



Madrasah Diniyah Awaliyah (MDA): A Review of the Value of Religiousness

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Abstract. Education is the initial access in the formation of community values, and the study concluded that Islamic education will shape character through the habituation of positive activities. In achieving the goals of national education, namely shaping and building students to make children with character. Through madrasah, Islamic educational institutions carry out the tasks of adaptation, goal achievement, integration, and maintenance of patterns in the implementation of Islamic education both in formal and non-formal schools such as MDA. This type of research is descriptive qualitative. The research was conducted at Madrasah Diniyah Awwaliyah in Ngampel Wetan village, Ngampel sub-district, Kendal district. The data collection process consists of observation and documentation. The results of this study indicate that the existence of Madrasah Diniyah Awaliyah (MDA) will certainly have a positive effect on the religiosity value of students, especially those in Ngampel Wetan Village, Ngampel District, Kendal Regency such as religious beliefs, worship, religious knowledge, religious appreciation, experience or effect.

Keywords: Awaliya, Madrasah, Religiousness..

Abstrak. Pendidikan merupakan akses awal dalam pembentukan nilai masyarakat, dan penelitian tersebut menyimpulkan bahwa pendidikan Islam akan membentuk karakter melalui pembiasaan kegiatan positif. Dalam mencapai tujuan pendidikan secara nasional, yaitu membentuk dan membangun peserta didik untuk menjadikan anak-anak yang berkarakter. Melalui madrasah, lembaga pendidikan islam melaksanakan tugas adaptasi, pencapaian tujuan, integrasi, dan pemeliharaan pola dalam pelaksanaan pendidikan islam baik di sekolah formal maupun nonformal seperti MDA. Jenis penelitian ini adalah kualitatif deskriptif. Penelitian dilakukan di Madrasah Diniyah Awwaliyah di Desa Ngampel Wetan, Kecamatan Ngampel, Kabupaten Kendal. Proses pengumpulan datanya terdiri dari observasi dan dokumentasi. Hasil penelitian ini menunjukkan Dengan adanya Madrasah Diniyah Awaliyah (MDA) tentu akan berpengaruh positif terutama terhadap nilai religiusitas dari para pelajar, terutama yang ada di Desa Ngampel Wetan, Kecamatan Ngampel, Kabupaten Kendal seperti Keyakinan agama, ibadah, pengetahuan agama, penghayatan agama, pengalaman atau efek.

Kata kunci: Awaliya, Madrasah, Religiusitas.

1. BACKGROUND

The government and society increasingly recognize the existence of madrasahs. Madrasah Diniyah was the term used before the National Education System Law No. 20 of 2003 was created (Daulay, 2009). Apart from various aspects, madrasahs have unique characteristics. Schools always follow the development of the times, which results in different madrasah models. Even the government began to pay attention to the development of madrasahs by recognizing them and providing facilities. Education in madrasahs starts with primary, secondary, and tertiary education, also known as madrasah ibtidaiyah, madrasah tsanawiyah, and madrasah aliyah. On the other hand, "diniyah" madrasahs, which

are a continuation of the early madrasas, fall under the category of non-formal education. This paper discusses the existence and development of diniyah (religious) madrasahs in Indonesia.

People cannot be separated from the important role played by the world of education. As stated by Istifadah (2020), education is the initial access in the formation of community values, and the study concluded that Islamic education will shape character through the habituation of positive activities. In today's industrialized era, there are necessary moral changes and challenges. Education must have the ability to play a role in achieving national and local educational goals. Religious education plays an important role or a large function when in a social environment to build and help character and make humans who have faith and devotion (Suhardono, 2016) in achieving national education goals, namely shaping and building students to make children with character. Through madrasah, Islamic educational institutions carry out the tasks of adaptation, goal achievement, integration, and maintenance of patterns in the implementation of Islamic education both in formal and non-formal schools such as MDA (Haryanto, 2012).

Madrasahs have always followed the times, resulting in different models of madrasahs. Even the government began to pay attention to the development of madrasahs by recognizing them and providing facilities. Education in madrasahs starts with primary, secondary, and higher education, also known as madrasah ibtidaiyah, madrasah tsanawiyah, and madrasah aliyah. On the other hand, "diniyah" madrasahs, which are a continuation of the early madrasahs, fall under the category of non-formal education. Undoubtedly, Diniyah Madrasahs are Islamic educational institutions that have a long history of educating Indonesian society, especially Muslims. Madrasah Diniyah is an Islamic educational institution that is old enough to teach and educate Muslims about Islamic religious issues. Madrasah Diniyah became the forerunner of educational institutions in Indonesia, and became a pioneer of educational institutions in Indonesia. However, some Muslims feel dissatisfied because the madrasah only teaches religious knowledge, making them feel a gap in knowledge. Because they do not study the general sciences needed by the times, madrasahs are seen as far from modernity (Istiyani, 2017).

2. RESEARCH METHODS

This type of research is descriptive qualitative. The research was conducted at Madrasah Diniyah Awwaliyah in Ngampel Wetan village, Ngampel sub-district, Kendal district. Her data collection process consisted of observation and documentation. The research tools she used included field note guidelines or memos, cameras, and data analysis techniques such as data reduction, data presentation, and conclusion drawing.

3. RESULTS AND DISCUSSION

The Urgency of Madrasah Diniyah Awaliyah

The word “madrasah” comes from the Arabic word “fi’il madi”, which means “place of learning” or “place of giving lessons”, and in Indonesian “madrasah” means “school”. This means that madrasah originated from Arabic and then entered the Indonesian language in its first form, namely madrasah. This makes people better understand madrasah as an Islamic educational institution that teaches things about religion and religion. Technically, a madrasah is a place where the learning process takes place, but it is more specifically referred to as a “religious school”, with the intention that it is a place where students acquire Islamic religious learning (Fadjar, 1998).

