

**QUO VADIS OF MADRASAH DINIYAH IN INDONESIA  
(Problems, Opportunities and Challenges of Quality Improvement)**

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**Abstract:** This research is to find out the existence of Madrasah Diniyah today in the context of the national education system, to know the problems, to know the challenges, and to know the opportunities to develop them. The method in this research is qualitative with a descriptive approach. The data collection technique is through a literature review in the form of books, journals, articles, and others. The analysis technique is through steps of data reduction, data presentation, drawing conclusion, and verification. The results of this study include: first, promoting their respective creativity according to the cultural conditions of the community around Madrasah Diniyah; Second, the support of various factors, both internal and external such as human resources, government policies that provide flexible space, participation, and community support, a conducive and competitive environment, the role of the mass media and so on; Third, providing educational output in the form of millennial generations who have good morals, intellectual, have skills and do good deeds so that they are able to contribute to the glory of Islamic civilization, the Indonesian nation and state in the present and in the future.

**Keywords:** Challenges, madrasah diniyah, management, opportunities, problems, quality

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## INTRODUCTION

The existence of Madrasah Diniyah in Indonesia is indeed unique, because besides it managed just the way it is, it's still original and traditional. But, actually Madrasah Diniyah is one of the assets that is really needed and needs to be kept in its existence. The existence of institutions of Islamic education such as Madrasah Diniyah is able to make a contribution in turning a nation into a smart nation as well as developing the life of morals and religions. The existence of madrasah diniyah in the community is still quite common in Indonesia areas. Because Madrasah Diniyah has an important role in educating society of the younger generation in terms of instilling moral values and religion from an early age. Especially in the midst of the rapid flow of information and sophistication technology. Where there are no time and space barriers to access any information because of the many uses of data technology in the network (online)

in everyday life. Therefore, to anticipate the impact negative of uncontrolled use of online for the community in particular young generation, it is very necessary not only to optimize education religion and character building in schools but also supported by the role of early madrasa (Istiyani, 2017).

Constitutionally, madrasah is built because of the decision of the Religious Ministry in 1964, where the madrasah is only taught about subjects related to knowledge of religions. Madrasah can be called an additional school for students who study at public schools, for those who feel it is not enough and want to have additional education of religion, they can be studied in madrasah (Daulay, 2001). For a part of society, Madrasah Diniyah is a non-formal education institution which can help them to equip their children with noble character.

Besides the decision above, Madrasah Diniyah is also ruled in regulation of the Religious Department. First, Madrasah Diniyah is education institution with classical teaching about the knowledge of Islam, it consists of 10 people minimally or more in the age of 7 to 20 years old. Second, education and teaching in Madrasah Diniyah are aimed to give an additional and deep knowledge about Islam to students who feel not enough about the religious knowledge they get in public school. Third, Madrasah Diniyah has three levels which are Madrasah Diniyah Awaliyah, Madrasah Diniyah Wustho, and Madrasah Diniyah 'Ulya (Pesantren, 2006). In the government regulation No. 55 in 2007 chapter 15 it is also explained that Madrasah Diniyah or non-formal education of Diniyah held education of science which resourced from Islamic teaching in the stage of early childhood, elementary education, middle education, and higher education (Pesantren, 2006).

From some regulations above, it is showed that there is involvement of government in managing Islamic education, it is just in the reality the existence of Madrasah Diniyah still has many weaknesses especially in the management of Madrasah Diniyah which is so far seem like just the way it is without effort to do better or significant repairment. Although Madrasah Diniyah is only considered as second education institution, but it has certain significance level, especially in the effort to build character of students so that they have noble character and the unique of the education system of madrasah which is based on religious knowledge is students do not need to drop out from other national education institution which more modern and keep exist in Indonesian education space in the future. So at the beginning, it needs further exploration about the existence of Madrasah Diniyah in the present time, what opportunities it has, what are the problems it faced during the development process, and what are the challenges that are faced by Madrasah Diniyah during the development process.

## **RESEARCH METHODOLOGY**

This research is using qualitative research with a descriptive approach. The data is collected from books, journals, and articles as the reference, then it is reduced to obtain data and information related to the real condition of Madrasah Diniyah nowadays, what are the problems, what are the challenges during the development process and potential opportunities for the development of Madrasah Diniyah to be quality madrasah. The technique of collecting data is through study literature of books, journals, and other articles. The technique of data analysis is through data reduction, data presentation, drawing conclusion, and verification.

