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DINIYAH PROGRAM ADVANCEMENT: ENHANCING STUDENT LEARNING QUALITY THROUGH COMPREHENSIVE DEVELOPMENT

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Abstract :

This research examines the impact of developing the Diniyah Program as an innovative strategy for improving the quality of student learning in Madrasah. The Diniyah program is integrated as an essential component in the madrasah curriculum with the hope of making a significant contribution to the holistic development of learners. Through an in-depth analysis of the implementation of the Diniyah Program, this study aims to investigate the role of the program in improving the quality of learning, involving religious aspects, critical thinking skills, curriculum integration, moral character building, and promotion of diversity tolerance. The research methodology involves a qualitative approach with data collection through interviews, classroom observation, and analysis of curriculum-related documents. The results showed that (1) the development of the Diniyah Program has had a significant positive impact in improving the quality of student learning. (2) Learners demonstrate progress in religious understanding, development of critical thinking skills, and balanced integration between religious aspects and general science. In addition, (3) the Diniyah Program also has a role in shaping students' moral character, creating individuals who have integrity and good ethics. Tolerance and diversity have also increased, creating an inclusive madrasah environment.

Abstrak:

Penelitian ini mengkaji dampak pengembangan Program Diniyah sebagai strategi inovatif untuk meningkatkan kualitas pembelajaran siswa di Madrasah. Program Diniyah diintegrasikan sebagai komponen penting dalam kurikulum madrasah dengan harapan dapat memberikan kontribusi yang signifikan terhadap pengembangan peserta didik secara holistik. Melalui analisis mendalam terhadap pelaksanaan Program Diniyah, penelitian ini bertujuan untuk mengetahui peran program dalam meningkatkan kualitas pembelajaran, yang melibatkan aspek keagamaan, kemampuan berpikir kritis, integrasi kurikulum, pembentukan karakter moral, dan pemajuan keberagaman. toleransi. Metodologi penelitian melibatkan pendekatan kualitatif dengan pengumpulan data melalui

wawancara, observasi kelas, dan analisis dokumen terkait kurikulum. Hasil penelitian menunjukkan bahwa (1) pengembangan Program Diniyah memberikan dampak positif yang signifikan dalam meningkatkan kualitas belajar siswa. (2) Peserta didik menunjukkan kemajuan dalam pemahaman agama, pengembangan keterampilan berpikir kritis, dan integrasi yang seimbang antara aspek agama dan ilmu pengetahuan umum. Selain itu, (3) Program Diniyah juga berperan dalam membentuk karakter moral peserta didik, menciptakan individu yang memiliki integritas dan etika yang baik. Toleransi dan keberagaman juga meningkat sehingga menciptakan lingkungan sekolah yang inklusif.

INTRODUCTION

Religious education in schools is an effort to form people with faith, piety, and noble morals and make them citizens. Therefore, Islamic religious lessons must be instilled in the child's personality from birth, already in the womb, and these lessons are then continued in kindergarten (Khulel & Wibowo, 2021) from childhood to high school to college. Madrasah educational institutions have been established since independence in 1945 and are regulated by the Ministry of Religious Affairs, which has two (two) categories. First is Madrasah, where 30% of the curriculum is religious education and 70% is lifelong education, organized by the Government and the private sector. Second, madrasahs, whose curriculum is specifically Islamic religious studies, are privately managed. This second category of Madrasah is also called Madrasah Diniyah and has three (three) levels, namely Diniyah Start, Diniyah Wustha and Diniyah Ulya. The school was established specifically to produce potential students and provide Islamic learning services to the community (Shombing et al., 2023).

