrounding community. The focus of learning in each Islamic school is different, depending on the vision and mission of education they set.

#### **Curriculum and learning at Miftakhul Ulum 31 Islamic elementary school**

Madrasah Diniyah Miftakhul Ulum 31 emphasizes its curriculum on teaching yellow books, which are the core of Islamic scientific tradition in Islamic boarding schools and madrasahs. Yellow books are

the main medium for studying Islamic sciences, such as Fiqh, Tauhid, Nahwu, and Shorof. This approach aims for students to not only understand basic Islamic sciences but also be able to apply them in everyday life. As explained by Zarkasyi (2005) in *Pesantren Tradition: Study of Kyai's View of Life and His Vision Regarding the Future of Indonesia*, yellow books are the main source for forming the spiritual and intellectual foundation of students. By focusing on core books such as *Imrithi* and *Taqrib*, students are expected to have a deep understanding of Islamic law and Arabic grammar.

In learning Nahwu and Shorof, students are taught Arabic language structure to make it easier for them to understand classical texts. This learning is important because Islamic literature, whether it contains law, morals, or theology, is mostly written in classical Arabic. According to Nata (2011) in *The Methodology of Islamic Studies*, mastery of Nahwu and Shorof is a prerequisite in studying yellow books because both are tools for analyzing texts systematically. Therefore, focusing on teaching Arabic grammar provides students with fundamental skills to continue higher Islamic studies.

Madrasah Diniyah Miftakhul Ulum applies the *bandongan*, *sorogan*, and *talaqqi* methods in its learning process. The *bandongan* method is carried out collectively, where the teacher reads the yellow book while providing explanations and interpretations of the text. Students take notes and understand the explanation in a participatory learning atmosphere. Meanwhile, the *sorogan* method provides an opportunity for students to read the book in front of the teacher individually, which allows for direct correction and strengthening of understanding. According to Nata (2011), the *sorogan* and *bandongan* methods are very effective in instilling learning discipline and building personal relationships between teachers and students.

The *talaqqi* method is also applied to facilitate a deeper knowledge transfer process. In this method, teachers provide direct learning to students with a focus on mastering texts and contexts, as well as guiding students in understanding the contents of the book systematically. As explained by Mansur and Alkhudri (2021) in the *Al-Ta'dib* journal, the *talaqqi* method is able to maintain the tradition of Islamic knowledge based on *sanad*, so that the quality of learning is maintained.

In addition to teaching the yellow book, Madrasah Diniyah Miftakhul Ulum pays special attention to learning the Qur'an. Students are taught to read the Qur'an in *tartil*, according to the rules of *tajwid*. In this process, the madrasah uses the *sorogan* method and routine practice to improve pronunciation and reading fluency. This focus is in accordance with the view of Rahmat (2018) in the journal *Pendidikan Islam Nusantara*, which states that the ability to read the Qur'an is a basic competency that must be mastered by every student to support worship and further learning.

In addition, the *Qiro'ah* program trains students to understand variations in reading the Qur'an (*qira'at*) according to the schools of thought accepted in the Islamic tradition. This not only enriches their knowledge but also forms a sense of respect for diversity in Islamic practice. According to Al-Attas (1995) in *The Prolegomena to the Metaphysics of Islam*, Qur'an-based education aims to integrate knowledge and spirituality, so that students are able to live a life in harmony with Islamic teachings.

Another important component in the Madrasah Diniyah Miftakhul Ulum curriculum is moral education. Through Fiqh and Tauhid lessons, the madrasah forms a strong Islamic personality in students. Fiqh education, for example, covers the procedures for worship, such as prayer, fasting, zakat, and hajj, which aims to ensure that students understand the requirements and pillars of worship in detail. Tauhid lessons, on the other hand, strengthen belief in the oneness of Allah and teach the basic principles of faith, such as belief in angels, prophets, holy books, the last day, and destiny. According to Hidayat (2020) in the *Journal of Islamic Education*, Tauhid teaching has a strategic role in forming students who are spiritually strong and have an Islamic character.

In addition to formal lessons, moral formation is also carried out through routine activities such as joint *dhikr*, religious studies, and worship practices. These activities are designed to instill good habits rooted in Islamic values. Al-Attas (1995) explains that moral education is not only aimed at forming individuals who are morally good, but also building intellectual awareness that is able to distinguish between right and wrong.

The success of the learning process at Madrasah Diniyah Miftakhul Ulum cannot be separated from the competence of its teaching staff. The majority of teachers at this madrasah are graduates of

Islamic boarding schools or Islamic universities who have expertise in teaching yellow books, the Qur'an, and Islamic sciences. Teachers not only act as teachers, but also become role models in terms of morals and daily life. As stated by Rahmat (2018), teacher dedication and competence are the keys to the success of Islamic education, because they function as the main mediators in the process of transferring knowledge.

