



## Study on the Management Model of Madrasah Diniyah Takmiliyah in Demak Regency: Implementation and Benefits

Manijo<sup>1\*</sup>, Bahtiar Firdiansyah<sup>2</sup>, Fariq Fahrur Nisa<sup>3</sup>

IAIN Kudus, Indonesia<sup>1,2,3</sup>

manijo72@iainkudus.ac.id<sup>1</sup>, b.firdiansyah@iainkudus.ac.id<sup>2</sup>, fariiq77@gmail.com<sup>3</sup>

### **Abstract**

*The management of Madrasah Diniyah Takmiliyah is hampered by a lack of management professionalism, limited resources, and innovation according to the times. The research aims to identify the management model, application and benefits obtained from the management model of Madrasah Diniyah Takniliyah in Demak Regency. The research uses a qualitative approach of field research methods, utilizing interviews, observations, and documentation as data collection techniques. The analysis was carried out by referring to the concept of madrasah management according to Dedy Mulyasa and Rohiat. The results of the research include three aspects, the management model of Madrasah Diniyah Takmiliyah in Demak which is unique and based on local culture with the concept of trilogy; implementation of management models under PC RMI-NU and PC FKDT; as well as benefits that include strengthening religious education, community empowerment, and character building for the younger generation. This research contributes to the development of Islamic education management literature, as well as provides recommendations to improve the management of Madrasah Diniyah Takmiliyah in other regions.*

**Keywords** : Management model, madrasah diniyah takmiliyah, implementation management

### **A. Introduction**

The management of Madrasah Diniyah Takmiliyah in Indonesia faces significant challenges, including the low level of professionalism of teaching staff, which is reflected in data from the Ministry of Religion (2022) that only 35% of teachers at Madrasah Diniyah Takmiliyah have competency certification. In addition, budget constraints are a major problem, where more than 50% of madrasahs do not receive operational assistance on a regular basis, resulting in a lack of learning support facilities. The study by Badrudin et al (2021) also revealed that 60% of madrasahs experienced obstacles in building synergy with local governments, hindering the implementation of community-based management programs. With unique local characteristics, Demak Regency presents an opportunity to explore innovative management models that are able to answer this challenge while improving the quality of religious education (Aflaha et al., 2022).

Previous research has examined various aspects of the management of Madrasah Diniyah Takmiliyah in Indonesia. Haddade et al. (2024) researched the management of Madrasah Diniyah Takmiliyah Wustha students based on Islamic boarding schools and the community, emphasizing the importance of collaboration between educational institutions and local communities in improving the quality of religious education. Ajigoena and Hisbullah (2022) discusses learning management in improving the quality of Madrasah Diniyah Takmiliyah Awaliyah in Sukabumi Regency, focusing on the role of local governments in supporting religious education through the provision of adequate facilities and infrastructure. Another study conducted by Suraya et al (2021) explored the management of the Al Latif Integrated Madrasah Diniyah Takmiliyah program at SD Negeri Suryodiningratan 2 Yogyakarta, which includes the process of planning, implementing, and evaluating religious education programs that are integrated with the elementary school curriculum. This research has a novelty in elaborating a comprehensive management model of Madrasah Diniyah Takmiliyah in Demak Regency by integrating local cultural values into a modern management approach. Different from previous studies that tend to focus on traditional aspects or implementation in general, this study explores the typical characteristics of Madrasah Diniyah Takmiliyah management in areas with a strong Islamic history, such as Demak (Alwi et al., 2023). This research further contributes by exploring how the management model of Madrasah Diniyah Takmiliyah in Demak can be optimized through

strengthening local values, management innovation, and synergy between stakeholders to answer the challenges of modernization of religious education.

Madrasah is a subculture of Islamic education that has its own uniqueness and has grown long after the Islamic boarding school since the 13th century AD. Diversity in existing madrasahs is creativity, as well as acculturation of the culture of the local Muslim community, in addition to the influence of ulama and kyai who are able to become locomotives in the dynamics of madrasah development (Retnanto & Firdiasyah, 2023). It is undeniable that madrasah are known as one of the Islamic educational institutions that have no distance from the community and are a vehicle for spiritual struggle, Islamic educational institutions and the media to acculturate culture that provides a space for the freedom to associate the cultural dimension with the normative dimension of religion. This can be proven from various activities and studies carried out in the madrasah and the surrounding community which are a reflection of these two elements (As`ad et al., 2021).