Islamic education in Indonesia continues to experience rapid development, with Madrasah as an educational institution that has a strategic role in spreading religious and scientific values. One of the innovations implemented by Madrasah MI Raudlatul Hasaniyah Duren is the development of the Diniyah Program, an effort to enrich the curriculum and improve the quality of learning (Muali et al., 2019; Hasanah, 2023). This study aims to review the effectiveness of the development of the Diniyah Program in the Madrasah, especially in the context of increasing student learning values and overall quality of education. Madrasah MI Raudlatul Hasaniyah Duren, as an Islamic educational institution, plays a vital role in shaping its students' character and academic quality (Mukarramah et al., 2023; Muhith et al., 2023). The development of the Diniyah Program is an integral part of this madrasah education strategy, with the hope that it can positively contribute to improving religious understanding, thinking skills, and moral values firmly held by the Islamic community (Ratnik & Knight, 2019).

This review will analyze to what extent the effectiveness of the Diniyah Program has increased the value of student learning and the quality of education in Madrasah MI Raudlatul Hasaniyah Duren. A key focus will be a deep understanding of development strategies, curriculum implementation, and their impact on student achievement. It is hoped that the results of this research can

make a positive contribution to the development of the Islamic education system, especially in the madrasah environment, as well as provide a more holistic view regarding the role of the Diniyah Program in producing a quality and ethical generation (Baharun Hasan, 2021).

Furthermore, the Diniyah Program is an educational program that emphasizes the importance of understanding the teachings of Islam, which the Government launched to develop the younger generation into people of faith and noble character, guiding them in understanding and practising the teachings of Islam. The teachings of Islam accurately and correctly. The Diniyah program includes the study of religious sciences such as tawhid, fiqh, ethics, tafsir and other subjects. Differences between Madrasah Diniyah and formal schools vary. Madrasahs, namely Madrasah Ibtidaiyah, Madrasah Tsanawiyah and Madrasah Aliyah, are Madrasah Diniyah classes studied outside school hours, and fewer subjects are devoted only to Islamic education (Azizah & Widjajanti, 2019).

Religious schools in formal forms, namely Madrasah Ibtidaiyah, Tsanawiyah and Aliyah, have a broader scope of subjects because they teach not only Islamic subjects such as Madrasah Diniyah but also general classes such as regular formal schools such as science, social studies and languages in the madrasah curriculum. Madrasah Diniyah is also different from TPA (Taman et al.). Often also called TPQ (Quran et al.). Madrasah Diniyah is an informal educational institution managed by the Foundation that carries out KBM (teaching and learning activities) in the form of learning several Islam-related subjects. TPA or TPQ is also an educational institution managed by a foundation, but it only teaches reading and writing the Quran. In this case, Madrasah Diniyah offers broader learning activities than TPA or TPQ (Kulsum et al., 2021).

Madrasah Diniyah in the community is still widespread in the area. Because Madrasah Diniyah plays an essential role in educating the younger generation by instilling moral and religious values from an early age, it plays a vital role in instilling deeper Islamic values such as fiqh, the study of sharia law in the practice of worship. Moral teachings that teach the maintenance of speech and behaviour in social life and various other lessons, such as tawhid, hadith and tafsir, are also beneficial for anyone who understands them (Busu et al., 2019). All parents need to understand that education is essential not only to the general knowledge that can be obtained in formal school but also must be balanced with religious values so that the knowledge gained is for good. Used by the general public. Community (JH & Baderiah, 2020).

From the results of initial observations in the field on September 20, 2023, problems were found in the field, namely the problems faced in learning at Madrasah Diniyah Raudlatul Hasaniyah Duren, including Planning, where there is no learning planning in Madrasah Diniyah Raudlatul Hasaniyah Duren. Implementation, namely related to the lack of discipline of teachers and students, limited learning time, inadequate facilities and infrastructure, low human resources of teachers, material that is difficult to understand, curriculum that is not run, lack of use of methods and media in learning, and unclear evaluation systems.

From these problems, solutions can be given in overcoming these problems by: 1) conducting routine consultations with the principal and teachers once a month called anjangsana; 2) provide strict rules to teachers and students to comply with discipline, this is also to overcome limited learning time so that the use of learning time can be more effective; 3) propose cooperation with local institutions to complete the needs of learning facilities and infrastructure; 4) efforts to overcome teacher human resources by holding joint sharing activities to share knowledge between teachers, including learning methods; 5) make a policy so that every student must have textbooks, so that teachers can focus more on giving meaning and explaining so that the material can be better understood; 6) improve and strengthen the function of the curriculum in Madrasah; and 7) improve the evaluation system by consistently conducting assessments, and provide direction to teachers so that assessments are carried out by covering three areas, namely cognitive, affective, and psychomotor (Fisher & Crawford, 2020).

