



Learning Management In Dirasah Islamiyah At Madrasah Diniyah Assidiqqi Asy-Syuhada

Wahyudi Widodo

STAI Ma'had Aly Alhikam Malang, Indonesia

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ABSTRACT

The purpose of this research is to find out how learning management in Madrasah Diniyah is able to achieve good learning for students. The research method used is qualitative by collecting data through observation, interviews and documentation. The results of this study show that: Learning management at Madrasah Diniyah Assidiqqi Ash-Syuhada since 2004 has been implemented, as evidenced by the existence of management elements such as learning planning, learning implementation and learning assessment. The most important thing is that the *ustad* before teaching make a learning plan in advance, even though it is not too detailed like the lesson plan. Then in carrying out learning and ending with the learning assessment process. Thus, the Teaching and Learning Process (PBM) runs smoothly, neatly, and is organized in accordance with clear directions and goals. In addition, another interesting thing is that pre and post tests are also carried out in learning, even in some activities to invite psychologists, both students and lecturers, especially from the University of Muhammadiyah Malang campus who usually always come every year. So that with this, the learning at Madrasah Diniyah Assidiqqi Ash-Syuhada is getting better and more interesting and has advantages and also high Islam.

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Corresponding Author:

Wahyudi Widodo,
Manajemen Pendidikan Islam,
STAI Ma'had Aly Alhikam,
Kota Malang, Jawa Timur 65141, Indonesia
Email: wahyudiwido62@gmail.com

INTRODUCTION

Education is a process where the young generation is prepared to enter the future. With education, the young generation can become an advanced, competent, and better generation. Education itself can be interpreted as a process with certain methods so that people acquire knowledge, understanding, and how to behave in accordance with their needs. In addition, education can be interpreted as a conscious effort made by adults (educators) in organizing the development of students to become complete human beings in accordance with predetermined goals (Kompri, 2017).

The majority of Indonesia's population is Muslim, even Muslims in Indonesia are the largest in the world. With such a composition of the population, it must be realized that the

existence of Islamic education cannot be underestimated even though there are still some weaknesses and the fact that not every Muslim in this country learns Islamic education. Islamic education in Indonesia is a legacy of Islamic civilization, as well as an asset for the development of national education. As a heritage, it is a historical mandate to be preserved and developed by Muslims from time to time. Meanwhile, as an asset, Islamic education spread across various regions opens up opportunities for the Indonesian people to organize and manage it in accordance with the national education system (Qomar, 2012).

In the current era of globalization, Islamic religious education is very necessary to cultivate the character of Islamic children from an early age. Instilling good morals in children's souls in daily life and in any environment and anytime. Therefore, at this time, many parents choose to send their children to institutions that specialize in studying Islamic religious education to fortify themselves. However, behind it all, there are still many children who are underprivileged because of the family economy, or they are also hit by grief because of the loss of one of their parents, causing them to be willing not to go to school or have difficulty learning religion in education. That way, it is not surprising that Allah has set an example to all of us through QS Luqman that children must be taught well and according to their age so that later they develop well. And one of the institutions other than houses and schools, Madrasah Diniyah or known as *MADIN*, is one of the solutions that are regulated and stipulated in the government (Hasan Assidiqi et al., 2023). *MADIN* is indeed a lot in Pondok, but also some stand alone with the foundation.

Based on the Education Law and Government Regulations, Madrasah Diniyyah is an integrated part of national education to meet public demands related to religious education. Madrasah Diniyyah is included in the institutionalized education and aims to prepare students in mastering Islamic religious knowledge. Law No. 20 of 2003 concerning the National Education System which was followed up with the enactment of Government Regulation No. 55 of 2007 concerning religious and religious education became a new chapter for the world of religious and religious education in Indonesia. Because it means that the state has realized the diversity of models and forms of education in Indonesia. The existence of these laws and regulations is a "baton" for Madrasah Diniyyah which is experiencing an identity crisis. So it is hoped that the existence of Madrasah Diniyyah in the archipelago will not only mushroom in terms of numbers, but really contribute greatly to the formation of Muslim personalities, as well as an institution of Muslim pride that needs to be maintained (Jazuli et al., 2023). So it is not surprising, in Mujtahid's research, it is explained that humans should not insult or scold each other but maintain security so that this goal is achieved even though they have differences (Mujtahid et al., 2023).