### **Curriculum and learning at the Ula Nurul Fityan Islamic elementary school**

Madrasah Diniyah Takmiliah Ula Nurul Fityan has a learning approach that is oriented towards applied Islamic science, with the main goal of equipping students with the ability to apply religious teachings in everyday life. The curriculum includes core subjects such as Fiqh, Akhlak, and Sirah Nabawiyah, which are designed to strengthen students' basic understanding of Islamic principles. In addition, Nurul Fityan also introduces the science of Falak or Islamic astronomy as an additional lesson. The introduction of this science aims to help students understand the concept of time, especially in the context of worship such as determining prayer times and the Hijri calendar.

The learning approach in this madrasah is contextual, namely emphasizing the relevance between theory and practice. In Fiqh learning, for example, students are not only taught about the laws of worship, but are also involved in simulations of ablution practices, prayer, and hajj rituals. This is in accordance with the concept of contextual learning explained by Johnson (2002), where learning that is relevant to real life can increase student involvement and understanding. This approach is also applied in teaching Akhlak, where values such as honesty, empathy, and responsibility are instilled through group discussions and case studies. In this way, students are invited to understand the application of noble morals in everyday life, both in the family environment and in society.

The Sirah Nabawiyah subject is also one of the learning focuses at Nurul Fityan. Through the stories of the life of the Prophet Muhammad SAW, students are invited to emulate his morals and apply them in their lives. According to Al-Ghazali in *Ihya Ulumuddin*, moral education based on examples (*uswatun hasanah*) has a stronger impact in shaping a person's character compared to mere verbal advice. Therefore, the learning of Sirah Nabawiyah at this madrasah is designed to be not only narrative but also reflective, so that students can understand the relevance of these stories in the context of their current lives.

The introduction of astronomy at Nurul Fityan is one of the unique advantages of this madrasah's curriculum. In the teaching of astronomy, students are taught the basic concepts of Islamic astronomy, such as calculating the position of the sun and moon, which are very useful in determining prayer times. This not only helps students understand the scientific dimension of Islamic teachings, but also instills a sense of awe for the greatness of Allah through His creations. Wahyudi (2015) explains that teaching astronomy at the elementary level can be a gateway for students to appreciate the relationship between science and religion. This approach also provides additional insights that broaden the scope of Islamic learning in madrasahs.

The learning process at Nurul Fityan is carried out through various interactive methods, such as group discussions, simulations, and case studies. In group discussions, students are invited to discuss life issues that are relevant to their lessons, for example how to respond to differences in society according to Islamic teachings. Simulations are used in Fiqh learning, where students practice worship procedures directly with teacher guidance. This method not only improves students' understanding but also trains them to be confident in carrying out worship independently. Case studies, on the other hand, are used in Akhlak learning to train students in making decisions that are in accordance with Islamic values in everyday life situations.

The contextual approach applied in Nurul Fityan is not only relevant to the needs of religious education, but also creates a meaningful learning experience for students. By combining theory and practice, this madrasah is able to provide a holistic education, where students not only understand Islamic teachings intellectually but are also able to apply them in real life. This approach is in line with Arends' (2008) view, which emphasizes the importance of activity-based learning to create deeper student involvement.

Madrasah Diniyah Takmiliah Ula Nurul Fityan offers an innovative and applicable learning approach. With a curriculum that emphasizes the relevance between religious knowledge and daily



life, this madrasah not only produces students who are intellectually intelligent but also have noble morals and practical skills to practice Islamic teachings in various aspects of life.

### **Curriculum and learning at Roudhotul Hikmah Islamic School in Pasuruan regency**

Madrasah Diniyah Roudhotul Hikmah combines traditional curriculum with modern elements to create Islamic education that is relevant to the needs of the times. Core subjects such as Tauhid, Fiqh, and Nahwu remain the main foundation, but this madrasah also includes enrichment materials, such as an introduction to basic information technology. This step aims to provide additional skills that are useful for students in the digital era. The integration of modern materials shows that the madrasah is not only oriented towards religious education, but also prepares students to face the challenges of an increasingly advanced world.

The introduction of basic information technology at Roudhotul Hikmah is part of an effort to equip students with practical skills that support their education. Wahyudi (2015) explains that mastery of technology can be an important tool to expand students' access to knowledge, including digital Islamic literature. In practice, students are taught skills such as typing, using basic software, and searching for relevant information online. This approach not only increases students' technological insight but also strengthens their understanding of how to use technology positively and Islamically.