RESEARCH METHOD

The research used in this method is qualitative descriptive research, which tries to describe, record, analyze, and interpret the prevailing conditions in such a way as to find possible relationships between variables. In this study, the author provides an overview of the phenomenon by the problem formulation and sets research objectives by collecting, combining, analyzing and interpreting information so that, in the end, it can describe the impact of early education programs in elementary schools (Albi, 2018). Instruments used to collect data include interviews, observations, and documentation. The data in this study used interview instruments, namely techniques for asking questions and answers directly and in-depth about the research topic, to collect and analyze primary data.

The type of interview used in this study is unstructured, where interviews are conducted freely without systematic and complete use of organized interview guidelines for data collection. The interview guide used is only available in an Overview format of the questions to be asked. Observation is a way of collecting information by observing or observing objects or research events in the form of people, inanimate objects, or nature. In this case, researchers observe teachers / ustadz and students/students in learning. This study uses observation techniques to obtain information about curriculum development strategies, components, and the influence of curriculum development on increasing the learning value of students in Madrasah MI Raudlatul Hasaniyah Duren.

Documentation collects information from official documents of institutions/organizations such as archives, report files, planning documents, strategic plans, existing training plans, regulations, and activities. This documentation technique is also used to obtain information about the planning and evaluation carried out by teachers (Ahmad et al., 2021).

The qualitative descriptive data analysis used in this study is a qualitative data analysis technique. In addition, data analysis techniques are described in this study with the following details: Data analysis is an effort or way to process

data into information. In this case, researchers collect data that has been sorted and selected in such a way that, in the end, valid data appears. After collecting the data, researchers select and filter the most vital information to support the study. Data views are collapsed and categorized, after which researchers design a set of qualitative data metrics presented narratively to make them easier to read. Finally, when the previous three processes are sufficient, the researcher's final step is to conclude from the results of critical information gathered in the study (Sugiyono, 2018).

RESULTS AND DISCUSSION

Based on the results of interviews (KR) and observations with school principals and diniyah teachers in the field, researchers found that the development of the diniyah program in the MI Raudlatul Hasaniyah Duren madrasah had a positive impact on the development and improvement of Islamic values adopted by students. The headmaster said that since early studies, the students have been exposed to religious science. Furthermore, diniyah teachers said that almost all students have also applied the exemplary behaviour of the Prophet in daily life (Caeiro-Rodriguez et al., 2021). Students of MI Raudlatul Hasaniyah Duren are required to take part in the diniyah program, which is held five times a week, namely on Monday – Saturday, except Friday and Sunday; students are not allowed to go home during the day, because it is feared that they will not return to school to take part in early learning. Therefore, parents are asked to deliver lunch to students so that students have no reason to go home. Three grade levels must participate in this early learning: grades 4, 5, and 6 MI.

Early learning starts at 13.00 WIB and ends at 14.30. Students are taught six compulsory books, namely Al Ajrumiah, Juz Amma, Worship Lessons, Aqidah, Morals, Safinah, and Tajweed, in addition to teaching Quran literacy. These books are taught by three early teachers, each of whom teaches two types of books. Early teaching methods carried out by teachers vary from one teacher to another. Some teachers teach with lecture methods, inquiry, and direct learning methods. Students seem enthusiastic about participating in learning. Most students have been able to read Jawi's Arabic book fluently and correctly. However, a few students still need to be fluent in reading. Upon further investigation, this is because these students have not been able to read the Quran, so they cannot distinguish the hijaiyah letters. Furthermore, the development of the diniyah program towards increasing the learning values adopted by students can be explained as follows:

The Value of Aqidah

Based on observational data in class, researchers observed that diniyah teachers convey knowledge about aqidah by introducing the pillars of faith. The teacher conveyed to the students that belief in God Almighty is the central point of faith; faith in Allah must be clean and pure by avoiding all forms of shirk because shirk is a great sin that Allah will not forgive. He also taught the students the knowledge of angels and their duty; they are lustless supernatural beings who are always fearful and obedient to Allah. This is explained to students until the last pillar of faith, namely the knowledge of qadha and qadar, which is the

decree of Allah Almighty (Wahid et al., 2022).

