



Strategy to Improve the Quality of Madrasah Education Through Madrasah Diniyah (Madin) in Min 16 Bener Meriah Aceh

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ABSTRACT

The purpose of this study was to determine the concept of organizing Madrasah Diniyah (Madin) Min 16 in Aceh. The concept of Madrasah Diniyah (MADIN) at MIN 16 Bener Meriah has the following characteristics: focusing on customers, both internal and external customers, having a high obsession with quality, using a scientific approach in decision making and problem solving, having a long-term commitment, requiring teamwork, continuous process improvement, providing education and training, providing controlled freedom, unity of purpose, and involving and empowering human resources. Meanwhile, the implementation of Integrated Quality Improvement Management in Madrasah includes Quality Strategy Planning (vision, mission, objectives, long-term institutional strategy, monitoring and evaluation), improving process quality (curriculum and learning process), improving the quality of Human Resources (HR), improving environmental quality, improving service quality, improving output quality

INTRODUCTION

One of the human resources needed to achieve a goal and provide students with skills is education. Human resources are the primary drivers of human resources. The globalization of the world cannot be separated from the development of education. The rapid advancement of technology and information has had an impact on the development of education, both positive and negative. At present, the universe of training is being shaken by different changes as per the requests and needs of society and is tested to have the option to answer different issues and changes that happen so quickly.

The low quality of education at every level and educational unit is one of Indonesia's educational issues. An instructive unit can be supposed to be of value in the event that it can lead understudies to foster their capacities and structure the person and progress of a stately country to teach the existence of the country, meaning to foster the capability of understudies to become people with expansive knowledge. Accept and fear God All-powerful, be a respectable person, solid, learned, competent, imaginative, free and mindful residents. This is in line with the goals of national education outlined in Law No. 20 of 2003 (Diknas) pertaining to the national education system.

Notwithstanding, the truth in Indonesia is that human resources are exceptionally low, exacerbated by the decrease in public ethical quality with widespread wrongdoing both in the public arena and authorities who perpetrate defilement, conspiracy and nepotism. As a result, a high-quality education needs to be capable of providing students with moral and spiritual values and producing a generation that excels in IMTAQ (faith and piety) and science and technology (iptek).

The process of improving the quality of education itself is heavily intertwined with the process of improving the quality of education. The government and the private sector continue to work together to achieve improvements by improving the quality of human resources because they are aware of the significance of this process.

Different endeavors to foster greater schooling, including through the turn of events and refinement of the educational program and assessment framework, improvement of instructive offices, advancement and acquirement of showing materials, improvement of the nature of schooling and preparing of instructors and other training faculty.

One of the most important goals of Islamic educational institutions, the Madrasah Ibtidaiyah, is to teach the next generation of Muslims how to contribute to the country's development and the well-being of present and future generations. In Indonesia, madrasahs—one component of a number of Islamic educational institutions—have their own unique set of challenging issues when it comes to providing community services. In fact, some people believe that madrasahs are filthy, backward, and poor educational establishments. Managers of madrasahs should take this as a positive sign.

There are a number of factors that contribute to the perception that madrasahs are of low quality, such as a lack of human resources, instruction that is repetitive or uninspiring, inadequate or limited facilities and infrastructure, a lack of awareness among parents and guardians of students who send their children to madrasahs, differences in the treatment and facilities that are provided by the government to schools and madrasahs, unfocused guidance patterns, and so on.

Every individual and community group must compete effectively as a society becomes increasingly competitive. In a similar vein, schools must compete by prioritizing quality in their managerial and learning processes in order to win the community's trust. The Madin method of the Madrasah Diniyah must be used in relation to this quality.