## RESULTS AND DISCUSSION

### The Existence of Madrasah Diniyah in Contemporary Era

In Arabic Madrasa is a form of adverbial place which comes from the word “darasa”. Literally, madrasah can be defined as a place for studying for students or a place to give lessons (Munawwir, 2002). Meanwhile in the Arabic structure, the word Madrasah Diniyah consists of two words which are madrasah and al-din. The word madrasah is from the word “darasa” which means study. So, madrasah can be defined as study, and the word “al-din” means religious. So, Madrasah Diniyah can be defined as study place of religious problems, in this case is Islam (Amin, 2004).

In term Madrasah Diniyah as one religious education institution in the outside school that it would be able to consistently giving education about Islam to students who don't get them in school, it is taught using classical system as well as applying education level (Pesantren, 2006). In another opinion, Madrasah Diniyah is usually called as Islamic institution which only teaches about religious studies (Nasir, 2005). Madrasah has been emphasized as an institution which taught about Islamic studies, because principally madrasah is the continuation of the system of pesantren (Islamic dormitory) (Daulay, History of Development and Actualization of Islamic Education in Indonesia, 2009). In other words, Madrasah Diniyah is an educational institution in which all of the lessons come from religious studies such as fiqh, tafsir (interpretation of Qur'an), tauhid (monotheism), and other religious studies. On the other hand, according to Karel A. Steenbrink (Saha, 2005) between madrasa and school are different and have their own characteristics. Institutionally, madrasah has so many variants. For example evening Madrasah Diniyah, Diniyah of pesantren (Islamic dormitory), diniyah salafiyah Ula-Wustha-Ulya, diniyah muallimin-muallimat, kulliyatul mu'allimin al-Islamiyah, and others, so as the various institutions which held education of Madrasah Diniyah as like it helds by community organization, formal education institution, and pesantren (Islamic dormitory). So, functionally there are various kinds of Madrasah Diniyah; there is supplement, complement, and samplement (Saha, 2006).

Madrasah Diniyah which is classified as a supplement is evening diniyah and diniyah pesantren which are only held in a certain time (afternoon or evening after maghrib) in the middle of pesantren activities. There is Madrasah Diniyah which is held formally (it has curriculum, use evaluation, has 6-3-3 levels and so on) and non-formal. Education of diniyah is held in the purpose of completing the knowledge about religions of students. Meanwhile Madrasah Diniyah which is classified as a complement is a model of religious education which is adopted as a whole system of formal education. This kind of diniyah education is mostly applied in the region, it even decided by regional governments such as Indramayu, Tasikmalaya, Cianjur, Bukit Tinggi and others. This model of education is formal and non-formal. Then, Madrasah Diniyah samplement is Madrasah Diniyah, both formal and non-formal, which held diniyah education as like the formal school. Most of this diniyah is held in pesantren such as Pesantren Gontor and others. Besides, there are also some diniyah that are held outside pesantren, such as diniyah mu'allimat Rahman el Yunusy in West Sumatra (Jannah, 2018).

## Realities and Challenges of Madrasah Diniyah

Madrasah Diniyah nowadays in the national education system is classified as a formal education institution (Jannah, 2018). But the position became so strategic because of its emergence as an initiative from the management of society (bottom up) so it is so adjusted with condition and expectation of students and society where the madrasah is located. Exactly, it makes Madrasah Diniyah is able to place its role maximally, because it can move more flexible without being influenced by other parties and keep standing on the real need from the result of expectation of local society and students which are prepared to be able to answer the needs of society in the future, where the moralities and religious become something rare. So, it is not surprising if it has various learning models and management just like the culture and the knowledge of local society, so it is imposing originality and nature of the learning product that is original from Indonesia as like pesantren which the existence was more spread all around Indonesia. But, along with the rate of development of the times, it is impossible for Madrasah Diniyah to avoid the challenges that arise. The world of industry has changed the demand of society's needs of education, willingly or not it forces practitioners in madrasah especially Madrasah Diniyah to reformulate about the education concept that they hold all this time. Moreover the emergence of new education models which automatically become quite tough competitors for Madrasah Diniyah. If it is only stuck into the old system, the slow but sure madrasah will lose its customers. At this point the practitioners should make reformulation, to further highlight its uniqueness from other educational models (Saha, 2005).

One more thing, it needs restudy about the formal and non-formal terms here, because there are many educational institutions that are classified into non-formal in Indonesian education system but in practice its education system is held formally. If the definition of formalities status can be measured or assessed from the availability of building and permanent rooms, permanent curriculum, the consistency of leveling, regular evaluation, teachers' competency, and following education management system, then nowadays many Madrasah Diniyah both supplement, complement, or samplement are regulated formally and acknowledged as formal institution (Jannah, 2018). Thus, later this does not mean doing "taklid" blindly what has been developed by other educational units. But put forward the independence and creativity of the manager of Madrasah Diniyah in improving the quality of its education to be better as a responsibility in facing the challenges of the future.