In between delivering the material, a student seemed busy disturbing his friend; he approached the student and asked him if he believed in the angel raqib and acid who never slept to record his every deed with a bow and shame. The student nodded and returned to hear the lesson being delivered. Then the teacher again asked if misfortune, such as calamities and accidents, would they blame God? Then, in unison, the students answered no. Then the teacher asked, "If misfortune and good happen, then we must have faith in them?" Qadha and Qadhar", replied the student excitedly. Furthermore, the teacher revealed that the application of internalizing the value of aqidah is more about understanding the arkanul iman. He tried to convince students that God exists, Allah knows everything humans do so that students feel watched when they realize God is with them, and angels also record every deed they do; at least students do not dare to commit immorality such as cheating on exams, leaving prayer, and doing things that should not be done.

The Value of Worship

The second form of application of the diniyah program is to teach the worship procedures. Students are introduced to the procedures of prayer, almsgiving, fasting, zakat, and others. In the classroom, teachers teach students recitation in prayer, qunut prayer, and remembrance after prayer. In addition, the teacher also asked students to demonstrate how to pray in congregation and how to pray if they become makmum masbuq. When prayer time comes, the teacher immediately closes the lesson and invites the students to ablution together. The teacher sets an example for his students, ablution together while repairing the students' ablution that still needs to be improved and then prays in the congregation (Sugiono, 2022). It illustrates that the diniyah teacher has applied habituation and exemplary methods to help students perform prayers. Teachers are not only limited to requiring students to perform prayers but are also involved in it.

Akhlaq Value

Teaching moral values is more than enough to deliver material about praiseworthy and despicable morals because it will only bear fruit in vain. The teacher must be a good role model in behaviour so that what is conveyed is not contradictory and becomes a direct reflection for students to follow, for example, about Adab wearing clothes. In the classroom, the teacher explains the aura boundaries that must be closed by both men and women. In addition to explaining the procedure for covering the aurat, the teacher also gave an example of the clothes he wore himself that covered his entire body as a sign of a Muslim woman. Every morning, he attends school early and waits for students at the gate to shake hands (Ed, C., & Qodratillah, 2018). This is a habit to cultivate respect for the teacher.

Moreover, during the holding of early education, the level of politeness of students is getting higher. This can be seen from the change in attitudes and ways of dressing that have become more Islamic. When in the classroom and outside, teachers become role models for students.

Gentle speech and unpretentiousness make students respect their teachers. To instil good manners, early teachers make it a habit for students to say hello when they want to enter class and cultivate shaking hands. As stated by the teacher, diniyah habituation can foster awareness in students so that they to their teacher, if the respect has grown, then adding other things becomes easy (Wangka et al., 2019). When students find rude words or mock each other, The teacher immediately advises them not to do anything else. The advice, usually packaged as stories, is exciting to students and touches their hearts.