Therefore, it is necessary to conduct an analysis of Madrasah Diniyah (Madin) in order to enhance the quality of Madrasah education, particularly Madrasah Ibtidaiyah. Similar to MIN 16 Bener Meriah, it has a number of potential benefits as well as a number of issues that require in-depth investigation. These include the lack of experts, particularly in the fields of education and religion, and the overall implementation of the Madrasah Diniyah system, as well as the ineffective identification and fulfillment of customer expectations, the less-than-optimal achievement of basic student competition at each class level, the unstable academic achievement of graduates. In view of the portrayal over, a few inquiries can be planned, to be specific: (1) what is implied by quality? (2) In Madrasah MIN 16 Bener Meriah, what is the Madrasah Diniyah (MADIN) concept? (3) In MIN 16 Bener Meriah, how is the MADIN idea put into practice? The reason for this study is (1) to figure out the idea of value, (2) to grasp the idea of Madrasah Diniyah (MADIN) at MIN 16 Bener Meriah, (3) to know the execution of the MADIN idea at MIN 16 Bener Meriah. In the mean time, the advantages of this study are that essentially this study can be utilized to work on the nature of schooling in Indonesia, particularly Madrasah. Hypothetically, this study will build information and references with respect to techniques for working on the nature of instruction through Madrasah Diniyah (MADIN).

LITERATURE REVIEW

A. Definition of Educational Quality

Instructive quality comprises of the words quality and training. "khasana," which translates to "good," is the Arabic word for quality. Quality is quality that meets or exceeds the expectations of customers. In this way, quality is a degree of value that meets or could in fact surpass assumptions. Competence, relevance, flexibility, efficiency, effectiveness, and credibility are some of the characteristics that can be used to determine educational quality based on the process and results' observations of educational quality. Mujammil defines educational quality as an institution's capacity to maximize the use of educational resources to enhance learning abilities.

Edward Sallis says that there are three ways to think about quality: (a) quality as an absolute concept, which means that it is something that is perfect and unmatched; (b) quality as a relative concept, which means that a product or service has met the standards' requirements, criteria, or specifications; and (c) quality as perceived by customers. This idea thinks about customers as the last determinant of the nature of an item or administration, so purchaser fulfillment is vital. 5 The conclusion that can be drawn from Edward Sallis's concept of quality is that quality is not the end goal; rather, it is a tool for determining whether a product meets a particular standard.

1) Principles of Educational Quality

At the moment, the highest priority is to raise the standard of education provided by an educational establishment. Because this is the most crucial aspect of creating a sustainable education, educators and personnel in the education sector must possess management principles when making changes or advancements toward high-quality education. Educational quality management is guided by four fundamental principles, according to Hensler and Brunell:

- a. Client Guideline, quality doesn't just mean adjustment to specific particulars, yet not entirely settled by the client.
 - b. Regard for Everybody, in an elite quality school, everybody in the school is viewed as having potential.
 - c. Schools must be focused on facts, which means that every decision is always based on facts and not just on feelings or memories.
- Occasional Improvement, to find lasting success, each school should be deliberate in executing ceaseless improvement.

B. Definition of Education

Education is work that is done consciously and in a well-organized way to create a learning environment and a learning process with the goal of helping students effectively develop their skills so that they can be strong, calm, have solid insight, be respectable, and have the skills needed without the help of other people or their own circumstances. What's more, Guidelines (UU RI). 20 of 2003: Concerning SPN). There are levels of school education in formal education, which basically consists of elementary school (kindergarten), elementary school, junior high school, and senior high school.

a) School rules are governed. According to Kunaryo (2000)'s PP No. 27 of 1990, teaching in early childhood education (TK) is learning to aid in the development of the physical and spiritual in the family environment prior to entering school learning, which takes place in the school education path or in the school environment.

b) Elementary School Basic education is defined by PP No. 28 of 1990 in Kunaryo (2000) as general education that lasts nine years. In elementary school, it is taught for a long time, and in high school or the same training unit, it is taught for three years. The inspiration driving fundamental training is to outfit understudies with essential abilities to foster their lives as people from the locale, inhabitants and people from the local area to design extra learning.

Additional education, as defined in PP No. 29 of 1990 in Kunaryo (2000), is schooling that is coordinated for basic teaching. This is secondary education. Kinds of instructive units comprise of: General Secondary Schools, Proficient Secondary Schools, Senior Secondary Schools, Common Assistance Secondary Schools, and Unique Secondary Schools.