Of the many *MADIN* in Indonesia, Madrasah Diniyah Assidiqqi Ash-Syuhada in Malang is one of the places for children to study knowledge, especially religion as explained and determined by the government. This *MADIN* has a uniqueness that other *MADIN* does not have. The uniqueness lies in the children who follow it because most of them are orphans, whether they live or not.

The development of education at Madrasah Diniyah Assidiqqi Ash-Syuhada is greatly influenced by the learning management carried out in it. The learning process that is interesting, liked and acceptable to students is always pursued by the *ustad* and *ustadzah* caregivers of Madrasah Diniyah Assidiqqi Ash-Syuhada. The efforts of the *ustad* and *ustadzah* to convey material in a communicative, creative and always democratic manner turned out to be a solution in itself to overcome all the limitations that existed in Madrasah Diniyyah. Finally, the students remained interested and happy with the learning process they did, and also made them sad or stressed about what they experienced and lived in their lives. Islamic education management is a process of managing Islamic educational institutions in an Islamic manner by getting around learning resources and other related matters to achieve the goals of Islamic education effectively and efficiently (Hambali & Mu'allimin, 2020). So from that, the example of Madrasah Diniyah Assidiqqi Ash-Syuhada is proof of the importance of lesson management. This is because in

addition to its uniqueness, it is also able to make children who learn enthusiasm and also fun for them. Therefore, the researcher is interested in studying the management of learning in the Islamic realization at the Assidiqqi Ash-Syuhada Malang madrasah.

Several studies related to *MADIN* have indeed been carried out. As 1) The Concept of Internal Quality Assurance in Madrasah Diniyah PP. Al-Hidayah Tanggulangin Sidoarjo by Fiqih which discusses the quality of madrasah diniyah (Fiqih et al., 2023), 2) Madrasah Diniyah Education Efforts in Improving Student Learning Achievement In Jamhuri's work which discusses the strategy of madrasah diniyah in improving learning achievement because this madrasah has given birth to several people who have achievements (Jamhuri, 2017), 3) Madrasah Diniyah in the Context of Globalization (Problems and Solutions) by Irwandi which discusses challenges and also solutions to madrasah diniyah so that they can benefit more according to global challenges in the future (Irwandi, 2017), 4) Active and Creative Learning Methods at Madrasah Diniyah Takmiliah in Bogor City by Hidayat which discusses interesting learning methods that have been applied in Madrasah Diniyah (Hidayat et al., 2020), 5) Considering Local Government Policies Related to Madrasah Diniyah Takmiliah in Indonesia by Ashari which discusses local government policies which discusses madrasah diniyah so that it is hoped that there will be no inequality in policies and in the field (Ashari et al., 2023), and 6) The Strategy of the Head of Madrasah in Cultivating Fastabiqul Khoirot Culture in the State High School Environment in Batu City by Jazuli which discusses the principal's strategy related to the creation of Islam in schools (Jazuli et al., 2023) Of the five gaps above, this research is related to learning management for madrasah diniyah in which many orphans or orphans are then strengthened related to its flagship programs that make students more advanced and insightful so that some are able to study at the best universities in Indonesia. The focus of his research is on learning in a field that focuses on orphan students. This is because, in addition to teaching as the teacher teaches, it also contains interesting things such as motivation both done by the teacher directly or in collaboration with the outside so that students are more enthusiastic and not sad because of the loss of one of their parents.

RESEARCH METHODOLOGY

The object studied and focused on is Dirasah Islamiyah Learning Management at Madrasah Diniyah Assidiqqi Ash-Syuhada in Malang. The type of research used is qualitative or known as the field. The reason for this selection is because in this study, it seeks to express meaning descriptively through data sourced from literature related to the problem of meaning contained through several data sources so that it can answer the learning management (Lexy J Moleong, 2018). The approach used is a descriptive approach where in this case the researcher will describe completely and in detail the management in the *MADIN* learning (Mestika Zed, 2018). The researcher hopes that by describing the whole and deepening this can create and describe the entire content of learning management in it.