Kitab Matan Al-Jurumiyah

Jurumiyah is one of the essential books in the science of nahwu, written by Abu Abdillah Sidi Muhammad bin Daud Ash-Shanhaji aka Ibn Ajurrum (d. 1324 AD). While in Mecca. The Book of Jurumiyyah contains a collection of nahwu material that covers almost all the core of nahwu science. The book contains 24 chapters about essential terms of nahwu science, such as isim, fi'il and letters. Moreover, most Kitab Al-jurumiyah applications only have a bilingual application system; most languages used are Arabic and Indonesian (Harsono et al., 2023). For this reason, the application of Kitab al-Jurumiyah is carried out to translate the meaning of words/contents of Kitab al-Jurumiyah using three languages, namely Arabic-Indonesia, Arabic-Sundanese and Arabic-Javanese. This topic was chosen to help students in Indonesia, especially in West Java or Sunda, who need help learning Kitab al-Jurumiyah quickly and anywhere via mobile phone without carrying books or Kitab al-Jurumiyah. The books include: a) Safinah An-Najah is a book by Sheikh Salim bin Samir Hadlrami. This book discusses the pillars of Islam, ranging from shahada, prayer, fasting, zakat, and hajj. (b) The science of tajweed. The theme of discussion of the science of tajweed is divided into makhraj hijaiyah letters, the nature of hijaiyah letters, and waqf and tidal. Quoting the book Fundamentals of Tajweed Science by Dr. Marzuki, M.Ag., here is the theme of discussion in Tajweed Science. Makhraj Hijaiyah Letters, The Nature of Hijaiyah Letters, Waqaf and Ibtida'

Improving the Quality of Education

The development of the Diniyah Program in Madrasah has a crucial role in improving the quality of student learning. The existence of the Diniyah Program as part of the madrasah curriculum enriches religious insight and positively impacts students' intellectual and moral abilities. In this discussion, how the development of the Diniyah Program contributes significantly to improving the quality of student learning will be analyzed. The development of the Diniyah Program includes a deep understanding of the teachings of Islam. Learners can deepen their religious knowledge through a holistic and structured approach. This can increase students' understanding of moral values, ethics, and religious norms, creating a balanced learning environment (Karindasari et al., 2022).

The Diniyah program not only focuses on religious aspects but also encourages the development of critical thinking skills. Students are invited to develop analytical and reflection skills on religious teachings, explore deeper understanding, and relate it to the context of daily life. This contributes positively

to the critical thinking skills of learners. The Diniyah program can be integrated synergistically with the general curriculum of madrasahs. The well-coordinated development of the Diniyah Program allows for harmony between religious aspects and general science. Thus, learners develop in the field of religion and gain excellence in science and other skills (Muali et al., 2022).

The Diniyah program can shape students' attitudes toward diversity and tolerance. Through a deep understanding of religious teachings, students can develop an attitude of respect for differences in beliefs and understand the values of tolerance in religious life. The development of the Diniyah Program can provide a solid moral and ethical foundation for students. By instilling moral values through religious teachings, students are expected to become individuals with integrity, responsibility, and high morality. If appropriately implemented, the development of the Diniyah Program can be the central pillar in improving the quality of student learning in Madrasah. Integrating religious and academic aspects, developing critical thinking skills, and forming moral character is essential to creating a holistic and quality educational environment.

CONCLUSION

The Diniyah program plays a vital role in the formation of the moral and ethical character of students. By instilling moral values through religious teachings, students are expected to become responsible, honest, and ethical individuals. The Diniyah program is also a supporting factor in forming tolerance and diversity attitudes. Learners are invited to understand and respect differences in beliefs, creating an inclusive and harmonious environment. In this context, the development of the Diniyah Program is not only about improving the religious quality of students but also contributing to forming intelligent humans who have character and can contribute positively to society. Therefore, strategic steps in the development of the Diniyah Program must be encouraged and supported by careful planning and implementation so that the goal of improving the quality of student learning can be achieved optimally.

From the entire research process that has been carried out regarding the development of diniyah programs to increase the value of learning in early education in Madrasah Raudlatul Hasaniyah, it can finally be concluded that the learning values internalized by diniyah teachers include the values of aqidah, worship, and, morals and books. Culturing the value of aqidah is carried out through understanding the pillars of faith, the obligatory, impossible, and jaiz nature for Allah, as well as the tadabbur of the Qur'an. The value of worship is internalized through congregational prayer, fasting, reading the Qur'an, praying, almsgiving, and zakat. Moral values internalized to students are dress manners, manners, and respect for teachers. Of course, all these applications have a very positive impact on the formation of the Islamic character of elementary school students who are currently experiencing moral and moral decline.

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