Madrasah Diniyah maintains its existence as a classical Islamic educational institution, in the form of recitation of the Quran and the Yellow Book, with meunasah, surau, dayah, langgar, rangkang, and pondok as a place of learning, with the method of sorogan, bandongan, and halaqoh (case in Java) (Retnanto & Firdiansyah, 2022). Post-colonial madrasahs underwent drastic changes and were modernized with the provisions of laws and regulations from the Indonesian government under the Ministry of Religious Affairs. Through the Regulation of the Minister of Religion Number 13 of 1964, the government divided the level of Madrasah Diniyyah into Madrasah Diniyyah Awwaliyah at the elementary / middle school level, Madrasah Diniyyah Wustha. The management of Madrasah Diniyah Takmiliah in Indonesia faces various challenges, such as low professionalism of teaching staff, budget limitations, and lack of management innovation. Zarkasyi (2019) said that the management of early madrasah tends to be traditional, only focusing on the basic needs of religious education without touching the aspects of human resource development and technology. In addition, Nihaya (2021) highlights the lack of synergy between madrasahs and local policy makers, which hinders the efficiency and effectiveness of management. They propose a community-based management model that integrates local values with modern management principles.

Therefore, this study aims to elaborate the management model of Madrasah Diniyah Takmiliah in Demak Regency to provide solutions to these various challenges.

This study will elaborate on another side that is often forgotten by previous researchers, especially related to the management model of Madrasah Diniyah Takmiliah in Demak. This theme is still rarely worked on because this study involves the relationship between the village government and ulama as well as the community in general in the management of madrasah diniyah in Demak. Research related to the management of Madrasah Diniyah Takmiliah, as conducted by Ihya 'Ulumuddin and Yoyok Wahyudi, with the theme: Management of Madrasah Diniyah Takmiliah Ula to Improve Understanding of Religious Education in Tempeh Kidul Village, Tempeh Lumajang District (2020). This study carefully discusses the role of madrasah diniyah in improving the understanding of Islam among the community in Tempeh Lumajang Village (Hakim, 2019).

This study intends to sharply discuss the educational management model of Madrasah Diniyah Takmiliah in Demak Regency. This study is important considering that six arguments, namely religious education, such as Madrasah Diniyah Takmiliah, has become one of the alternatives for the community in overcoming the difficulty of obtaining religious education, religious education in rural areas cannot be separated from the dynamics of rural politics today which is experiencing rapid development, crooked land (village bondo land), village funds and untied village income have become the orgasm of many parties to participate contesting in the Pilkada every election period and becoming an attraction for village kyai to serve in the village government, (d) village heads, village officials, modin, and village kyai obtain a large area of crooked land (village bomdo land) in addition to other incomes, (e) the unique management model of Madrasah Diniyah Takmiliah in Demak can be a model for other villages in Indonesia, and (f) political infidelity at the village level, which may occur, for example between the village head and the village apparatus or the village head and the village chiefs.

This study aims to complement the shortcomings of several previous studies related to the study of the management model of madrasah Diniyah in several regions in Indonesia so far, such as a study conducted by Ihya 'Ulumuddin and Yayok Wahyudi, on the Management of Madrasah Diniyah Takmiliah UI to Improve Understanding of Religious Education in Tmpeh Kidul, Lumajang Regency (2020), Mardianto, Khodijah and

Ilham Agam Setiawan, about the Integrated Madrasah Diniyah Takmiliyah Model in Elementary School in Madrasah Diniyah Takmiliyah Awaliyah Muhammadiyah 12 Medan (2021), Miftahul Munir, on Madrasah Diniyah Management: A Case Study at Madrasah Diniyah Raudhatussshalihin Sumber Manjing Malang (2019), and Muh. Imam Khaudli and Nurul Bariroh Hafidz, on Decision Making of Madrasah Heads in Managing Learning During Covid-19 at Madrasah Diniyah Al-Amiriyah Banyuwangi (2021).

## **B. Method**

This research deepens the process of transformation of thought products in the development of today's thinking. This research requires researchers to go into the field in order to find research data related to the management model of Madrasah Diniyah Takmiliyah in Demak. The research approach uses a qualitative approach, the scope of the research substance includes three points, namely the management model, the implementation of the management model and the benefits obtained from the management model of Madrasah Diniyah Takmiliyah in Demak Regency. Primary research data is obtained directly from the research subject, in the form of data on interview results, documents, letters, meeting minutes, laws and regulations. Secondary data is in the form of documentation or report data available, both in the form of books, magazines, the internet, and all supports related to the object of research on the management model of Madrasah Diniyah Takmiliyah in Demak. The selection of informants was carried out using a snowballing technique that included the Head of the Office of the Ministry of Religion of Demak Regency, Sub-district Head, Village Head, clerics and kyai, village officials, community leaders, and representatives of Demak residents.