Learning at Roudhotul Hikmah also emphasizes interactive and practical methods. In Fiqh lessons, for example, students not only study Islamic law in theory, but are also invited to practice the application of the law directly. This approach reflects an activity-based learning method, which according to Arends (2008), can improve students' understanding by involving them in the learning process actively.

In addition, this madrasah also utilizes interactive discussion methods to deepen students' understanding of the subject matter. In the Tauhid lesson, for example, students are invited to discuss the concept of divinity and its application in everyday life. This method not only encourages active involvement of students but also trains their critical thinking skills. This interactive discussion is in line with Johnson's (2002) view, which emphasizes the importance of context-based learning to increase engagement and relevance of learning.

Roudhotul Hikmah also emphasizes the formation of Islamic character through moral education integrated into all subjects. Values such as honesty, responsibility, and tolerance are taught not only through theory but also in daily activities at the madrasah. For example, students are taught to maintain the cleanliness of the madrasah environment as part of the application of Islamic values in real life. This approach supports Al-Ghazali's view in *Ihya Ulumuddin*, which emphasizes that the formation of noble morals requires exemplary behavior and direct practice in daily life.

The holistic approach applied at Roudhotul Hikmah aims to create a generation of students who not only understand Islamic teachings in depth but also have relevant skills to face modern challenges. By combining traditional curriculum and modern elements, this madrasah has succeeded in creating an educational environment that supports the intellectual, spiritual, and practical skills development of students. This approach is in line with the principles of holistic Islamic education, as explained by Nasiruddin (2019), where Islamic education must be able to bridge tradition and modernity to produce individuals with Islamic character and who are adaptive to changes in the times.

These three madrasahs have in common an emphasis on the formation of Islamic character. They integrate moral values into the entire learning process. These values are conveyed both through formal teaching and extracurricular activities such as regular religious studies, community service, and other social activities. In an effort to maintain the quality of learning, all madrasahs also involve competent educators, most of whom are graduates of Islamic boarding schools or Islamic universities. The local curriculum implemented is also adjusted to the needs and characteristics of students in each region, so that it can create a relevant and effective learning process.

## **School facilities and infrastructure provided by the Miftakhul Ulum 31 Islamic School and the Ula Nurul Fityan Takmiliyah Islamic School and the Roudhotul Hikmah Islamic School in Pasuruan Regency**

### **School facilities and infrastructure at Miftakhul Ulum 31 Islamic elementary school**

Madrasah Diniyah Miftakhul Ulum 31, located in Tidu Village, Pohjentrek District, has adequate facilities and infrastructure to support the Islamic-based learning process. Since its establishment in 2017, this madrasah has continued to improve its facilities to support optimal teaching and learning activities. The main facilities available include classrooms, prayer areas, and teachers' rooms. The number of classrooms is designed to support 13 study groups (rombel), each of which is filled by the number of students adjusted to the capacity of the room. The classrooms in this madrasah are generally equipped with whiteboards and simple learning aids, although some rooms still need repairs to improve learning comfort.

Worship facilities are one of the main strengths of this madrasah. The existence of a large mosque or prayer room allows students to carry out worship practices such as congregational prayers, learning tajwid, and memorizing the Al-Quran. In addition, this area is also often used for training in religious competitions such as qira'ati and adzan, which have led students to achieve district-level achievements. As expressed by Al-Muttaqin (2022), "madrasahs that have representative worship facilities tend to be able to produce generations of students who excel in spiritual and academic values."

### **School facilities and infrastructure at the Ula Nurul Fityan Islamic boarding school**

Madrasah Diniyah Takmiliyah Ula Nurul Fityan, which was established in 2017 and is located at Jalan Nanas 16, RT 08 RW 02, Lumpangbolong, has shown extraordinary dedication in providing facilities and infrastructure that support the learning process. With the number of students reaching 136 people in the 2022/2023 academic year, this madrasah manages sufficient facilities to support 11 study groups. The facilities owned by this madrasah are designed to create a conducive and efficient learning atmosphere for students and teachers.

The classrooms at Madrasah Diniyah Takmiliyah Ula Nurul Fityan are one of the main facilities that are prioritized. Each classroom is equipped with a blackboard, desks, and comfortable chairs to support teaching and learning activities. These classrooms are also used as a place to study the Gundul book, memorize hadiths, and various other Islamic activities. In addition, this madrasah provides adequate teacher rooms for the Uts. and Uts.ah, so that they can prepare learning tools well.

The worship facilities at this madrasah include a prayer room that functions as a place for congregational prayer, teaching the memorization of the Qur'an, and other worship practices. This prayer room is also often used as a location to train students in competitions such as qira'ati, adzan, and Islamic poetry. According to Abdullah (2020), "the worship facilities available at the madrasah not only support learning but also shape the spiritual character of students."