Advanced education As indicated by Regulation No. 2 of 1989 in Kunaryo (2000), advanced education is a continuation of optional schooling that is coordinated to design understudies to become people from locales who have educational or master capacities who can apply, make or make science, development and workmanship. articulation. Universities are educational institutions that provide higher education and can take the form of institutes, polytechnics, senior high schools, universities, or institutes.

C. Definition of Madrasah Diniyah

Madrasah Diniyah is an out-of-school strict instruction foundation that is supposed to have the option to constantly give Islamic strict training to understudies who have not been met on the school way gave through the old style framework and executing schooling levels. All courses at Madrasah Diniyah are based on the religious sciences of fiqh, tafsir, and tauhid, among other religious sciences. It's possible that students who study there will better understand religious sciences because of the extensive and dense religious content.

Madrasah Diniyah is a school that teaches Islamic religious sciences to students in groups of at least ten, including children between the ages of 7 and 18. Madrasah Diniyah is important for the proper schooling system of Islamic live-in schools. Islamic boarding school education and Diniyah education are intertwined because Madrasah Diniyah addresses the shortcomings of the Islamic boarding school formal education system.

Madrasah Diniyah serves as an addition to and complement to formal education institutions when it is believed that the two hours of religious education provided in formal schools are insufficient to adequately prepare children for their future lives..

According to the above definition, Madrasah Diniyah is one of the non-formal religious education institutions. It is also a formal Islamic boarding school that uses classical methods and covers all subjects with a lot of religious material, making it possible for students to learn and better master religious knowledge. In their book Muhibbin Syah, "New Approach to Educational Psychology," Poerbakawatja and Harahap say "Education is..." a deliberate effort by adults to develop children's maturity in a way that can lead to them taking moral responsibility for their actions. Grown-ups are guardians or individuals who in view of their obligations and positions have the commitment to instruct, for instance teachers, clerics or ustadz in strict conditions, dorm heads, etc. In the mean time, as per Hasan Langgulung, schooling is a type of human collaboration. It is a social action that is made possible by relationships between people. The nature of education in a society is determined by these networks, as well as the roles and relationships of its members.

METHODOLOGY

Field research, which is based on data obtained directly from the research site, was used to determine how Madrasah Diniyah's implementation improved educational quality. The Principal of MIN 16 Bener Meriah, the Administrative Staff (TU), Teachers, and related parties in the field were the subjects of this study.

Researchers collected data through observation, documentation, and interviews. The information got by specialists were then dissected clearly subjectively, to be specific in the feeling of being portrayed, looked at, classified, blended and afterward organized or arranged. In this review, the information got will deliver unmistakable information as composed or expressed words from individuals who are the subjects of the exploration and are handled through a few phases, in particular information decrease, triangulation, information show and check. By crossing or comparing data from multiple sources to ensure that valid data are obtained, the triangulation technique aims to preserve the objectivity and validity of the data.

RESULTS AND DISCUSSION

A. Brief History of MIN 16 Bener Meriah

State Elementary Madrasah 16 Bener Meriah is one of the formal educations in the community of Batin Benara, Permata District, Bener Meriah Regency. The Madrasah was established on June 1, 1993, which was initially named Private Elementary Madrasah (MIS) which was pioneered by several figures in the Batin Benara area. Initially, the teaching and learning process was carried out by Mr. Darmin who also served as the head of the madrasah who was appointed through deliberation with several community figures in Batin Benara. In its development since 1993, the Private Elementary Madrasah (MIS) then officially became MIN 16 Bener Meriah with State status based on the Decree. Minister of Religion Number: 01 of 1998 and has a Madrasah Statistics Number (NSM) 111111170016.