The researcher who is also an instrument uses photography, documents, and interview guidelines that are flexible. The data collection technique uses triangulation to ensure consistency of information. Data analysis was carried out by referring to the concept of madrasah management according to Dedy Mulyasa and Rohiat (Kakooza, 2016). The data that has been collected is analyzed with management principles, namely planning, organizing, implementing, and supervising. The data planning stage is categorized based on its relevance to the indicators of madrasah management. The organizing stage is carried out by compiling the data into a framework that allows the

identification of patterns of participatory engagement. The implementation of analysis involves interpreting data by referring to the principles of effectiveness and efficiency. The results of the analysis are monitored and evaluated to ensure that the conclusions produced are consistent with the research objectives and the theory used as a reference. This approach ensures that the data analysis is not only systematic but also relevant to the context of madrasah management. Checking the validity of data in the form of credibility is carried out through the steps of persistent observation, triangulation, member checks, peer reviewing, and referential adequacy checks.

**C. Result and Discussion**

This study analyzes three main aspects, namely the management model, the implementation of the management model, and the benefits produced. Each aspect has an impact on the sustainability and quality of religious education in madrasas. Findings in the field, the management model of madrasah diniyah takmilyah based on community participation and local values have proven to provide positive results in creating more efficient and sustainable management. The implementation of this model shows the active involvement of the community in funding and management, which in turn strengthens the operational structure of the madrasah. There are obstacles such as limited funds and facilities that need to be overcome to increase the effectiveness of this model. The benefits of implementing this management model are felt in improving the quality of religious education for children and strengthening social relations in the community. The following table provides a summary of these aspects.

**Table 1.** Summary of strengths and barriers results

Aspect	Description	Results	Strengths	Barriers
<b>Management Model of Madrasah Diniyah Takmilyah</b>	A model based on community participation and management rooted in local values	Improved sustainability and more efficient management of the madrasah	Community participation and involvement of religious leaders	Limitations in administrative and financial management
<b>Implementation of Management Model</b>	Involves the community in funding and managing madrasah activities	Madrasahs can operate independently and in a structured manner	Support from local government and active community involvement	Limited funds and lack of supporting facilities

<b>Benefits of Implementing the Management Model</b>	Improves the quality of religious education and strengthens social relationships in the community	Enhances the quality of religious education for children	Community empowerment through madrasah programs	Resistance to change from some parties and lack of training for managers
--	---	--	---	--

### **Model Management of Madrasah Diniyyah Takmiliyyah in Demak**

Management is carried out in a trilogy of model concepts, namely At the district level, the concept of the Madrasah Diniyah (Madin) management model concept is carried out in the form of cooperation between the Demak Regency Regional Government represented by the Ministry of Religion of Demak Regency as the grantor of Madin operations, with the Demak Branch FKDT and the Demak Branch RMI-NU as the organization that oversees Madrasah Diniyah in Demak Regency and Madrasah Diniyah in Demak Regency. At the sub-district level, the concept of the ulama and umaro model in the management of Madrasah Diniyah is carried out in the form of cooperation between the District Government in Demak represented by the Sub-district Religious Affairs Office as the coordinator at the sub-district level, PAC FKDT at the Sub-district level and PAC RMI-NU at the sub-district level, with Madrasah Diniyah in every sub-district in Demak Regency, and At the village or sub-district level. The management model of Madrasah Diniyah Takmiliyyah in Demak emphasizes community participation and local cultural values, which is supported by Fatihin et al (2023), who argues that inclusive management strategies can improve the effectiveness of educational institutions. Additionally, Rusmayani et al (2023) highlight that a participatory management approach, where local communities are actively involved, enhances the sustainability and quality of religious education in Islamic educational settings.

The results of the interview with the manager of Madrasah Diniyah Takmiliyyah in Demak, stated that the management model applied focuses on strengthening local cultural values and community participation. *"We prioritize a family approach and mutual cooperation in management, so that people feel that they own this madrasah,"* said Haji Ahmad, a madrasah head. In addition, madrasah management adopts a technology-based administration system to support transparency and efficiency. *"Although we are still in the early stages, the use of technology has begun to be applied*

*for financial recording and evaluation of learning programs,"* he added. This approach reflects the integration of local traditions with modern innovations, which is a hallmark of the management of Madrasah Diniyah Takmiliyah in Demak.

According to Kyai Abdul Wahib, Chairman of RMI-NU Karanganyar District (Period 2023-2028), when confirmed at his residence at the Adz-Dzikro Islamic Boarding School Karanganyar Demak, stated that the concept of managing Madrasah Diniyah under the auspices of RMI-NU with the hope that all Madrasah Diniyah management can serve under the auspices of NU in advancing their respective madrasas and there is a common vision and mission in carrying out Islamic religious education in Demak, namely teaching Islamic education that is sourced from the Qur'an, Sunnah, and the opinion of Ahlu Sunnah wal Jama'ah scholars (Aliyan & Hamid, 2021). So that the teachings of Islam taught to the students are moderate, harmonious and pluralist Islam.