As a religious educational institution, the management of these facilities and infrastructure cannot be separated from the support of the surrounding community and donations from donors. Fundraising programs are often carried out to improve existing facilities and add to needs that are still lacking. Cooperation with local governments is also one of the madrasah's strategies to overcome limited operational funds.

In the context of achievement, adequate facilities have helped students win various awards at the district level, such as champions of hadith memorization, qira'ati, and book reading competitions. This achievement shows that the facilities owned by the madrasah have been utilized optimally to support the development of student potential. By continuing to improve and add to the existing facilities, Madrasah Diniyah Takmiliyah Ula Nurul Fityan hopes to improve the quality of learning and produce a generation of students who are not only academically intelligent but also excel in Islamic values.

### **School facilities and infrastructure at Roudhotul Hikmah Islamic School**

Madrasah Diniyah Roudhotul Hikmah, which was established in 2001, is located in Randupitu Village RT 01 RW 01, Gempol District, Pasuruan Regency. As one of the outstanding religious educational

institutions, this madrasah continues to strive to provide facilities and infrastructure that support the learning process and character development of students. Led by Ustad Akmad Rifa'i, SE, this madrasah is not only a place of learning, but also a center of religious activities for the surrounding community.

Madrasah Diniyah Roudhotul Hikmah has a number of classrooms used for teaching and learning activities. These classrooms are equipped with tables, chairs, blackboards, and book shelves, which are designed to create a comfortable learning atmosphere. These rooms are also used for teaching classical books such as Safinatun Naja, memorizing the Qur'an, and materials on fiqh, hadith, and tauhid. According to Hasan (2020), a well-organized classroom that supports Islamic learning can increase students' interest in learning more deeply.

In addition to classrooms, this madrasah has a prayer room that functions as a center for worship activities and tahfidz learning. This prayer room is a place for students to perform congregational prayers, religious activities, and practice for various religious competitions such as qira'ah, adzan, and Islamic poetry. The function of this prayer room is very important in forming the religious character of students and instilling the habit of worship from an early age.

Madrasah Diniyah Roudhotul Hikmah also has a simple library facility that provides various Islamic books and reference books. This library is an additional learning resource for students who want to deepen their Islamic knowledge. However, there is still a need to increase the book collection to be more varied and relevant to the needs of students in the modern era.

Other supporting facilities include clean and adequate toilets and well-maintained handwashing facilities to support environmental cleanliness. Although these facilities are still limited in number, the madrasah continues to strive to maintain them so that they continue to function properly. In addition, the madrasah also has a fairly large yard for extracurricular activities, such as Islamic arts and cultural festivals, which are often held to strengthen togetherness between students and the surrounding community.

In terms of technology, the madrasah has begun to introduce modern learning media, although it is still in its early stages. Some classes have used speakers and audiovisual aids to help students understand the subject matter better. This step shows the madrasah's efforts to combine traditional and modern methods in the teaching process.

Student achievements at the local to regional levels are one indicator of the success of the management of facilities and infrastructure in this madrasah. Some of the outstanding achievements achieved by students include 1st place in memorizing juz 30, 2nd place in the Safinatun Naja book reading competition, Islamic poetry champion, and the East Java level albanjari festival. These achievements not only show the quality of learning in the madrasah, but also the optimization of the facilities and infrastructure owned.

### **The quality of human resources for teachers and educational staff at the Miftakhul Ulum 31 Islamic Boarding School, the Ula Nurul Fityandan Takmiliah Islamic Boarding School and the Roudhotul Hikmah Islamic Boarding School in Pasuruan Regency**

#### **Quality of human resources for teachers and education personnel at Madrasah Diniyah Miftakhul Ulum 31**

The quality of Human Resources (HR) of teachers and education personnel at Madrasah Diniyah Miftakhul Ulum 31 is the main factor that determines the success of education in this institution. Since its establishment in 2017, this madrasah has been committed to improving the competence of Uts. and Uts.ah, as well as administrative staff in supporting the vision and mission of quality Islamic education. With a total of 20 teachers and supported by other education personnel, Madrasah Diniyah Miftakhul Ulum 31 has been able to create an effective and conducive learning environment.

Teachers at Madrasah Diniyah Miftakhul Ulum 31 have various qualifications, ranging from graduates of Islamic boarding schools, Islamic colleges, to some of them having years of teaching experience in religious educational institutions. Their competencies include a deep understanding of classical books such as Safinatun Naja, mastery of Al-Qur'an memorization, and the ability to teach various fields of Islamic knowledge such as fiqh, tafsir, and hadith. Based on the theory of teacher competency according to Zamroni (2019), there are four main components that must be possessed

by educators: pedagogical, professional, social, and personality competencies. Teachers at this madrasah have demonstrated these four competencies in their practice.

