

CONTRIBUTION OF THE MUADALAH ULYA EDUCATION UNIT TO IMPROVING THE QUALITY OF THE DINIYAH EDUCATION SYSTEM

Ahmad Faqih Badrul Murtaja
Master Program of Islamic Education Management
KH. Mukhtar Syafaat University Blokagung Banyuwangi
e-mail:faqihal412000@gmail.com

Abstract

The Muadalah Ulya program is here as the final answer to doubts about the existence of Islamic boarding schools with their unique education. The Muadalah Ulya is a program that can encourage the improvement of the quality of the diniyah/religious education system in Islamic boarding schools. The aims of this study were (1) to analyze the contribution of the Muadalah Ulya program in improving the quality of the diniyah education system at Darussalam Islamic Boarding School, (2) To analyze the steps of the Muadalah Ulya program in improving the quality of the diniyah education system at Darussalam Islamic Boarding School. The type of research used is a qualitative research method with a naturalistic approach. While the method of data collection, researchers used observation, interviews, and documentation. Data analysis in this study used three interactive models, namely data reduction, data presentation and decision making. The validity of the data in this study used data triangulation. The results of this study include: (1) the contribution of the Muadalah Ulya program to improving the quality of the diniyah education system at the Darussalam Blokagung Islamic boarding school, namely: (a) Maximum understanding and application of diniyah sciences (b) Acceleration of learning of diniyah sciences. (2) the implementation of the Muadalah Ulya program to improve the quality of the diniyah education system at the Darussalam Blokagung Islamic boarding school, namely: (a) The implementation of the Muadalah Ulya Program includes more systemized diniyah learning and Islamic boarding school-based educators, the material taught is only basic or main material. (b) the obstacles and solutions found in the implementation of the program include the achievement of learning outcomes that depend on the teacher, especially the homeroom teacher, the various understanding abilities of students

Keywords: Contribution, Muadalah Ulya, Quality Improvement

A. Introduction

Islamic boarding schools are part of national education that existed long before independence and are even educational institutions that have uniqueness, authenticity and Indonesianness. Therefore, Islamic boarding schools are the oldest Islamic educational institutions that have made many contributions to the growth and development of the Islamic Archipelago and at the same time fueled the growth of other Islamic educational institutions in Indonesia.

There are many things that differentiate Islamic boarding schools from other education systems. In Islamic boarding schools, the value that develops is that all life activities have the value of worship. Since entering the Islamic boarding school environment, a student has been introduced to a model of life that is worshipful. A student's obedience to a kiai is seen as worship, of course this has the impact of creating noble morals and karma in a student, which is very rarely found in other education systems.

The existence of Islamic boarding schools in Indonesia, in its development, has had a great influence on the surrounding community, especially in terms of education. This is because from its inception, Islamic boarding schools have been prepared to educate and spread Islamic teachings to the community through recitations. The development of Islamic boarding school education is a manifestation of society's need for an alternative education system. The existence of Islamic boarding schools is present to the community as an educational institution, as well as an institution for preaching and spreading Islam.

Rosid and Azis' opinion, (2022:5) that Islamic boarding school management in improving the quality of students can strive for the best management of Islamic education (diniyyah), for example in reading and explaining the contents of the Yellow Book, understanding the

contents of the Koran and practicing it. Apart from that, of course it is no less important in the current era, apart from studying Islamic religious knowledge, students must be equipped with general knowledge through formal education so that they can have superior and competitive output and outcomes.

During its journey, Islamic boarding schools often receive skepticism from the public, their existence is only underestimated. Islamic boarding schools are often known as old-fashioned and backward educational institutions. known for its basic, shabby and inadequate learning facilities. So many parents do not entrust the education of their sons and daughters to Islamic boarding schools. Parents assume that if their children study at an Islamic boarding school, they will not be able to compete in a career because there is no constitutional recognition of Islamic boarding school graduates by the government.

Facts have proven that the government's attention and recognition of Islamic boarding school institutions, especially those that do not provide formal Madrasa/school education, is still very minimal, even Islamic boarding school graduates have not received mu'ilah or equality recognition, so they often encounter difficulties in continuing their studies to a higher or higher level of education. to apply for jobs in the formal sector. Even though whether they admit it or not, so far society has given recognition to the quality of Islamic boarding school graduates.