a) Curriculum Based on KMA No. 450 of 2024, starting in 2024 MIN 16 Bener Meriah will implement the Independent Curriculum (KUMER). MIN 16 Bener Meriah is an Islamic character educational institution that focuses on the implementation and provision of comprehensive education services that touch all dimensions of student humanity through the integration of formal education curricula from the Ministry of Religion (Kemenag) and the Ministry of National Education (Depdiknas) with local curricula that are characteristic of Islamic boarding schools. So that graduates of MIN 16 Bener Meriah can continue to the next level of education, both public and private. The curriculum of the Islamic boarding school is specifically designed and oriented towards achieving the abilities (competencies) of students in: a) The ability to practice Akhlakul Karimah in everyday life b) The ability to read the Qur'an according to the rules of tajwid (Tahsin Tilawatil Qur'an) c) The basics of basic conversation in Arabic and English, Then to develop and optimize students' abilities in the academic field, MIN 16 Bener Meriah refers to the existing curriculum, while students who have non-academic abilities can be channeled through extracurricular activities at MIN 16 Bener Meriah called UPMB (Interest and Talent Development Unit). This is also supported by co-curricular and extracurricular activities that are adjusted to the interests and talents of students, including: a) Sports (Football) b) Morning English and Arabic c) Islamic boarding school arts, including tilatil Al-Qur'an an (qiro'ah), calligraphy d) Computers e) Painting/coloring as well as singing and dancing are instinctive ideas in humans. We always expect and demand quality from others. But on the other hand, others also expect quality from us. This means that quality is something that is the hope and ideal of every person or institution. Quality is something that is real and can be felt by everyone. Quality or often called quality still experiences conflicting understandings because on the one hand it can be interpreted as an absolute concept and on the other hand it can also be interpreted as a relative concept.

b. Quality as an Absolute Concept

Quality in the view of most people is understood as something absolute with good qualities, expensive, and idealism that cannot be compromised. So, in the absolute concept, quality is part of a very high standard that cannot be exceeded. A quality product is something that is made perfectly and at a high price and makes its owner satisfied and proud. This shows that achieving quality is the result of efforts that show the highest standards.

c) Relative Concept of Quality

Quality can also be used as a relative concept for educational quality. The relative definition views quality not as an attribute of a product or service, but something that is considered to come from the product or service. Something can be said to be of quality if it meets existing specifications.

The relative definition of quality has two aspects. First, is adapting to specifications. Second, is meeting customer needs. The first definition, quality is something that meets goals and benefits or something that meets certain standards or specifications. This definition is often referred to as actual quality. While the second definition is interpreted as something that satisfies and exceeds the desires and needs of customers or what is known as quality perception. So, the party who makes decisions about quality is the customer.

B. Madrasah Diniyah or Madin Quality Management Concept at MIN 16 Bener Meriah

According to Vincent Gaspersz, Madrasah Quality is essentially a method for continuously enhancing performance at every level of operation or process. The Integrated Quality Management Paradigm is a way to run a business that aims to make an organization as competitive as possible by constantly improving its products, services, employees, processes, and environment. A quality concept, quality control is used to determine whether a product or service meets standards. While quality confirmation is an idea to guarantee that items or administrations meet foreordained details. The following qualities must be taken into consideration in order to attain educational quality:

a) Focus on Customers

Customers, both internal and external, are drivers. While internal customers play a significant role in determining the quality of the people, processes, and environments associated with those products or services, external customers determine the quality of the products or services provided to them. Educators who are one of the interior clients to create quality training make an honest effort to instruct and teach outside clients, for this situation understudies. By focusing on all that understudies need, it will deliver the best alumni and the school will get acclaim from the general climate.

According to MIN 16 Bener Meriah, the pesantren teacher study forum at the madrasah conducts monthly evaluations and improvements on behalf of the madrasah's management. In order to make student guardians happy, this program only focuses on communicating with them and making accommodations.

b) Obsession with Quality

In instructive establishments that execute Madin, the last determinant of value is inside and outer clients. Educational institutions must be obsessed with starting or exceeding what has been determined with these specific qualities. This means that everyone at every level of the madrasah tries to do their jobs from the perspective of "how can we do it better?" On the off chance that an instructive organization is fixated on quality, the rule of 'sufficient is never adequate' applies. The same goal, which is to make education even better, is shared by teachers and students alike. The school will also meet or exceed the existing quality by jointly improving it.