Another figure by Kyai Khaeruddin Khoir emphasized that the Chairman of the Gajah District FKDT (Period 2019-2024), with the establishment of the Diniyah Takmiliyah Cooperation Forum which until 2023 has joined no less than 30 Madrasah Diniyah Takmiliyah in Gajah District, there is hope that in the management of Madrasah Diniyah there is a similarity in vision, mission, and programs in the development of Madrasah Diniyah in Gajah District, because according to the Head of Madrasah Diniyah Al-Irsyad Gajah Demak, without good cooperation between the managers of Madrasah Diniyah it will hinder the development of the madrasah itself, on the one hand there is an advanced Madrasah Diniyah and on the other hand there is a Madrasah Diniyah that has not yet developed (Ashari et al., 2023).

The management system of Madrasah Diniyah in Demak Regency is under two large organizations, namely Madrasah Diniyah which is under the coordination of RMI-NU Demak Regency totaling 140 Madin, and Madrasah Diniyah which is under the coordination of FKDT Demak Regency totaling 400 Madin. According to the Chairman of RMI-NU Demak Branch for the 2023-2028 Khidmah Period, Kyai Kholilullah, RMI-NU Demak Branch, which originally only sheltered Islamic boarding schools today, also oversees Madin in Demak Regency. Because according to him, there are many inputs and requests from Madin managers in Demak who ask for the participation of RMI-NU Demak to coordinate cooperation between Madin in Demak under the NU flag.



Meanwhile, FKDT specifically oversees Madrasah Diniyah Takmiliyah and Taman Pendidikan al-Qur'an (TPQ).

### **Implementation of the Management Model of Madrasah Diniyyah Takmiliyyah in Demak**

The community's response to the implementation model of Madrasah Diniyah in Demak has received a positive response, this is shown by the various concerns of the central and regional governments and the community to the existence and development of Madrasah Diniyah in Demak in particular and in Indonesia. The implementation of the management model of Madrasah Diniyah Takmiliyah is supported by Rusmayani et al (2023) who suggests that effective management requires clear roles, community involvement, and proper resource allocation. According to Atsani et al (2023) the successful implementation of such a model depends on the active participation of local communities and strong support from educational authorities to ensure its sustainability.

The central government responds to the implementation of management has allocated funds of 340 billion, this is allocated, for example, by providing assistance for a number of funds for the construction and rehabilitation of Madrasah Diniyah buildings and Islamic boarding schools, School Operational Assistance (BOS), Moreover scholarship assistance funds from the Ministry of Religion of the Republic of Indonesia in the form of the Indonesia Bangkit Scholarship (BIB) in collaboration with the Education Fund Management Institute (LPDP) of the Ministry of Finance of the Republic of Indonesia for outstanding students at the S1, S2, and S3 levels.

The Central Java provincial government responded to the implementation through through the Regional Office of the Ministry of Religion of Central Java Province through the Early Education and Islamic Boarding School (PD Pontren) gave appreciation for the role of educators. Namely teachers to realize quality religious education in the form of incentives contained in the DIPA of the Regional Office of the Ministry of Religion of Central Java Province for the 2023 Fiscal Year with a total amount of Education Implementation Operational Assistance (BOP) assistance of Rp. 17,700,000,000,- for: Formal Diniyah Education (PDF), Mulà Education Unit (SPM), Qur'an Education Institute (LPQ), Equality Education at Salafiyah Islamic Boarding Schools (PKP2S), Islamic Boarding

Schools (PP), and Madrasah Diniyah Takmiliah (MDT). Assistance is also provided in the form of Madin teacher with a total amount of DIPA Insentif assistance of Rp. 6,090,750,000,-

The response from the Demak Regency government is shown, for example in the form of a budget allocation of Rp. 5,000,000,000,- in 2023 for the welfare of Madrasah Diniyah teachers in Demak Regency, where each Madin teacher receives Rp. 1,000,000,- per person, for 12,382 Madin teachers in Demak Regency. According to the Regent of Demak, Eisti'anah, this incentive assistance is expected to increase the welfare of Madin teachers in Demak. According to the Acting Head of the Demak Regency Government Secretariat, Ungguh Prakosa, the incentive budget for Madin teachers has increased significantly compared to 2022 which was only Rp. 2,000,000,000,-. A positive response was also given in the form of coaching non-formal religious educators for ustadz and ustadzah who are members of the Demak Branch FKDT throughout Demak Regency which was attended directly by the Regent of Demak.