Many scientists, statesmen, politicians and public figures are graduates of Islamic boarding schools. Some educational institutions abroad have also given recognition for equality/mudalam to Islamic boarding school education, such as the Gontor Islamic Boarding School whose graduates are recognized by Egypt's Al-Azhar University.

In the end, thanks to the struggle of the ulama, Muslim figures, especially those who sat in parliament, the Islamic boarding school received national recognition for its education system through the Muadalah Education Unit. The Muadalah Education Unit is here as the final answer to doubts about the existence of Islamic boarding schools with their unique education. Through the Regulation of the Minister of Religion (PMA) number 18 of 2014 concerning the Muadalah Education Unit, it further strengthens the existence of Islamic boarding schools as Indigenous culture (native culture) which contributes to Islamic religion and nation building, also with the presence of PMA number 18 of 2014 concerning the Muadalah Education Unit, making Islamic boarding school graduates are recognized for their existence and have equal rights with other education systems.

Of course, with this constitutional recognition, it is not the end point of the struggle for Islamic boarding schools, but rather the starting point to prove how the Muilah Education Unit can contribute to improving the quality of the early/religious education system within the Islamic boarding school itself, which in the end will produce students who are mutafaqqih fial-din and competitive, so that it can realize expectations and fulfill customer satisfaction, namely the community.

With the existence of this Muadalah Education Unit, it is hoped that Islamic boarding schools can improve the quality of their education, such as, can produce graduates who are useful for society, can form students who have faith and piety towards Allah, can help develop students' knowledge of the Islamic religion so that they can become experts in Islamic religious issues. , producing graduates who have moral character. Because with this program, Islamic boarding schools

no longer need to be discouraged by their graduates, so Islamic boarding schools can encourage further improvement in the quality of the Islamic boarding school education system, which will ultimately produce output as mentioned.

By improving the quality of education, Islamic boarding schools have actually implemented one of the words of Allah in Surah Al-Baqarah/2 verse 208 which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning: "O you who believe, enter Islam (peace) completely and do not follow the steps of Satan! Indeed, he is a real enemy for you."

In this verse lafadz السِّلْمِ can be interpreted more broadly, namely it can mean prosperity, quality and other meanings that lead to high goodness. Whereas كَافَّةً, can be interpreted as a totality. So this verse recommends and directs Islamic education to act totally in order to achieve goodness and the best quality (Hidayat, Wijaya, 2017: 186).

Quality is currently a hot issue that is often discussed in various domains of life, business, government, and even the education system (Fathurrohman, 2012:40). According to Rosid and Ayudin, (2022:3) Quality or what is usually called quality is a top trend that is discussed in almost every corner of life, both in the economic, political and cultural spheres, including in the world of education. In terms of terminology, quality has many meanings, interpretations and contradictions. Quality is a complex concept that is the object of all management theories. Quality means something that is considered good. Something will be said to be of good quality if it is of good value or contains a good meaning and conversely if something is said to be of poor quality then the something is considered to be of no good value or

has a bad meaning. In the context of education, if someone says a school is of good quality then the school is considered to have good graduates, good teachers, good buildings and so on. This of course also applies to youth education.

Not long ago the Muadalah Ulya Education Unit was present at the Darussalam Islamic Boarding School Blokagung Banyuwangi. Of course, this is a breath of fresh air for the Darussalam Islamic Boarding School, because this institution which has worked and contributed to the nation's education for 70 years through its early education without any recognition and equality for its students, has finally received recognition and equality in its early education through this program.

With the existence of the Muadalah Ulya Education Unit at the Darussalam Islamic Boarding School, it raises the question of what the Muadalah Ulya Education Unit's contribution to this boarding school is, especially in its early childhood education which has been running and exists even without the presence of the Muadalah Ulya Education Unit. Therefore, it is considered necessary to conduct research to uncover and find out what the contribution of the Muadalah Ulya Education Unit is to the Islamic boarding school early education system, especially at the Darussalam Islamic Boarding School.