This shows up in grade 6, where teachers, students, parents, and the madrasah collaborate to prepare for the national exam (UN). They have the same objective, which is to enhance the quality of education in the Madrasah, particularly in relation to the UN subjects. Since, in such a case that we need to just let it out, the Madrasah is for general subjects beneath the school level. However, the Madrasah continues to work toward enhancing the quality of education through additional programs like small-group tutoring in the afternoon and evening.

c) Scientific Approach

A logical methodology is extremely vital in the execution of MADIN, particularly in planning works and in the dynamic cycle and taking care of issues connected with the planned works. As a result, benchmarks, performance monitoring, and improvement implementation all rely on data.

The logical way to deal with MADIN permits schools to realize what is required to satisfy school quality. All that in the logical methodology can be utilized to figure out the issues in the school, what are the most proper moves toward take to tackle the issue. Schools can thus plan for appropriate improvements and raise student achievement. When there are issues that require immediate resolution, this strategy is necessary. For instance, prior to the final exam at MIN 16 Bener Meriah, several students who had missed the material were given special assistance solutions after a full day of lessons.

d) Long-Term Commitment

MADIN is a new paradigm in running a business. For this reason, a new corporate culture is needed. Therefore, a long-term commitment is very important to make changes so that the implementation of MADIN can run successfully.

Madrasahs need planning about what is expected from the madrasah in the future. For this, a culture or rules are needed that can realize the plan. All parties in the madrasah take part in achieving the school's plan. Culture or rules must continue to exist from time to time in order to realize school quality.

e) Teamwork

In traditionally managed organizations, there is often competition between departments within the organization so that its competitiveness increases. However, internal competition tends to only use and waste energy that should be focused on efforts to improve quality, which ultimately increases external competitiveness.

While in the MADIN executing association, cooperation, organizations and connections are laid out and cultivated, both between school occupants and with understudies, government foundations and the encompassing local area. The madrasah climate has numerous components, where to get great quality requires participation from related components. The school components being referred to are the head, educators, understudies, TU staff, councils, and neighborhood occupants. On the off chance that they support one another, the school can work on its quality. This is demonstrated by the fruitful execution of the public test thanks to participation from different gatherings.

f) Continuous System Improvement

The characteristics and uniqueness of MIN 16 Bener Meriah compared to other educational institutions are:

- Full Day School

The full day system that starts from morning to evening is a new model for elementary schools. This system is also a solution for parents who work until the evening so that parents do not need to worry because they are in a school that has an educational and Islamic environment. The full day system will provide guidance and protection for students from outside influences that are not educational.

- Integrated Curriculum

One of the characteristics of MIN 16 Bener Meriah is an integrated curriculum through the integration of formal education curriculum from the Ministry of Religion (Depag) and the Ministry of National Education (Depdiknas) with the local curriculum typical of Islamic boarding schools. So that graduates of MIN 16 Bener Meriah can continue to the next level of education, both public and private. Then to develop and optimize students' abilities in the academic field, they can refer to the existing curriculum, while students who have non-academic abilities can be channeled through

- Extracurricular Activities

Also supported by co-curricular and extracurricular activities that are adjusted to students' interests and talents.

- Tahfidzul Qur'an

An educational institution must have a program that distinguishes it from other educational institutions. Another characteristic is the Tahfidzul Qur'an. Currently, elementary madrasah educational institutions rarely have a Tahfidzul Qur'an program, so educational institutions that have this program will have their own added value.

- Monitoring and evaluation

The strategic plan for quality and madrasah programs that have been made are then monitored and evaluated in their implementation. The monitoring and evaluation process is important to determine the extent to which the school is able to meet the needs of its customers and the extent to which the school achieves the vision and mission of the strategic plan that has been made. Therefore, educational institutions must create facilities for the monitoring and evaluation process in their quality system such as regular meetings, non-formal monitoring and evaluation (culture). Education and Training

Presently, there are still organizations that choose to disregard the significance of schooling and preparing. Such organizations will just give negligible preparation to their workers. This causes the organization not to create and it is challenging to contend with different organizations.