The implementation of the Demak government by giving to the management of RMI-NU Demak Branch, by attending directly the Inauguration Ceremony and Working Meeting of the RMI-NU Management Branch Demak Branch for the 2023-2028 Khidmah Period which was held on Sunday, August 6, 2023 at the Satya Bhati Praja Hall, Demak Regency. The Regent of Demak, Eisti'anah, was accompanied by elements of the Demak Forkopimda, and attended by DRP RI Member from the PKB Faction, H. Fathan Subchi. Eisti'anah hopes that the existence of RMI-NU Demak Branch can increase its cooperation in fostering Islamic boarding schools and madrasah in Demak.

Implementation of the village level, also pays great attention as a form of positive response to the existence of Early Childhood Education and Islamic Boarding Schools in the villages, this attention is manifested in the form of incentive assistance for the ustadz and ustadzah sertsas who manage Madrasah Diniyah and Islamic Boarding Schools whose amount is adjusted to the ability of each village. Incentive funds are taken from the allocation of village funds, village treasury, and other income, such as the results of the Bondo Village auction in the form of rice fields, ponds or taken from the net profit from the business of Village-Owned Enterprises (BUMDES).

An interview with the Demak Sub-district Head, Mr. Haji Suharto, confirmed that the implementation of the management model of Madrasah Diniyah Takmiliah in his

area depends on the collaboration of the local government, community leaders, and the madrasah. *"We are trying to facilitate the needs of madrasas through operational assistance programs, even though the number is limited. In addition, synergy with religious leaders is the key to the success of this program,"* he explained. He added that supervision of the implementation of the program is carried out periodically to ensure that each madrasah can carry out activities according to the set standards. *"We want to ensure that this management is not only administrative but also has a real impact on strengthening religious education in the community,"* said Mr. Camat. This approach reflects the government's active role in supporting the sustainability of Madrasah Diniyah Takmiliyah in Demak.

### **Benefits of the implementation management model of Madrasah Diniyah in Demak**

The benefits of implementing the management model of Madrasah Diniyah in Demak include improved religious education quality and stronger social cohesion within the community, as highlighted Naim et al (2022). The benefits obtained from the existence of the Madrasah Diniyah management model in Demak Regency for the Central Government are to assist the success of government programs in completing illiteracy in the Qur'an and building a harmonious and pluralist education. According to the Head of the Section of PD Pontren Demak Regency, Ahmad Anas, PD Pontren which is mostly managed by the NU community fosters a harmful and pluralist education model, because NU strongly prioritizes moderate Islamic education or wasathiyah Islam (Sri Hartati, Rezi, 2019).

PDT Pontren is a very strategic institutional instrument in the framework of character education for the nation's children. Character has linearity with religious and ethical aspects. A person will not have a good character, if he does not have a good religious understanding and knowledge and noble ethics (Ranti, 2021). PDT Pontren is a nursery for religious, national, and humanitarian values and is an important pillar for character education. (b) The Demak Government, according to the Regent of Demak, Eisti'anah, with the existence of non-formal Islamic educational institutions, such as Madrasah Diniyah Takmiliyah (MDT), Al-Qur'an Education Institute (LPQ), Al-Qur'an Education Park (TPQ), and Islamic Boarding School (Pontren) the government has been greatly helped in succeeding the program of eradicating illiteracy in the Qur'an and

community development, as well as building harmonious relations in the community (Muchlis et al., 2022) (Mardianto, Khadijah, 2016).

RMI-NU Demak, which accommodates no less than 140 Madrasah Diniyah and all Islamic boarding schools in Demak Regency, is expected to be at the forefront of carrying out education in the Qur'an, sunnah, fiqh, the yellow book, and other Islamic religious sciences. For the Village Government, according to the Head of Ngaluran Village, Karanganyar District, Demak Regency, Siti Qudsiyah, with the existence of Madrasah Diniyah and Islamic Boarding School in Ngaluran Village, the benefits that can be obtained by the village government, such as the completion of illiteracy of the Qur'an, Islamic education for teenagers, building a harmonious society, and creating a young generation who love the Qur'an. With such conditions, development in the village is easier and lighter because the children and the younger generation understand Islam.