The data sources used are primary and secondary sources. The primary source is by conducting observations and interviews directly in the field, both to the administrators and teachers of *MADIN* Assidiqqi Ash-Syuhada. The interview conducted is a semi-structured type of interview because in the process the researcher has prepared, but later it also allows for unexpected additional questions. Interviews were conducted with 4 teachers and caregivers. Teacher selection is adjusted to the teacher's knowledge and achievement as well as the teacher's ability to learn interestingly. The participation carried out by the researcher is passive and focuses on output. Meanwhile, secondary sources are obtained from, reports, journals, books, articles, facebook, the official website of Assidiqqi Ash-Syuhada and others that describe the management of Dirasah Islamiyah learning at Madrasah Diniyah Assidiqqi Ash-Syuhada.

While the Analysis Method used belongs to B Miles and Huberman (Matthew B Miles, A Michael Huberman, 2020) which includes: 1) data reduction by collecting research data from

primary and secondary sources related to the focus of the problem being studied, 2) data reduction by dividing the data into several parts between the formulation of the problem and dividing it into analysis, 3) presenting data 4) drawing provisional conclusions for input and improvement, 5) conducting analysis, and 6) drawing conclusions.

RESULTS AND DISCUSSIONS

In a foundation, of course, it is inseparable from history and also the important role of the figures in it. In addition, it is also a structure, therefore management is the key to development and progress, including in learning in an institution (Faj, 2011). The following is the profile, structure and learning management at MADIN Assidiqi-Ash-Syuhada.

Profile of Madrasah Diniyah Assidiqi-Ash-Syuhada Malang

The existence of orphans in Malang City is very numerous, therefore a place is needed that can be used as a means of spiritual mental development and faith development. This then inspired Wahyudi Widodo, a community leader, to establish an orphanage. The orphanage, which was established in 2004, then attracted many enthusiasts from the community, many also from the underprivileged community, not only orphans and orphans. KH. Wahyudi Widodo, who is often called Aba, began to think about the needs of the community, so he fought for and managed the Orphanage so well so that the underprivileged community could also house their children in the Orphanage(Ahmad, 2022). Because it already had students, that's where Madrasah Diniyah Assidiqi Ash-Syuhada was born. Where the purpose and vision and mission are not much different from the orphanage, because the existence of *MADIN* is to strengthen the VISION MISSION of the orphanage, so that later in *MADIN* it is hoped that not only orphans will follow, but also the community that needs it so that their children can understand religious science and also other general knowledge in learning in it. The hope is that after growing up, he will become a knowledgeable human being and also a shalih shalihah. For cooperation to be more affordable, currently it has used an online system that aims to get more help and make progress (Hamid, 2023).

Management Structure of Madrasah Diniyah Assidiqi-Asy-Syuhada Malang In general

This management is not far from the foundation until later it leads to learning at Madrasah Diniyah Assidiqi-Ash-Syuhada Malang:

Table 1. Management of Assidiqi Ash-Syuhada

No	Name	Gender	Position
1	Dr. KH. Wahyudi Widodo M.Pd	Male	The Foundations President and Leader Pesantren
2	Hj. Anita Asianingsih, S.Pd	Female	Foundation Treasurer
3	Chusnul Khusnia	Female	Leader Banat and Teacher
4	Abd. Rohman	Male	Public relations dan Teacher
5	Fauzi Masud	Male	Leader Banin and Teacher
6	Hamidah	Female	Head <i>MADIN</i>
7	Mutiah	Female	Head TPQ
8	Rico Wahyu	Male	Teacher
9	Nahdiyah	Female	Teacher
10	Dewi	Female	Public relations and Teacher TPQ
11	Muniri	Male	Public relations and Teacher TPQ
12	Shinta Maradona	Female	Teacher
13	Andi	Male	Teacher
14	Muji Syukur	Male	Teacher