Madrasahs that implement MADIN will provide or encourage their teachers to take higher training and study in order to improve their abilities and convey better knowledge to students. With the training received and the education possessed by teachers; this will cause the madrasah to develop. At MIN 16 Bener Meriah, teacher education and training have been arranged in a work program so that in its implementation it is always carried out together with all teachers from institutions under the auspices of the Ministry and so on.

a) Controlled Freedom

At MADIN, employee involvement and empowerment in decision-making and problem solving are very important elements. This is because these elements can increase the "sense of ownership" and responsibility of employees for the decisions that have been taken. In addition, this element can also enrich insight and views in a decision that is taken, because more parties are involved. Madrasahs that use MADIN will give freedom to anyone in the school to contribute their thoughts for the good of the school. In addition to ideas, it is also hoped that they can produce solutions to these ideas. By accepting ideas from all parties in the school, the school will feel more concerned about their school. Of course, the ideas that are accepted and implemented are the best ideas for better school quality.

a) Unity of Purpose.

For MADIN to be executed well, the madrasah should have a solidarity of direction. Along these lines, each work can be coordinated towards a similar objective. In any case, this solidarity of direction doesn't intend that there must constantly be an understanding among the executives and representatives with respect to wages and working circumstances.

Each madrasah has a vision and mission that are different from each other according to the goals that the school wants to achieve. With the existing vision and mission, each school has its own way of creating the same goal. Thinking about the same goal will produce school quality that meets expectations.

c) Employee Involvement and Empowerment

Employee involvement and empowerment are important in implementing MADIN. Efforts to involve employees bring 2 main benefits. First, it will increase the likelihood of good decisions, better plans, or more effective improvements because it also includes the views and thoughts of parties directly related to the work situation. Second, employee involvement also increases the "sense of ownership" and responsibility for decisions by involving the people who must implement them.

Empowerment is not just about involving employees but also involving them by providing a truly meaningful influence. One way that can be done is by arranging work that allows employees to make decisions about improving their work processes within clearly defined parameters.

Madrasahs have their respective functions and roles. With the division of tasks between madrasahs, madrasahs will be responsible for their tasks. Make a good plan to improve the quality of madrasahs and complete the plan as expected or more.

C. Implementation of Education Quality Improvement Management in Madrasahs

In implementing education quality management, there are several things that need to be considered:

a) Quality Strategy Planning

Planning is an important aspect in various activities for both individuals and educational institutions. Planning provides direction for the future journey of the institution. So, planning is a rational and systemic activity in determining decisions, activities, or steps that will be implemented in the future in order to achieve goals effectively and efficiently.

An important part of planning is the strategic plan. The strategic plan is related to the implementation of the institutional vision. Strategic quality planning can be seen from the vision, mission, goals, long-term institutional strategy and the form of quality strategy planning (long, medium, short term) of an educational institution.

Vision

Madrasah programs and activities must refer to the established Vision. Vision is not just writing without understanding its meaning. To internalize the vision in every Madrasah citizen, the vision needs to be socialized routinely. Without understanding the vision, the activities carried out will not be focused. The following is the vision of MIN 16 Bener Meriah.

"The realization of students who are Faithful and Devout, Intelligent, Creative and have environmental insight based on Pancasila values.

Mission

To achieve this vision, Madrasah has the following missions.

- Developing appreciation and experience of Islamic teachings so that students become diligent in worship, honest, disciplined, sporty, responsible, confident, respectful of parents, teachers and loving others.
- Implementing extracurricular programs where students enjoy reading the Quran and students are able to memorize ZUS 30.
- Implementing additional coaching in the field of Madrasah Diniyah.
- Realizing disciplined learning, in accordance with the program set by the Madrasah.
- Implementing technology-based learning so that students are able to use electronic devices such as mobile phones/laptops as learning media.
- Developing English and Arabic language skills so that students can have simple conversations using English and Arabic.
- Organizing activities that produce creativity in the fields of agriculture, fisheries, skills and life skills
- Creating a clean, beautiful and comfortable environment and making the Madrasah agrotourism
- Forming environmental lover groups