In Indonesian history, madrasahs were established for two reasons. The first is the teachings of Islam which prioritizes the obligation to learn, including religion. The second is the condition of Islamic education in Indonesia, which requires madrasahs as an alternative to religious education in the midst of modern Dutch colonial education. In addition, madrasahs are technically divided into two types: madrasah and madrasah diniyah. The former refers to schools that teach both “general sciences” and “religious sciences”, while the latter refers to schools that teach only religious sciences. According to historical research, madrasahs were the forerunners of the first pesantren in Indonesia. In other words, madrasahs are a further development of pesantren. Consequently, reviewing the existence of madrasahs as the center of pesantren development in the past is very important Madjid (in Magdalena, 2012).

The need for madrasahs shows the Islamic community how important religious education is. During its development, it has led to the transformation of education. The mosque from the beginning functioned as a place of worship and a place of learning. In terms of the implementation of learning, it is still easy. The most important thing is to encourage Muslims to continue learning. The place of education in the Indonesian Islamic tradition is adapted to the circumstances. In addition to serving as a place of worship, surau, also served

as a place for learning. This continued until the idea emerged to establish a school called madrasah that was specifically designed to meet the needs of Muslims.

The education system in madrasah Diniyah is an evolution of the education system in salafiyah pesantren. In the beginning, education was conducted conventionally. Maintaining the paradigm of “kitab kuning” mastery is the hallmark of maintaining the pesantren tradition (Haedari, 2006). At first, the learning system used the “halaqoh” method, a learning scheme in which the teacher sat on the floor around the santri (students), listening to religious teachings. However, the halaqoh model changed over time. There was a shift from the halaqoh system to the classical system. The (Islamic) community's response to the development of Islamic education in Indonesia was influenced by this change in model. A new situation in learning was created when the “halaqoh” system prevailing in pesantren was replaced by the classical Madrasah system. Religious education in the Diniyah madrasah falls into the category of religious education that is closed from general knowledge. As a result, this education model is referred to as “religious school or diniyah school” Yusuf (in Nizah 2016).

Madrasah Diniyah Awaliyah (MDA) and Religious Values

“Religio” is a Latin word that means ‘to bind’. According to Jalaluddin (2002), religion is belief. However, religiosity is closely related to a person's belief in God's attitude and vision. According to Stark and Glock (1970), being religious must fulfill five criteria: religious belief, worship, knowledge of religion, religious appreciation, and the dimension of experience or impact. In its manifest form, religion cannot be separated from its interdependent parts.

According to Glock and Stark, religion consists of a systematic set of symbols, beliefs, values, and behaviors that focus on what is considered meaningful (Khairudin & Mukhlis, 2019). However, Fraser Watts and Mark say that religiosity is the experience and knowledge, or worship, that brings a person closer to the Creator (Widiandari, 2023). This religiosity spreads religious values related to faith. This belief is reflected in our daily lives. All aspects of human life are influenced by the religious values held by each individual. A person with high religious principles can refrain from doing things that are prohibited by religion. Conversely, people with low religious principles will more easily do things that are prohibited by religion (Nafisa & Savira, 2021).

The Madrasah Diniyyah Awaliyah Islamic religious education program is legally supervised by the Ministry of Religious Affairs. The aim is to fulfill the community's need for religious education by building a foundation for a personality of character and excellence. The community welcomes the existence of the MDA and hopes to get religious lessons from this activity. One of the Islamic educational institutions, Madrasah Diniyyah is responsible for teaching Islamic education and instilling character values in school-age children such as discipline, responsibility, respect for one another, and mutual help. In the teaching of Madrasah Diniyyah Awaliyah if assessed from Glock and Starck's theory of religiosity then as follows:

1. Religious beliefs: Based on this religiosity value, children believe in the supernatural as taught by their religion, such as belief in angels, jinn and demons. They also believe in the pillars of faith and do well in Madrasah Diniyyah Awaliyah.
2. Worship: Based on this religiosity value criterion, children are given religious commandments, such as reading the Qur'an and praying five times. They even do voluntary prayers such as Dhuha while studying at Madrasah Diniyyah Awaliyah.
3. Religious knowledge: This religiosity criterion states that children should have at least a minimum understanding of religion, including memorization of the Quran, hadith, and sunnah books.
4. Religious appreciation: This criterion of religiosity value is based on the expectations of religious believers. Children in Madrasah Diniyyah Awaliyah believe that they will go to heaven if they study the Quran and Hadith and follow the teachings of their religion.
5. Experience or effect: This criterion shows that the character that emerges from TPQ children will be more positive if they apply what they receive from teachers in their daily lives. This can certainly be seen from their polite attitude.

4. CONCLUSION

Education is the initial access in the formation of community values, and the study concluded that Islamic education will shape character through positive habituation of activities. In today's industrial era, there are changes and moral challenges that are needed. Education must have the ability to play a role in achieving national and local educational goals. Religious education plays an important role or a big function when in a social environment to build and help character and make people who are faithful and pious. With the existence of Madrasah Diniyah Awaliyah (MDA) it will certainly have a positive

influence, especially on the religious values of students, especially those in Ngampel Wetan Village, Ngampel District, Kendal Regency such as religious belief, worship, religious knowledge, religious experience, experience or effects.

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