In terms of pedagogical competence, teachers are able to create effective learning plans, including combining traditional methods such as sorogan and bandongan with modern methods that use simple technology. Mastery of digital-based learning media, such as multimedia presentations, is an additional ability that helps students understand Islamic material more interestingly. In addition, competency improvement training is routinely conducted to adjust learning to students' needs in the digital era.

Madrasah Diniyah Miftakhul Ulum 31 regularly holds coaching for teachers through workshops, educational seminars, and teaching skills training. One of the training themes raised is teaching yellow books using a contextual approach, which aims for students to be able to apply the knowledge they learn to their daily lives. According to Law Number 14 of 2005 concerning Teachers and Lecturers, teachers must always improve their competence through continuing education, and this is used as a basis for madrasahs to provide full support to their teaching staff.

The educational staff at Madrasah Diniyah Miftakhul Ulum 31 also plays an important role in supporting school operations. Their duties include administrative management, financial management, and documentation of student and teacher data. With a well-organized administrative system, this madrasah is able to carry out learning activities in a structured and efficient manner. The role of these administrative staff is very important to ensure the smooth running of educational services for students and parents.

Under the leadership of Ustad Sujak, Madrasah Diniyah Miftakhul Ulum 31 has succeeded in creating a harmonious working atmosphere between teachers, staff, students, and the surrounding community. This visionary leadership can be seen from the success of the madrasah in achieving various achievements at the district level. One of Ustad Sujak's main focuses is to encourage teachers to always innovate in learning methods and to give awards to outstanding teachers as a form of motivation. According to Bass's transformational leadership theory (1985), an inspiring leader is able to increase the motivation and performance of his subordinates, and this is reflected in Ustad Sujak's leadership.

Despite having many advantages, this madrasah also faces challenges in terms of human resource management, especially related to improving the academic qualifications of teachers. Most teachers do not yet have formal professional certification that is recognized nationally, so the madrasah needs to collaborate with government institutions or educational organizations to overcome this. One solution that has been taken is to send teachers to participate in the diniyah teacher training and certification program held by the Ministry of Religion.

The good quality of human resources at Madrasah Diniyah Miftakhul Ulum 31 is directly proportional to the achievements of students and teachers. Some of the awards that have been won include 1st place in the inter-district qiroati competition, 2nd place in the adzan competition, and 1st place in the male and female hadith memorization at the district level. These achievements not only reflect the success of the students, but also the dedication of the teachers in guiding and motivating them.

This madrasah also records various innovative programs designed by teachers, such as nadhom Alala teaching to improve students' Arabic language skills, as well as internal competitions aimed at exploring the potential of each student. Based on Widiastuti's research (2021), internal competition-based programs can significantly increase students' learning motivation.

The quality of human resources of teachers and education personnel at Madrasah Diniyah Miftakhul Ulum 31 shows the institution's commitment to providing the best educational services for students. With the support of continuous coaching, visionary leadership, and dedication of the teachers, this madrasah is able to create an optimal learning environment. The achievements achieved are real evidence of this success. However, improving formal qualifications and teacher certification remains a challenge that needs to be overcome to strengthen the position of this madrasah as one of the leading religious educational institutions in Pasuruan Regency.

## **The quality of human resources for teachers and education personnel at the Ula Nurul Fityandan Diniyah Takmiliah Madrasah**

Madrasah Diniyah Takmiliah Ula Nurul Fityan in Pasuruan Regency is known as one of the religious educational institutions that is committed to producing superior Muslim generations, both in terms of knowledge and morality. This success cannot be separated from the role of teachers and education personnel who are the main pillars in carrying out the vision and mission of the madrasah. With the quality of human resources that are maintained, this madrasah has shown significant performance in building Islamic-based education in its area.

The Uts. and Uts.ah at Madrasah Diniyah Takmiliah Ula Nurul Fityan have educational backgrounds that support Islamic religious teaching. The majority of teachers are graduates of Islamic boarding schools and some have completed their education at leading Islamic universities. These qualifications enable them to master various Islamic disciplines such as fiqh, morals, memorization of the Qur'an, and interpretation. Based on Law Number 14 of 2005 concerning Teachers and Lecturers, the quality of teachers is determined by pedagogical, professional, social, and personality competencies. Teachers at this madrasah demonstrate these four competencies in their daily practices.

In terms of pedagogical competence, teachers are able to design structured learning, both through traditional methods such as sorogan and bandongan, as well as modern methods that integrate simple technology. Teachers also play an active role in guiding students in understanding yellow books, hadiths, and other Islamic materials. To support this ability, the madrasah routinely holds training, such as digital-based teaching methodology workshops and Al-Qur'an memorization training with visual memory techniques.