The mission is structured in such a way that the vision can be achieved. The mission is socialized to all Madrasah residents which is stated in the program and activities

1) Improving the quality of the process

There are two aspects discussed in quality improvement management, namely the curriculum and the learning process.

i. Curriculum

According to Edward Sallis, educational institutions that want to implement MADIN education must have a quality curriculum. The curriculum design includes the objectives of each program (subject) and the specifications of each program that are systematically arranged. The curriculum design process cannot be separated from the needs of customers, in fact customer input on the curriculum is an important part of the quality system.

ii. Learning process

The main characteristic of Educational Quality in the educational process is its focused attention on the main educational activity, namely learning. In education, the basic assumption built in learning is that each student has their own potential and abilities or is different. So, each learning cannot be approached with just one strategy or method. Therefore, educational institutions that use educational quality procedures must seriously capture the issue of style (method) and student needs. Educational quality requires a variety of learning strategies or methods that are in accordance with student needs.

2) Increasing the Quality of Human Resources (HR)

Human resources are the most important and unique factor in an organization and are an important asset in the organization. If in the industrial world human resources are important, then in the world of education it is also because education is an activity to educate and develop humans to become the desired human being.

a) Improving Environmental Quality

The environment is an important component that influences the quality of schools. A positive and conducive environment provides a good picture of the quality of the madrasah. The more conducive the environment, the more it supports the process of improving the quality of the madrasah. The environment reflects the values, attitudes, and culture built by the community. Such as the instillation of a culture of congregational prayer and Dhuha prayer built at MIN 16 Bener Meriah which reflects a religious environment.

b) Improving Service Quality

Focusing on the nature of instructive administrations is a responsibility that is constantly kept up with by an instructive foundation for understudies, guardians/watchmen, related organizations and the more extensive local area. Great help will absolutely make trust in instructive foundations.

c) Improving Output Quality

The quality of an educational institution is largely determined by the output of the educational institution. Because education is a series of processes input of educational activities within a certain period of time with the hope that students will become better human beings in accordance with existing goals. In general, the process of increasing quality output is actually included in the explanation of the aspects of quality improvement above, namely the aspects of process, environment, service, and human resources. All systemic efforts made in the four aspects above have the same main direction, namely to realize school output that is in accordance with the ideals of the school and the expectations of other customers. Improving the quality of output here only discusses the final class because that class will take the final exam and become the output of an educational institution.

CONCLUSIONS

Madrasah Diniyah (MADIN) is an out-of-school religious education institution that is expected to be able to continuously provide Islamic religious education to students who have not been met in the school path provided through the classical system and provide education. level. With dense and complete religious material, it is possible that students who study there will master religious knowledge better. The concept of Madrasah Diniyah (MADIN) at MIN 16 Bener Meriah has the following characteristics: focus on both internal and external customers, have a high obsession with quality, use a scientific approach in decision making and problem solving, have a long-term commitment, require a collaborative team (teamwork), continuous process improvement, provide education and training, provide controlled freedom, have a unity of purpose, and involve and empower human resources. Meanwhile, the implementation of Integrated Quality Improvement Management in Madrasah includes Quality Strategy Planning (vision, mission, goals, long-term institutional strategy, monitoring and evaluation), improving the quality of the process (curriculum and learning process), improving the quality of Human Resources. Resources (HR), improving environmental quality, improving service quality, improving output quality

RECOMMENDATIONS

The results of this study are expected to be used as development and support for further research related to modular teaching based on multicultural values. Further researchers are advised to connect all aspects or contents of the module with a contextual approach. The limitation of this study is only in the implementation stage, so that further researchers can continue the evaluation stage by testing the effectiveness of the teaching module applied to larger classes.

FURTHER STUDY

Where we express our deepest gratitude to all lecturers and students who have helped in this research activity. Hopefully the results of their work can be useful for the development of their knowledge and education.

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