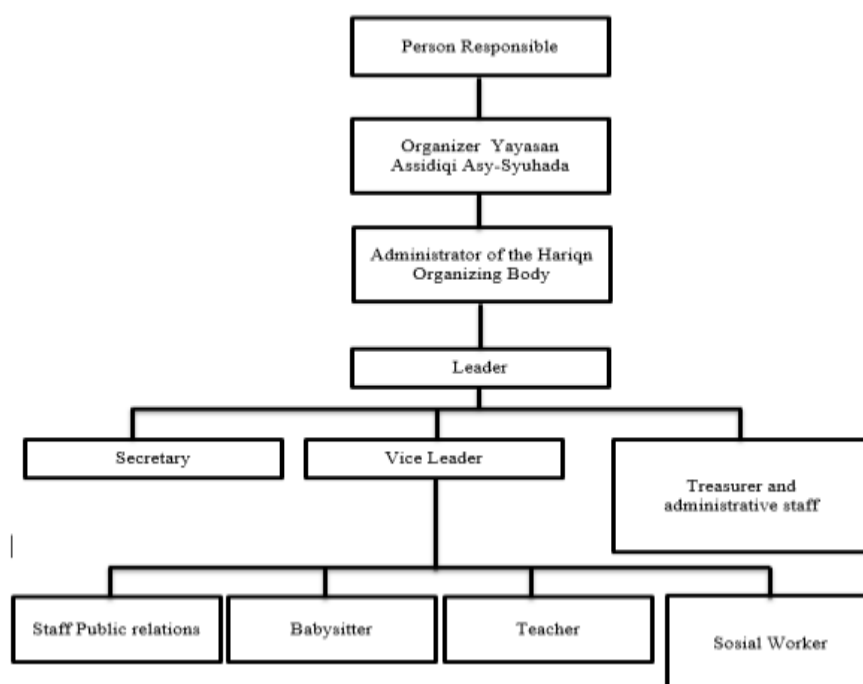


Figure 1. Management structure

Learning Management at Madrasah Diniyah Assidiqqi Ash-Syuhada

From the results of observations, interviews and also documentation carried out on various things at Madrasah Diniyah Assidiqqi Ash-Syuhada that it was found in his learning is said to be modern learning. Where in it there are many facilities related to technology. Madrasah Diniyah (MADIN) students are divided into 2 students, namely students who are orphans or orphans and also students whose parents are unable to afford it. However, most of them contain orphans/orphans/orphans (Ernie Tisnawati dan Saefullah Kurniawan, 2018).

Where in their learning, starting from students are allowed to do or go to school until college by staying at the Assidiqqi Ash-Syuhada Islamic boarding school. So with this, the implementation of Madrasah Diniyah Assidiqqi Ash-Syuhada is carried out at night. In his learning, he generally uses yellow books starting from morals, Sufism, the Qur'an and others, which then also has the obligation to memorize the Qur'an at least 30 *juz* and also selected hadiths.

Learning Management at Madrasah Diniyyah Assidiqqi Ash-Syuhada has basically been implemented. In general, the implementation of Learning Management at Madrasah Diniyyah Assidiqqi Ash-Syuhada can be observed from several elements of Management that have been implemented at Madrasah Diniyyah. Some of the management elements in question are:

a. Learning Planning, at madrasah Diniyyah is inseparable from the vision and mission outlined in madrasah diniyyah. In this Diniyyah madrasah, what is important is to produce da'wah cadres who have high knowledge abilities and have the moral character of al-karim and are able to *amar ma'ruf nahi mungkar* both *bil-aqwal* and *bil-af'al*, wherever they are and whatever their profession and position. Most of the *ustad/ustadzah* do not use a detailed learning plan. and contains only the basic things in its description. This is because the *ustad* thinks that there is no need to make a detailed lesson plan (Learning Implementation Plan), but more importantly, it must be easily adjusted to the situation, without having to refer to detailed guidelines. As long as there is the ability to practice the material that is taught and delivered in the right way, the learning objectives can still be achieved.