Madrasah Diniyah Takmiliah Ula Nurul Fityan pays great attention to the development of teacher human resources. The training programs implemented cover various aspects, such as the preparation of competency-based learning devices, classical book teaching methods, and classroom management. This training aims to improve the capacity of teachers to be able to face the challenges of education in the modern era. For example, the "Contextual-Based Yellow Book Teaching" training in collaboration with the Ministry of Religion is one of the innovative steps in developing teacher competency. In addition, teachers are also encouraged to participate in professional certification programs in order to obtain formal recognition of their competence. This effort is in line with the mandate of the Regulation of the Minister of Religion Number 29 of 2014 concerning Formal Diniyah Education, which regulates the importance of formal qualifications for educators in madrasah diniyah.

Not only teachers, educational staff at Madrasah Diniyah Takmiliah Ula Nurul Fityan also have a major contribution in supporting the operational success of the madrasah. They are tasked with managing administration, documentation, and learning logistics needs. With a well-organized administration system, the teaching process and other activities run smoothly. According to Prasetyo (2020), professional educational staff can increase the efficiency of educational institutions by up to 30%.

The principal of the madrasah has a key role in fostering and developing the potential of teachers and education personnel. At Madrasah Diniyah Takmiliah Ula Nurul Fityan, the principal applies participatory leadership by involving teachers and staff in every strategic decision-making. This approach creates a collaborative working atmosphere and encourages innovation among teachers. According to Goleman (2000), leadership that involves active participation can significantly improve organizational performance.

The high quality of human resources of teachers is directly proportional to the achievements of the madrasah. Teachers in this madrasah not only act as teachers, but also mentors who encourage students to compete in various events. Some of the achievements include 1st place in the inter-madrasah qiroah competition, 2nd place in the district-level tahfidz competition, and 3rd place in the Arabic speech competition. This success reflects the dedication of teachers in guiding students and their ability to apply effective teaching methods.

The quality of human resources of teachers and education personnel at Madrasah Diniyah Takmiliah Ula Nurul Fityan is the backbone of the success of this madrasah in providing quality education services. Through continuous training, participatory leadership, and innovative management

strategies, this madrasah is able to create an optimal educational environment. However, improving the formal qualifications of teachers and providing additional training remain a priority to ensure the sustainability of the quality of education provided.

### **Quality of human resources for teachers and education personnel at Roudhotul Hikmah Islamic School**

Madrasah Diniyah Roudhotul Hikmah, located in Pasuruan Regency, has become one of the religious educational institutions that is consistent in educating the young generation of Muslims with a solid foundation of religious knowledge. The success of this institution cannot be separated from the quality of its teachers and education staff, who play an important role in creating a conducive and effective learning environment.

The Uts. and Uts.ah at Madrasah Diniyah Roudhotul Hikmah have diverse educational backgrounds, ranging from graduates of Islamic boarding schools to graduates of Islamic-based universities. Most of them have expertise in teaching yellow books, memorizing the Al-Qur'an, and other Islamic disciplines, such as fiqh and morals. This competency is in accordance with the qualification standards for educational staff in the Regulation of the Minister of Religion Number 29 of 2014 concerning Formal Diniyah Education, which emphasizes the importance of academic qualifications and teacher professionalism. Educational staff at this madrasah also have a strategic role in ensuring the smooth running of administrative and operational processes. With the support of trained administrative staff, the madrasah is able to manage academic and non-academic activities efficiently.

Teachers at Madrasah Diniyah Roudhotul Hikmah demonstrate high competence in pedagogical, social, personality, and professional aspects. From a pedagogical perspective, they are able to design structured learning plans, apply the sorogan, bandongan, and interactive discussion methods, and provide a personal approach to students. This method allows students to better understand religious material, especially classical books such as Tuhfatul Atfal and Safinatun Naja. The personality of the teachers at this madrasah is also one of the advantages. With a polite, patient, and wise attitude, teachers are able to be role models for students. This is in accordance with the principle of *uswatun hasanah*, where teachers are not only tasked with teaching, but also being role models in everyday life.

Madrasah Diniyah Roudhotul Hikmah pays special attention to the development of human resources for teachers and education personnel. Routine training programs and workshops are held to improve teacher competence in teaching. For example, this madrasah collaborates with the Ministry of Religion of Pasuruan Regency to hold training on teaching methodology for yellow books and memorizing the Al-Qur'an. In addition, teachers are also encouraged to attend seminars and workshops in the field of Islamic education to enrich their insights and skills. This madrasah also facilitates teachers in professional certification programs to improve their formal qualifications. These efforts not only support the recognition of teacher professionalism, but also provide direct benefits to students through improving the quality of learning.