B. Research methods

The research approach used in this research is qualitative with a qualitative descriptive research type. In this research, the researcher concentrated on the contribution of the Muadalah Ulya Education Unit to improving the quality of the early education system at the Darussalam Islamic Boarding School Blokagung Banyuwangi with the data desired by the researcher in the form of data in descriptive form.

The reason the researcher used a qualitative descriptive method in this

research was because the researcher himself or with the help of others was a tool or a data collector (instrument) regarding the contribution of the Muadalah Ulya Education Unit to improving the quality of the early education system.

The research location is at Madrasah Diniyyah Muadalah Ulya Al-Amiriyyah, Darussalam Islamic Boarding School Foundation, Blokagung, Karangdoro Tegalsari, Banyuwangi, East Java. The reason for choosing the location was because the mudalam program had not been around for a long time at the Darussalam Islamic Boarding School, so there was a need for research to find out about the contribution of the mudailah program to improving the quality of Islamic boarding school Islamic boarding school education, which in fact, before the advent of the mudailah program, the diniyah education system was already running with systems, management and characteristics. its own specialty.

In this research, the data collection technique uses 3 stages in accordance with the opinion of Sugiyono (2019: 309) which states, "In qualitative research, data collection is carried out in natural settings (natural conditions), primary data sources, and data collection techniques involve more participant observation, in-depth interviews, and documentation". Meanwhile, data analysis uses data reduction, data presentation and drawing conclusions.

C. Results and Discussion

- 1) Contribution of the Muadalah Ulya Education Unit to improving the quality of the early education system at the Darussalam Islamic Boarding School, Blokagung.

- a. Maximized understanding and application of early knowledge

The presence of the Muadalah Ulya Education Unit allows students to be more focused on studying and applying the science of diniyah, because the vision and mission of Muadalah itself is to produce a generation that can understand religious knowledge well. Through muilah, Islamic boarding schools can create cadres of successor ulama while maintaining the characteristics of early learning that exist in Islamic boarding schools, this is in line with Minister of Religion Regulation (PMA) number 18 of 2014 article 1 paragraph 1 (2014:3) which reads: Islamic religious education units that organized by and within the Islamic boarding school environment by developing a curriculum according to the characteristics of the Islamic boarding school based on the Yellow Book. Based on the quote above, it can be explained that Islamic boarding schools are given the authority to implement the Muilah Education Unit in accordance with the characteristics of Islamic boarding school characters such as the Yellow Book and various other early knowledge. In this context, The birth of PMA Number 18 must actually be positioned and understood as a basis for caring for, maintaining and preserving the distinctiveness, uniqueness, independence and privileges of the Islamic boarding school education system.

The overall management of the Muindah Education Unit is given to the Islamic boarding school, therefore Islamic boarding

schools are given the freedom to choose the material to be taught. In this case, Islamic boarding schools can maximize understanding and application by focusing on material that has long been taught in the previous diniyah system, so as to improve quality.

Quality education is education that is able to understand customer needs, in this case the community, and is also able to fulfill the community's hopes and desires and make them happen (Aziz, 2015:2). Graduates who are qualified in understanding religion can answer the challenges that exist in society, so it can be understood that with the presence of young people, early education becomes of higher quality.

b. Accelerate learning of early sciences

The Muadalah Education Unit curriculum consists of an Islamic religious curriculum and a general education curriculum. The Islamic religious curriculum was developed based on the uniqueness of each organizer based on the Yellow Book (PMA. number 18:2014). The books studied are usually in the form of summaries of the existing yellow books. Learning is neatly scheduled like other formal schools.

In the Muadalah Ulya Education Unit, learning of the sciences of nahwu imriti is encouraged more than the usual dawn, this can be seen from the achievement targets set such as learning nahwu imriti science which is achieved within 1 semester (six months) of learning, al-fiyah which is usually completed within 1 semester (six months) of learning, al-fiyah which is usually completed in 4 semesters (24 months) are targeted to be completed within a period of 3 semesters (18 months). The contribution of the

Muadalah Ulya Education Unit to improving and accelerating early knowledge is very possible. This is based on the allocation of learning time implemented by Muadalah Ulya for students. In one day, time to study the science of diniyah is highly prioritized, moreover, only the basic or basic material is taught so that students can really understand the material well.