The Head of Gajah Village, Gajah District, Demak Regency, Haris, the Gajah Village government is very responsive to the existence of Madrasah Diniyah in Gajah Village, because they are the kyai, ustadz, and ustadzah who are at the forefront of advancing village children and adolescents in the future. In Gajah Village, there is only one Madrasah Diniyah, namely Madrasah Diniyah Al-Irsyad Gajah Demak. For the Manager of Madrasah Diniyah, as stated by the Head of Diniyah Miftahul Ulum Ngaluran Kranganyar Demak, Kyai Haji Madekun Mahmud, that the positive relationship between the government and the scholars is very helpful in the management of Madrasah Diniyah and Islamic Boarding Schools, because at least the difficulties in the operational funds of madrasahs that have often occurred so far can be overcome with government assistance in the form of BOS funds, incentive assistance for ustadz, and assistance for the construction and rehabilitation of Madrasah Diniyah buildings and Islamic Boarding Schools from the central government, the Central Java Provincial Government, and the Demak Regency government. A community leader in Demak, Mulyono, stated, *"The management model of Madrasah Diniyah Takmiliah here is very useful, especially in improving the quality of religious education for our children."* He also added, *"This approach strengthens the sense of togetherness in the community, because we are all involved, both in funding and managing madrasah activities."* According to him, this model not only builds strong education, but also strengthens social relations in the surrounding environment.

Kyai Abdul Wahib said that his experience in managing Madrasah Diniyah and Islamic Boarding Schools in Demak, according to him, is very different between the past in the New Order era and now the post-reform era. According to him, in the past there was no attention from the central government, provincial government and district government to the managers of Madrasah Diniyah and Islamic Boarding Schools, let alone in the form of assistance never given by the government to the managers of Madrasah Diniyah and Islamic Boarding Schools so that the management is very dependent on non-governmental funds, so that the existence of Madrasah Diniyah and Islamic Boarding Schools is very dependent on the owners of madrasahs and Islamic boarding schools and the support of local community (Retnanto & Firdiansyah, 2022). And this is different from now where the attention of the central government, provincial governments, and district governments pays great attention to the development of the progress of Islamic religious education. Although the assistance has not been maximized, it is very helpful for the managers of Madrasah Diniyah and Islamic Boarding Schools in Demak Regency.

The Head of Madrasah Diniyah Miftahul Huda Boyolali Gajah Demak, Ustadz Ahmad Subkan, added, with the positive relationship between the Madrasah management and the government, it has provided a lot of convenience and relief to the managers, ustadz and ustadzah in providing services to the students. The majority of children in Demak attend public schools, such as elementary schools (SD), junior high schools (SMP), and high schools (SMA) and vocational high schools (SMK). For elementary and junior high school children who go to public school in the morning, then from 14.00-16.00 WIB they religious schools in Madrasah Diniyah, and religious education in Madrasah Diniyah is very helpful for the community, especially related to moral education which is now needed for children and the younger generation (Muchlis et al., 2022).

It should be appreciated that the model of ulama and umaro in the management of Madrasah Diniyah today is getting better, starting from the central, regional and regional levels. At the central level, the government, through the Ministry of Religion of the Republic of Indonesia, conducts regulations on the Organizational Governance of the Ministry of Religion of the Republic of Indonesia as a form of maximizing services to Madrasah Diniyah and Islamic Boarding Schools, which since 2001 has formed the

Ortaker Director of PD Pontren, then in 2023, the Ministry of Religion of the Republic of Indonesia has proposed to the Ministry of Religion to raise its status to the Directorate General of PD Pontren, at the Echelon I level, to realize this, the Director of PD Pontren, Waroyo Abdul Ghafur, asked all Regional Offices of the Ministry of Religion and the Ministry of Religion of Regencies, to make PD Pontren data that is not only integrated but also very valid, with the intention that all PD Pontren in Indonesia can be connected online (Pratiwi, 2019).

Indeed, the model of power of ulama and umaro that occurs in almost all parts of the world is indeed quite unique, therefore, in understanding it according to Foucault, it is not understood in a relationship of ownership as property, acquisition, or privilege that can be grasped by a small group of people and that can be endangered. Power is also not understood to operate negatively through repressive, coercive, and oppressive actions from an institution that owns power, including the state. Power is not a function of the domination of a class based on economic control or ideological manipulation (Marxian), nor is it possessed by virtue of a charisma (Weberian) (Rabiatul Adawiah, 2021). Power is not viewed negatively, but positively and productively. Power is not an institution or structure, not a power possessed, but power is a term used to refer to complex strategic situations in society.

Second, politically, with a good management model, it will be easier to realize a more harmonious and dynamic socio-political order. For scholars and ustadz, dynamic socio-political conditions will make it easier to implement Islamic da'wah and to maximize the achievement of da'wah, political support from the ruler is also needed. For the ruler to strengthen the political power he has, it also requires the power of religious power possessed by scholars and ustadz. And for the religious community owned by the ulama and ustadz, as well as the political power possessed by the rulers, both are needed for the survival of society (Gusmi Ranti, 2021).

The novelty of this study lies in its exploration of the unique management model of Madrasah Diniyah Takmiliyah in Demak, which blends community involvement and local cultural values with contemporary educational management strategies. This model offers a new approach to managing Islamic education institutions by emphasizing the active participation of local stakeholders, including religious leaders and community members, in both decision-making and resource allocation. The findings suggest that

this collaborative model not only strengthens the sustainability of the madrasah but also enhances the quality of religious education, setting a valuable example for similar institutions in other regions.