The educational staff at Madrasah Diniyah Roudhotul Hikmah plays an important role in supporting the smooth operation of the madrasah. Their duties include managing student administration, documenting activities, and managing facilities and infrastructure. With an organized administration system, the teaching and learning process can run smoothly without technical obstacles.

The principal of Madrasah Diniyah Roudhotul Hikmah has a central role in fostering and developing the potential of teachers and education personnel. With a participatory leadership style, the principal involves all parties in strategic decision-making. This approach not only creates a harmonious working atmosphere, but also encourages innovation in various aspects of the madrasah's operations.

The quality of teachers at Madrasah Diniyah Roudhotul Hikmah can be seen from the various achievements achieved by students. Among them are 1st place in the district-level tahfidz competition, 2nd place in the Arabic speech competition, and 3rd place in the provincial-level qiroah competition. This success reflects the dedication of teachers in guiding students and the application of effective teaching methods.

Madrasah Diniyah Roudhotul Hikmah implements flexible learning time to accommodate the needs of students, most of whom also attend formal education in the morning. With teaching conducted in the afternoon and evening, this madrasah is able to adjust the duration and schedule of learning without reducing the quality of the material taught. This is in line with the Regulation of the Minister of Religious Affairs Number 104 of 2019, which allows for flexible time in the implementation of diniyah education.

The quality of human resources of teachers and education personnel at Madrasah Diniyah Roudhotul Hikmah is one of the keys to the success of this madrasah in producing a competent Muslim generation. Through continuous training, innovative learning approaches, and participatory leadership, this madrasah is able to provide quality education services. However, to ensure the sustainability of achievements, further support is needed, especially in terms of developing formal teacher qualifications and providing additional training facilities.

### **Financing at the Miftakhul Ulum 31 Islamic School, the Ula Nurul Fityan Takmiliyah Islamic School and the Roudhotul Hikmah Islamic School in Pasuruan Regency**

#### **Financing at Miftakhul Ulum 31 Islamic elementary school**

Funding for education at Madrasah Diniyah Miftakhul Ulum 31 is one of the important aspects that supports the continuity of teaching and learning activities and management of the institution. As a religious educational institution that serves the community for free, this madrasah utilizes various funding sources to meet operational needs, develop infrastructure, and improve the quality of education. The sources of funding for Madrasah Diniyah Miftakhul Ulum 31 are as follows: Regional BOP Funds, Donations from the Community and Internal Fundraising Programs.

Fund management at Madrasah Diniyah Miftakhul Ulum 31 is carried out transparently and responsibly. Fund allocation is focused on operational needs that support the learning process, including: purchasing facilities and infrastructure, teaching materials and books, teacher training and extracurricular financing

Despite support from BOP funds and the community, sustainable financing remains a challenge, especially if the number of students continues to grow. Dependence on regional BOP funds also requires madrasahs to follow strict administrative procedures and ensure that funds are used according to regulations. In addition, fluctuations in community donations are a challenge in themselves, especially in maintaining budget stability for long-term needs.

#### **Financing at the Ula Nurul Fityan Islamic boarding school**

Funding for education at Madrasah Diniyah Takmiliyah Ula Nurul Fityan plays an important role in maintaining operational sustainability and developing the quality of learning. This madrasah, which is committed to providing free religious education services to students, utilizes various sources of funds to meet operational needs, facilities, and human resource development. The sources of funding for Madrasah Diniyah Takmiliyah Ula Nurul Fityan come from: Regional Education Operational Assistance Fund (BOP), Donations from the Community and Society, Internal Fundraising and Assistance from Non-Governmental Institutions.

Fund management at Madrasah Diniyah Takmiliyah Ula Nurul Fityan is carried out efficiently and transparently, with a focus on several main areas: Facilities and Infrastructure, Teaching Materials and Learning Media, Teacher Human Resources Development and Extracurricular and Competitions.

#### **Financing at Roudhotul Hikmah Islamic School**

Madrasah Diniyah Roudhotul Hikmah, located in Pasuruan Regency, has a financing system that focuses on operational sustainability and the provision of quality religious education for its students. As an educational institution that is oriented towards teaching Islam, Madrasah Roudhotul Hikmah pays great attention to financing that can ensure the smooth running and development of educational activities. Financing at this madrasah consists of various sources that support each other to create an efficient and sustainable education system. Sources of financing for Madrasah Diniyah Roudhotul Hikmah include: Regional Education Operational Assistance Fund (BOP), Donations from the Community and Guardians of Students, Zakat, Infaq, and Shodaqoh (ZIS) Institutions, as well as Internal Fundraising and Charity Activities.

Allocation of funds at Madrasah Diniyah Roudhotul Hikmah is carried out carefully to ensure that all operational aspects run smoothly. Funds received from various sources are allocated to several main areas, including: provision of teaching materials and yellow books, infrastructure development, teacher and education personnel salaries, extracurricular activities and competitions, and social and religious activities.