The management implemented by Muadalah Ulya is an effort to improve quality through management. Quality management itself is "a management effort to direct and control an organization/institution in determining policies, targets, plans and quality processes/procedures and their achievement on an ongoing basis (continuous improvement) (Asrohah: 80).

2) Implementation of the Muadalah Ulya Education Unit to improve the quality of the early education system at the Darussalam Islamic Boarding School, Blokagung.

a. Implementation of the Muadalah Ulya Education Unit

1) Implementation of the Muadalah Ulya Education Unit to improve the quality of the early education system at the Darussalam Blokagung Islamic boarding school.

Learning in the Muadalah Ulya Education Unit is more systemized than the conventional early education system. This is due to the competency standards applied, time allocation, and various learning methods. In line with the regulations stipulated by the Minister of Religion through PMA No. 18 of 2014, the management of Mudalam is the full responsibility of the Islamic boarding school, while the technical aspects of the education unit are the responsibility of the head of the Muadalah education unit. Mudalam

education is managed on the basis of a detailed annual work plan, which is met and approved by the education council and education unit committee

2) The material taught is only preliminary material

The material taught in Muis is only material that is of a basic or basic nature such as nahwu, sarf, i'lal, and fiqh. This is different from Diniyah where material is also taught that is furu'iyah or branch in nature. This is intended so that students can focus better and maximize in one lesson and answer the challenges of educational customers, who in this case are people who want to have a generation that understands early science. This concept is in line with quality management steps. In implementing a quality program in an educational institution, it must follow the quality principles that have been formulated, namely, customer focus, process improvement, comprehensive involvement, measurement, education as a system, continuous improvement (Asrohah: 25).

b. Obstacles and solutions found in program implementation

1) Achievement of learning outcomes depends on the teacher, especially the class teacher (mustahiq)

The system in Mudalam still partly adopts the system from ordinary diniyah education, namely the presence of a homeroom teacher (mustahiq) who plays a major role in a student's achievement results. This happens because during the whole week during the day, night and after dawn learning is completely handled by the mustahiq, therefore if a

mustahiq fails or is less than optimal in carrying out his duties it will have a huge impact on a student's achievement.

Therefore, there needs to be continuous improvement, one of which is through evaluation to measure and ensure that the journey of a program to achieve its vision and mission runs smoothly.

2) Students' diverse understanding abilities

In early learning, gaps in students' understanding abilities are sometimes found. This happens partly as a result of the students' own experiences. Students who enter Muadalah have different experiences, some have already received early education, there are also those who have never studied early science at all.

The solution applied is to present superior programs in diniyah science such as the Intensive Sorogan Institute, IHFADZ, Majlis al-Dirasah al-Ubudiyah wa al-Mu'amalah (MDUM) and Lajnah al-Ta'lif wa al-Nasyr (LTN), as well as In the future, Mudalam will have the courage to select students who will enter Muadalah and those who cannot afford it will not be accepted. This aims to improve the quality of graduates, so that they can improve quality as defined by quality improvement itself, namely, efforts to improve something that has been standardized in order to meet the requirements. full customer satisfaction as stated by Armand V. Feigenbaum (Baharun, Zamroni, 2017:63).

D. Conclusion

1. Contribution of the Muadalah Ulya Education Unit to improving the quality of the early education system at Darussalam Islamic

- Boarding School Blokagung through: a). Maximum understanding and application of the knowledge of diniyah, b). Accelerate learning of early sciences
2. Implementation of the Muadalah Ulya Education Unit to improve the quality of the Darussalam Blokagung Islamic Boarding School early education system through: a). Implementation of the Muadalah Ulya Education Unit with: 1) more systematic early learning and Islamic boarding school-based teaching staff, 2). The material taught is only the material proposed by Diniyah. b). Obstacles and solutions found in program implementation through 1). Achieving learning outcomes depends on the teacher, especially the homeroom teacher (mustahiq), 2). Students' diverse understanding abilities.

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