#### **D. Conclusion**

The management model of Madrasah Diniyah in Demak Regency has a trilogy concept, namely the district level in the form of cooperation between the Demak Regency Regional Government, the sub-district level in the form of cooperation between the District Government in Demak, and the village level in the form of cooperation between the Village Government. The implementation of the Madrasah Diniyah management model in Demak under the coordination of PC RMI-NU Demak totals 140 Madrasah Diniyah and also houses Islamic boarding schools, Madrasah Diniyah which is under the coordination of PC FKDT Demak totaling 400 Madrasah Diniyah and specifically houses Madrasah Diniyah Takmiliah and the Al-Qur'an Education Park. The benefits of the Madrasah Diniyah management model have been positively responded to by the community and have had an impact on the emergence of regulations in order to strengthen the position of Madrasah Diniyah and Islamic Boarding Schools both nationally and regionally so that there are monthly incentives, welfare assistance, assistance with staple foodstuffs on Eid al-Fitr, and the provision of BPJS Employment for educators. Madrasah Operational assistance was also obtained, assistance for teacher career advancement in the form of scholarship assistance from the Ministry of Religion of the Republic of Indonesia with the Education Fund Management Institution (LPDP) of the Ministry of Finance of the Republic of Indonesia as well as outstanding students at the S1, S2, and S3 levels.

The results of the research make a significant contribution to the development of Islamic education management, especially the management of Madrasah Diniyah Takmiliah. The renewal of the management model of the early madrasah in Demak Regency has an impact on the central and provincial governments in helping to succeed the program to solve illiteracy in the Qur'an and build a harmonious and pluralist education. The management model found to integrate local cultural values with modern management approaches, can be a reference for other regions with similar characteristics. The implementation of this model not only improves the efficiency of

madrasah management but also strengthens religious education at the grassroots level, empowers the community, and forms a young generation with character. In addition, this study enriches the academic literature on community-based education management and provides practical recommendations for policy makers to support the sustainability and development of Madrasah.

### **References**

- Aflaha, A., Nurjaman, U., & Khorri, A. (2022). Strategic Management of Diniyah Madrasah. *Jurnal Ilmiah IJGIE Internasional Journal of Graduate of Islamic Education*, 3(2), 315–337.
- Ajigoena, A. M., & Hisbullah. (2022). Management of Madrasah Leadership : Between Change and Resistance. *Scientific Journal of Management*, 10(2), 421–431.
- Aliyan, D. N. A., & Hamid, A. (2021). Implementasi Pengelolaan Education Management Information System (EMIS) di Madrasah Diniyah Takmiliyah Al Hidayah Mojokerto. *Jurnal Ilmiah Iqra'*, 15(2), 174. <https://doi.org/10.30984/jii.v15i2.1533>
- Alwi, T., Annur, S., Firdaus, R., Tinggi, S., Tarbiyah, I., & Pali, H. (2023). MADRASAH-BASED MANAGEMENT IN IMPROVING QUALITY EDUCATION. *International Conference on Education, Society and Humanity*, 01(01), 533–540.
- As'ad, A., Al-mufti, A. yusron, & Natsir, M. (2021). Pengembangan Model Kurikulum Madrasah Diniyyah Takmiliyah Lp. Ma'Arif Kab. Jepara Di Era 4.0. *Edudeena : Journal of Islamic Religious Education*, 5(1), 33–48. <https://doi.org/10.30762/ed.v5i1.3056>
- Ashari, M. K., Faizin, M., Yudi, U., Aziz, Y., Irhamni, H., & Athoillah, S. (2023). Considering Local Government Policies Related to Madrasah Diniyah Takmiliyah in Indonesia. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(3), 414–429. <https://doi.org/10.31538/tijie.v4i3.411>
- Atsani, L. G. M. Z., Nasri, U., Walad, M., & Nurdiah, N. (2023). Management of the Nahdlatul Wathan Lombok Qur'an Home Education Strategy in Creating Qur'anic Generations. *Al Hikmah: Journal of Education*, 4(1), 77–92. <https://doi.org/10.54168/ahje.v4i1.150>
- Badrudin, B., Gustini, N., & Amirulloh, C. I. (2021). Correlation of Financing Management Towards the Quality of Education in Madrasah Diniyah Takmiliyah Awaliyah in Bandung District. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, 5(2), 96–104.