According to Malik Fadjar, some important things that need most attention from the development of Madrasah Diniyah in the future is quality and quantity of teachers which has not adequate yet, minimum physical facilities or education facilities, unprofessional management, the lack number of students and most of them is from middle down (Fadjar, 1999). It is really hard for a madrasah to be a center of excellence and able to compete with other education institutions if it doesn't have good management (Suwito, 2008). In addition, one of the causes of the declining quality of schooling in Indonesia is the lack of professionalism of school principals as education managers at the field level. School principal as a manager as well as a figure who is responsible to move the awareness of all parties, learning strategy, management of learning environment, and so on. When the elements are not developed then the school principal is the first one to be blamed. If the school principal has tried his best to realize the quality of education with various rational ways, but then the result

is still considered low it means that there are some factors that can obstruct the achievement of quality of education (Qomar, 2008).

In fact, the administration management of the education system in madrasah is the same as the formal education institution (Yasin, 2008). But, the diploma or certificate of this madrasah doesn't have a civil effect, that's why parents don't think much about it (Fadjar, 1999). Even the diploma of Madrasah Diniyah considered as not giving any effects, but in fact the existence of Madrasah Diniyah is still needed by some societies who prioritize Islamic values in their children education, besides Madrasah Diniyah also considered able to give supplies of noble character for its alumnus (Jannah, 2018).

### **The Development Opportunities and Conceptual Frame of Effective Management**

An Effective Madrasah Diniyah is a madrasah which has vision, mission, purpose, target, quality improvement, and produces superior and reliable alumni. So, it is time for Madrasah Diniyah to not only emphasize its education in building certain characters which are considered ideal by ignoring other fields such as mastery of science, technology, and others (Amin, 2004). Meanwhile according to Ghulam Farid Malik there are some important components to build effective madrasah, they are: 1) Effective madrasah has common philosophy that is humanities, ideology, values, as well as mission; 2) Effective madrasah has clear target and purpose, curriculum, language, symbol and heroic metamorphosis, functional organization structure with role and responsibility that have been decided well; 3) Effective madrasah states high standard for academic, so that quality or Islamic ethic, teach national curriculum and not religious, show Islamic symbols and nationalism in rituals and other activities; 4) There are enough learning facilities, responsible human resources, and motivation of teaching and learning environment; 5) Madrasah also maintain ceremony and rituals with Islamic and national tradition, has effective teaching and learning process, supervise, operational procedure, regulation, award, punishment, participation, and support from parents and society; 6) Obtained output also fulfill high standard, both academic and behavior, knowledge and skill that obtained by students along with mission, Islamic values, refinement of society environment, and others (Syukur, 2011).

In other words, an effective Madrasah Diniyah is able to build a generation who do not stutter in the face of the outside world which is full of competition. So, Madrasah Diniyah in the management efforts in to better direction should be prioritized before some things as follow:

#### *Determination of Vision of Madrasah Diniyah*

In determining the vision of Madrasah Diniyah, it must be determined that the madrasah filter has the orientation: 1) Attracting commitment and moving people; 2) Creating meaning for the lives of members of the Madrasah Diniyah organization; 3) Creating superior standards; 4) Bridging the present state and future state. (Fadjar, 1999).

The basics of formulating a madrasah vision should not be separated from the following main considerations reflecting what Madrasah Diniyah wants to achieve; have a clear strategic direction and focus; able to explore the opportunities and challenges of Madrasah Diniyah; able to become glue and unite various strategic ideas contained in the madrasah as an organization; have an orientation towards the future; able to grow the commitment of all levels within the

madrasah environment; able to ensure the continuity of the leadership of the madrasah organization (Syukur, 2011).

### *Strengthening the Mission of Madrasah Diniyah*

Mission is something that must be carried out by the management pillar so that organizational goals can be carried out and succeed well. With this mission, it is hoped that all components of the organization will be able to understand the role and program targets and the results that the organization will obtain in the future. With the mission, it is also hoped that the implementation of the program can be carried out in a directed, precise and fast manner. Therefore, the formulation of the mission of Madrasah Diniyah must be carried out by involving related parties; and assess the environment, related to the level of feasibility, variance of interests (conflict of interest), environmental conditions; and align activities, main processes, resources. (Jannah, 2018).

The things that need to be considered in formulating the madrasah mission are: first, products/ services offered; second, the level of community needs and interests; third, which public targets will be served, especially to determine urban and rural madrasah; fourth, the quality of madrasah products that are competitive; fifth, desired aspirations in the future (Fadjar, 1999).