The Learning Objectives that will be achieved at Madrasah Diniyah Assidiqqi Ash-Syuhada are adjusted to the subjects taught by each *ustad* adjusted to the internal curriculum of Madrasah Diniyah itself. This means that in Madrasah Diniyah Assidiqqi Ash-Syuhada has set learning goals.

The learning material delivered by the *ustad* to the students of Madrasah Diniyah Assidiqqi Ash-Syuhada refers to the curriculum used, namely using classic books according to the Madrasah Diniyah curriculum. So the *ustad* of Madrasah Diniyah Assidiqqi Ash-Syuhada in determining the learning material is in accordance with the curriculum used in the madrasah diniyah, so that the *ustad* becomes easy in determining the material that will be delivered to the students. This is proof that the *ustad* at Madrasah Diniyah Assidiqqi Ash-Syuhada has organized learning well.

The non-classical system presents material in a more partial manner and seems incomplete in exploring Islamic sciences. The teaching and learning process developed is still oriented to materials or materials and not to goals. The learning process is considered successful if the students have really memorized the materials they transferred from the yellow books with good memorization. And this also strengthens the analysis discussed by that learning planning has an influence on learning, the easier and better the planning, the better the results will be than those that do not make planning or those that make planning too difficult and cannot develop because there are rules (Sugianti, 2022).

b. Learning Implementation, of learning at Madrasah Diniyah Assidiqqi Ash-Syuhada runs every day effectively in the form of Teaching and Learning Activities (KBM) in accordance with the lesson schedule that has been made. The implementation of learning at Madrasah Diniyah Assidiqqi Ash-Syuhada uses several methods. Learning methods in classical system education (madrasah) include lectures, questions and answers, discussions, sociodramas, practices, demonstrations and others. Meanwhile, learning methods in non-classical system education (recitation) include *bandongan*, *sorogan* and *halaqah*.

The time of study at Madrasah Diniyah after the Asr to Maghrib prayer is then continued after Isha'. The teaching system uses the subject *ustad* system. The languages of instruction used are Indonesian Language and Javanese. The teaching system used refers to a learning tradition that does not bind students to classes, gradation levels and uses the madrasah Diniyah curriculum itself. The learning methods used by the *Ustad* of Madrasah Diniyah Assidiqqi Ash-Syuhada vary. So the learning method at madrasah Diniyah is not boring because the *ustad* in delivering learning materials uses interesting and varied methods so that the students are very happy in participating in learning. The selection of the right learning method is proof that the *Ustad* of Madrasah Diniyah Assidiqqi Ash-Syuhada has organized learning well.

The learning media at this Diniyah madrasah varies greatly according to the material and learning methods of each. This proves that the *ustad* at Madrasah Diniyah Assidiqqi Ash-Syuhada in organizing his learning has determined the media that will be used in delivering learning materials so that learning objectives can be achieved properly. The stage of curriculum implementation at Madrasah Diniyah Assidiqqi Ash-Syuhada is adjusted to the internal curriculum made by Madrasah Diniyah itself. With the fulfillment of the components of the implementation of learning mentioned above, it can be said that the *ustad* at Madrasah Diniyah Assidiqqi Ash-Syuhada has carried out learning well. This is also in accordance with the importance of learning media for students or students, so that the appropriate selection can produce quality learning (Rahman, 2022).

c. Learning Assessment, assessment/evaluation is basically related to measuring the benefits or value of an activity or process, which is intended to obtain ways of how the activity can be improved in the future. In general, there are two known ways of evaluation (assessment), namely learning outcome assessment and learning process assessment, learning outcome assessment is also called substance assessment (evaluation) results or popularly known as learning outcome tests

and measurement. Meanwhile, the assessment of the learning process, which some experts call it diagnostic evaluation or also managerial evaluation.

Learning assessments in educational institutions are held to determine the extent of the success rate of achieving learning objectives. Without assessment, it is not clear whether the learning objectives have been achieved or not. So that assessment has an important role in order to improve the quality of education. The learning assessment procedure used by the *ustad* at Madrasah Diniyah Assidiqqi Ash-Syuhada is a test. The aspects assessed include cognitive, affective and psychomotor.