<https://doi.org/10.33650/al-tanzim.v5i2.2163>

- Fatihin, M. K., Asnawi, N., & Tharaba, M. F. (2023). Transforming Islamic Education: Madrasah-Based Management Strategies for Academic Excellence. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 7(4), 1145–1160. <https://doi.org/10.33650/al-tanzim.v7i4.6746>
- Gusmi Ranti, J. (2021). The Actualization of Takiyatun Nafs Values in the Moral Development of Students of thr Ulul Albab Islamic Studies Organization (KSI) UIN Padang. *Islam Transformatif: Journal of Islamic Studies*, 5(2).
- Haddade, H., Nur, A., Achruh, A., Rasyid, M. N. A., & Ibrahim, A. (2024). Madrasah management strategies through Madrasah Reform program: an evidence from Indonesia. *International Journal of Educational Management*, 38(5), 1289–1304. <https://doi.org/10.1108/IJEM-05-2023-0236>
- Hakim, L. (2019). Quality Management of Madrasah Diniyah Takmiliah in the Era of Regional Autonomy (Case Study in Tasikmalaya Regency). *Jurnal Pendidikan Islam*, 5(1), 101–116. <https://doi.org/10.15575/jpi.v5i1.4553>
- Kakooza, T. (2016). An introduction to research methodology. *Journal of Education and Learning*, 3(45), 1–7.
- Mardianto, Khadijah, I. A. S. (2016). INTEGRATED MADRASAH DINIYAH TAKMILIAH MODEL IN ELEMENTARY SCHOOL IN MADRASAH DINIYAH TAKMILIAH AWALIAH (MDTA) MUHAMMADIYAH 12 MEDAN. *Applied Microbiology and Biotechnology*, 85(1), 6.
- Muchlis, M., Masyitoh, M., Wahidin, K., & Mutiara, D. (2022). Revitalization of Management of Diniyah Takmiliah Madrasah in Cirebon City. *Saudi Journal of Humanities and Social Sciences*, 7(1), 6–13. <https://doi.org/10.36348/sjhss.2022.v07i01.002>
- Naim, N., Aziz, A., & Teguh, T. (2022). Integration of Madrasah diniyah learning systems for strengthening religious moderation in Indonesian universities. *International Journal of Evaluation and Research in Education*, 11(1), 108–119. <https://doi.org/10.11591/ijere.v11i1.22210>
- Nihaya, A. R. & A. (2021). Pengelolaan Madrasah Diniyah Takmiliah: Antara Tradisi dan Inovasi. *Jurnal Manajemen Pendidikan Islam*, 15(1), 78–92.
- Pratiwi, D. (2019). The role of Islamic work ethics in influencing organizational commitments mediated by intrinsic motivation of Islamic senior high school teachers. *Asian Journal of Islamic Management (AJIM)*, 1(2), 93–100.

<https://doi.org/10.20885/ajim.vol1.iss2.art3>

Rabiatul Adawiah, I. K. (2021). Dynamics of Law Enforcement of The Islamic Criminal Law in Aceh in the Indonesian Democratic System. *ISLAM TRANSFORMATIF: Journal of Islamic Studies*, 5(2), 97–111.

Retnanto, A., & Firdiansyah, B. (2022). Praksis Pembelajaran Aktif Dalam Perspektif Islam Mata Kuliah Psikologi Pendidikan Bagi Mahasiswa Program Studi Pendidikan Guru Sekolah Dasar Islam Dalam Implementasi Penerapan Teknologi Pembelajaran Tahun 2022. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(2), 739–754. <https://doi.org/10.30868/ei.v11i02.4372>

Retnanto, A., & Firdiasyah, B. (2023). Education Acceleration System (Acceleration) at Muhammadiyah Sapen Elementary School Yogyakarta. *Syekh Nurjati International Conference on Elementary Education*, 1(0), 112. <https://doi.org/10.24235/sicee.v1i0.14620>

Rusmayani, M., Yanto, H., & Utanto, Y. (2023). *Implementation of Total Quality Management in Madrasah Aliyah Swasta in Grobogan Regency for Education Quality Enhancement*. 11(3), 346–353.

Sri Hartati, Rezi, M. (2019). Dimensi Psikologi dalam Al-Quran (Analisis Tekstual tentang Ayat-Ayat Al-Quran). *ISLAM TRANSFORMATIF: Journal of Islamic Studies*, 03(01), 22–29.

Suraya, Haeril, & Kasman. (2021). Peran Kepemimpinan Perempuan (Studi pada Kepemimpinan Ibu Kepala Madrasah Ibtidaiyah Negeri 2 Bima). *YUME: Journal of Management*, 4(1), 131–139. <https://doi.org/10.37531/yume.vxix.651>

Zarkasyi, A. (2019). Manajemen Madrasah Diniyah di Era Modernisasi Pendidikan Islam. *Jurnal Pendidikan Islam*, 12(2), 45–58.