### **Inhibiting and supporting factors in the implementation of educational services at the Miftakhul Ulum 31 Islamic School, the Ula Nurul Fityan Takmiliyah Islamic School and the Roudhotul Hikmah Islamic School in Pasuruan Regency**

#### **Inhibiting and supporting factors in the implementation of educational services at Madrasah Diniyah Miftakhul Ulum 31**

Madrasah Diniyah Miftakhul Ulum 31, located in Tidu Village, Pohjentre District, has shown significant development in its efforts to organize religious education. However, in the implementation of educational services at this madrasah, there are several supporting factors that strengthen and several inhibiting factors that need to be overcome to improve the quality of educational services for students. Supporting factors including financial support from the government, quality of teaching staff, well-planned curriculum, and active participation from the community are the main strengths in the implementation of educational services at Madrasah Diniyah Miftakhul Ulum 31. However, inhibiting factors such as limited funds, facilities, and human resource management are still challenges that must be overcome. Therefore, it is important for madrasahs to continue to strive to improve the quality of education by optimizing existing resources and innovating in finding solutions to overcome existing obstacles.

#### **Inhibiting and supporting factors in the implementation of educational services at Madrasah Diniyah Takmiliyah Ula Nurul Fityan**

Madrasah Diniyah Takmiliyah Ula Nurul Fityan is one of the educational institutions that provides religious education for the surrounding community. Although it has tried to provide quality educational services, there are several supporting factors that facilitate the implementation of education, but there are also quite a few inhibiting factors that require more attention. Supporting factors in the implementation of educational services at Madrasah Diniyah Takmiliyah Ula Nurul Fityan include financial support from the government, quality of teaching staff, community participation, flexibility of learning time, and a well-planned curriculum. However, there are several inhibiting factors, such as limited funds, learning facilities, training for teachers, human resource management, and limited community participation in supporting education. Therefore, efforts to improve facilities, human resource management, and strengthen synergy with the community need to be carried out to ensure the success and continuity of quality educational services at this madrasah.

#### **Inhibiting and supporting factors in the implementation of educational services at Madrasah Diniyah Roudhotul Hikmah**

Madrasah Diniyah Roudhotul Hikmah plays an important role in providing religious education to the surrounding community. This institution strives to provide quality education services by considering various supporting and inhibiting factors. Madrasah Diniyah Roudhotul Hikmah has various supporting factors that help smooth the implementation of education services, such as government funding support, quality teaching human resources, relevant curriculum, flexible learning time, and community participation. However, there are several inhibiting factors that must be considered, including limited funds and facilities, lack of adequate administrative staff, and limited access to training for teachers. Efforts to improve the quality of education in this madrasah require special attention to resource management, improving facilities, and developing human resource capacity so that the education services provided can continue to develop and be sustainable.

### **CONCLUSION**

The curriculum implemented in these three Islamic schools shows that each institution is committed to providing religious education that is structured and relevant to the needs of the local community. The three schools follow the curriculum guidelines set by the Ministry of Religious Affairs, such as the Regulation of the Minister of Religious Affairs Number 104 of 2019. This curriculum is oriented



towards the formation of the character of students through intensive religious learning, such as learning the Qur'an, fiqh, morals, and tool science (nahwu-shorof). The curriculum in the three schools does not only focus on religious lessons but also integrates local values that are in accordance with the needs of the surrounding community. This makes the curriculum more contextual and applicable in everyday life.

The facilities and infrastructure in the three madrasahs, although sufficient to support learning activities, still face challenges in terms of facility maintenance and development. Although there are efforts to add facilities and learning spaces, several aspects such as the limited library and laboratory space, as well as inadequate sports facilities, need more attention in order to improve the comfort and quality of learning.

The quality of teachers and education personnel in the three madrasahs is quite good, where they have a high commitment to religious education. However, there needs to be an increase in welfare and an increase in competence through continuous training and workshops. The development of pedagogical skills, as well as improving the quality of teaching based on educational technology, can be the main focus in supporting the progress of madrasahs.

Funding for education in these madrasahs still largely depends on government funds through regional BOP (Education Operational Assistance). Although these funds are sufficient for basic operations, for long-term development, innovation is needed in finding additional funding sources, either through cooperation with private institutions, parents of students, or donors who care about the development of religious education.

The main supporting factors in the implementation of education are the active involvement of the community and support from parents of students, as well as high motivation from educators. However, obstacles such as limited funds, inadequate facilities, and challenges in adjusting the curriculum to national education policies are inhibiting factors that need to be overcome through collaboration and more inclusive strategies.

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