In the cognitive aspect, what is assessed is the students' mastery of the learning material that has been delivered by the *ustad* in each Teaching and Learning Activity (KBM). After carrying out the learning, the *ustad* held a brief assessment of the students' mastery of science on the learning material that had just been studied to find out the extent of the success rate in learning.

The assessment of learning in the affective aspect is an assessment of the attitude of the students at Madrasah Diniyah. At Madrasah Diniyah Assidiqqi Ash-Syuhada, the assessment of the affective aspect was carried out by observing the attitude of the students during the Teaching and Learning Activities (KBM), how their activeness during learning took place, both formal and non-formal. Thus, the assessment of this affective aspect is very important in order to shape the personality of the students to be better and more active in participating in learning at Madrasah Diniyah Assidiqqi Ash-Syuhada so that it does not seem that learning is dominated by *ustad* alone. The assessment of learning in the psychomotor aspect is an assessment of the practical ability of the students from the material studied. The assessment of learning on the psychomotor aspect in the Diniyah madrasah is usually carried out, especially on learning materials that require mastery of practical skills.

The assessment of the important process is carried out by an *ustad/ustadzah*. In this regard, there are three important points. First, the *ustad/ustadzah* has done it and treated it as an important component of the assessment. Second, the *ustad/ustadzah* has done it, but has not reached all students. Third, the *ustad/ustadzah* has not carried out an assessment of the process. Thus, although the value of the process is realized as an important component in practice, it is not paid attention to. In addition, the obstacles faced in this aspect of assessment do not have a clear structure in the assessment aspect so that the *ustad* tend to judge according to their respective perceptions. If there were structured assessment guidelines, the assessment aspect would also be more accurate.

In addition, in terms of the initial and final post test, this madrasah diniyah also involves a psychologist, especially for students who are already in the upper class or for those who want to continue their college or school careers. The psychologist called was from the campus of the University of Muhammadiyah Malang. This aims to make students better in the future, and can also motivate themselves because they are worried when they are on the way to remember their parents or family, either in distress or no longer there (Idris, 2013). This is for example proven by September 19 - September 20, 2022, the campus sent five students who are members of one PMM (Community Service by Students) group. Where the student is from the psychology department and then accompanied by the lecturer. One of the lecturers who often conducts psychological tests for students is Hudaniah, S.Psi., M.Si. so that he and his students can make learning at *MADIN* have a better impact because it can increase the motivation and future life of students. It has also been studied that cooperation between institutions to build such as building madrasahs is very good and important, so that this kind of management needs to continue to be implemented, including direct cooperation or through digital (Azizah et al., 2024).

CONCLUSION

Departing from the above explanation, learning management at Madrasah Diniyah Assidiqqi Ash-Syuhada since 2004 has been going well, as can be seen from the implementation of the main characteristics of learning management which include learning planning, learning implementation,

and learning assessment. The most important thing is that the *ustad* before teaching make a learning plan in advance, even though it is not too detailed like the lesson plan. Then in carrying out learning and ending with the learning assessment process. Thus, the Teaching and Learning Process (PBM) runs smoothly, neatly, and is organized in accordance with clear directions and goals. In addition, another interesting thing is that pre and post tests are also carried out in learning, even in some activities to invite psychologists, both students and lecturers, especially from the University of Muhammadiyah Malang campus who usually always come every year. So that with this, the learning at Madrasah Diniyah Assidiqqi Ash-Syuhada is getting better and more interesting and has advantages and also high Islamism.

This finding can be done in other madrasahs by adjusting related to children's shortcomings and weaknesses. Where because the students who study are orphans who have lost one of their parents, that's why learning is not only related to material but also motivation so as not to experience sadness and become enthusiastic. In other madrasahs, in addition to grouping according to problems, it can also be adjusted to the class, meaning that in several times there are special meetings of motivational classes for children who experience problems, starting from the loss of parents or others so that it becomes enthusiasm.

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