### *Formulation of the Objectives of Madrasah Diniyah*

There are several main things that need to be considered in an effort to formulate the objectives of implementing a program, including the purpose of establishing Madrasah Diniyah. These include the condition of time period; and objectives can be formulated in stages: Madrasah organization level- Madrasah program level, Madrasah sub-programme; and attention to important issues, especially in an effort to focus on things that are more prioritized (Saha, 2005).

In addition, it is also necessary to test the formulation of the objectives that have been set, this is because at least the objectives have met the following criteria: 1) The objectives must be aligned and are a description of the vision, mission, and principles of the madrasah; 2) Contribute to the achievement of madrasah missions, programs and subprograms; 3) Goals are prioritized based on internal/external needs; 4) Goals will not change until there is a change in the environment that causes problems; 5) Goals generally cover a relatively long period of time. (Amin, 2004)

### *Setting the Target of Madrasah*

Target is a goal within specific measurable limits, ie something that will be achieved / produced in real terms. Usually determined in the form of a period of time: a year or a quarter. In this case, the goal is more specific than the goal or part to achieve the goal, and is limited by a certain time. Some things that must be considered in setting goals are: be specific, measurable, aggressive but sustainable, results oriented, and time-bound (Jannah, 2018).

### *Improving the Quality of Early Madrasah Management*

In improving the quality of madrasah, there are four techniques that can be applied: 1) school review or madrasah review, 2) benchmarking, 3) quality assurance, and 4) quality control (Saha, 2005). The four techniques can be explained as follows:

#### 1. *School review*

A process in which all components of the madrasah work together, particularly with parents and professionals (experts) to evaluate and assess school effectiveness, as well as the quality of graduates. School review was conducted to answer the following questions: first, did the school's achievements match the expectations of parents and students themselves?; second, how is student achievement?; third, what factors hinder efforts to improve quality?; fourth, what are the supporting factors that the school has? school review will produce a formulation of the weaknesses, strengths and achievements of students, as well as recommendations for program development for the coming year. (Saha, 2005)

#### 2. *Benchmarking*

An activity to set standards and targets to be achieved within a certain period. Benchmarking can be applied to individuals, groups or institutions. Standards can be determined based on the circumstances/realities that exist in the pesantren, for example the achievements of pious students and students who are a little naughty but intelligent (internally benchmarking), as well as comparing the quality standards of other pesantren that are better (external benchmarking). The three basic questions that benchmarking will answer are: How good are we?, How good should we be?, How do we achieve that good? The steps taken are: determine the focus; determine aspects/variables or indicators; determine the standard; determine the gap (gap) that occurs; compare standards with ours; plan targets to achieve standards; formulate program ways to achieve targets. (Saha, 2005)

#### 3. *Quality Assurance*

A technique to determine that the educational process has taken place as it should. With this technique will be able to detect any deviations that occur in the process. The technique emphasizes continuous monitoring, and is institutionalized, into a madrasah subsystem. Quality Assurance will produce information, which: a. Is feedback to the school; b. Provide assurance for parents that the school always provides the best service for students.

To implement Quality Assurance, the school must: a. Emphasis on the quality of learning outcomes; b. Student work is monitored continuously; c. Information and data from schools are collected and analyzed to improve processes in schools; d. All parties, starting from school principals, teachers, administrative staff, and also parents of students must have a commitment to jointly evaluate critical school conditions and strive to improve. (Saha, 2005).

#### 4. *Quality Control*

A system to detect the occurrence of deviations in the quality of the output that is not in accordance with the standard. Therefore Quality Control requires clear and definite quality indicators, based on the existing madrasah typology so that quality deviations can be

determined. This quality standard is relative and can be created by each pesantren. Quality standards are used as benchmarks to determine the progress of Madrasah Diniyah progress. (Saha, 2005).

## CONCLUSION

In this contemporary era, the management of Madrasah Diniyah must be managed professionally, especially for the sake of the existence of this religious-style institution in the future, given the development of science and technology and the increasingly complex demands of today's era. There needs to be a management strategy that can be developed by the managers of Madrasah Diniyah, such as: first, prioritizing their respective creativity in accordance with the cultural conditions of the community around the Madrasah Diniyah. The results of the study include: second, the support of various factors, both internal and external such as human resources, government policies that provide flexible space, participation, and community support, a conducive and competitive environment, the role of the mass media and so on; Third, providing output in the form of millennial generations who have good morals, are intellectual, have skills and do good deeds so that they are able to contribute to the glory of Islamic civilization, the Indonesian nation and State in the present and in the future.

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