Journal of Social Research

P-ISSN:2827-9832
E-ISSN: 2828-335x
Vol. 5, No. 9, August 2026
http://ijsr.internationaljournallabs.com/index.php/ijsr

The Dynamics of Community-Based *Madrasah Diniyah* Education: A Case Study of *Madrasah Diniyah* Darul Hikmah in Kwangkalan Neighborhood, Tempurejo Village, *Pesantren* Subdistrict

Izza Shofiana
Universitas Islam Tribakti Lirboyo Kediri, Indonesia
Email: izzashofia004@gmail.com

Keywords:
Community-Based Islamic Education; Curriculum Development; Learning Methods; Educational Management.

ABSTRACT

This research examines the dynamics of community-based Islamic education at *Madrasah Diniyah* Darul Hikmah in Kwangkalan Village, Tempurejo. The purpose of this research is to understand how the educational system of the *Madrasah Diniyah* is implemented and how community participation supports the sustainability of the institution. This research employs a descriptive qualitative approach with data collection techniques including interviews, observations, and documentation. Data analysis uses the Miles and Huberman model, which consists of data reduction, data display, and conclusion drawing. The results of the study show that the learning process still focuses on basic Islamic subjects such as the Qur'an, *fiqh*, theology (*tauhid*), and morals (*akhlaq*), using teaching methods such as lectures, memorization, worship practices, and sorogan. Nevertheless, the sustainability of the *Madrasah Diniyah* is maintained due to strong community support, although several challenges remain, including curriculum development, limited facilities and infrastructure, as well as the need to improve teacher competence and institutional management.

INTRODUCTION

Islamic education has an important role in shaping the character, morality, and religious identity of the Muslim community. In the Indonesian context, Islamic education is not only organized through formal educational institutions such as madrassas and Islamic schools, but also through non-formal educational institutions that develop from community initiatives. One of the institutions that has a strategic role in community religious education is *Madrasah Diniyah*. This institution has long been a means of learning Islamic religion that provides reinforcement to the understanding of Islam, morals, and worship practices for students, especially at the elementary and adolescent levels (Abdullah & Amalia, 2025; Cahyanto et al., 2024; Tambak et al., 2021).

Madrasah Diniyah Takmiliyah is basically a non-formal Islamic educational institution that was born from the need of the community to provide religious education more intensively outside of formal education (Tusyana & Markhumah, 2020). In practice, *Madrasah Diniyah* Takmiliyah is usually held in the afternoon or evening after children attend formal education in public schools or madrasas. The existence of this institution is important because the religious education provided in formal schools often has limited time and material scope (Asqolani et al., 2025). Therefore, *Madrasah Diniyah* Takmiliyah functions as a

religious education for the younger generation to have a deeper understanding of Islam and be able to practice religious values in daily life.

In the social context of Indonesian society, *Madrasah Diniyah* Takmiliyah cannot be separated from the dynamics of people's lives that are the basis of its existence. This institution generally grows from community initiatives, is managed by religious leaders or local administrators, and is supported by community participation in various forms, both manpower, facilities, and financing. This shows that *Madrasah Diniyah* is a real form of community-based education (Chowdhury & Alzarrad, 2025). Community-based education emphasizes the active involvement of the community in the process of implementing education, starting from planning, implementation, to evaluating educational activities (Edwards Jr, 2019; Waluyo et al., 2025).

Several studies show that the existence of *Madrasah Diniyah* Takmiliyah has an important contribution to the formation of religious character of the younger generation. Research conducted by Toto Ahmad Sahid and Moh. Ali (2025) pointed out that *Madrasah Diniyah* has a role as an agent of socialization of Islamic values that is effective in shaping the religious character of students through book learning, teacher examples, and religious activities in the madrasah environment. The research confirms that *Madrasah Diniyah* Takmiliyah not only functions as an institution for the transfer of religious knowledge, but also as a means of moral development and the formation of children's religious identity in the community.

In line with these findings, Hakim (2025) in his qualitative study on the existence of NU-based *Madrasah Diniyah* emphasized that this institution plays a significant role in shaping students' morals through the integration of traditional *pesantren* values and community-based religious practices. The study reveals that the strong bond between *Madrasah Diniyah* and the surrounding community creates a synergistic relationship that reinforces the moral and spiritual development of students.

Furthermore, research by Saiful (2023) on the education model of *Madrasah Diniyah* Meunara Baro Aceh Besar found that the effectiveness of *Madrasah Diniyah* education is highly dependent on the active participation of the community in managing and sustaining the institution. The study highlights that community involvement, ranging from financial support to active participation in educational activities, is a determining factor in maintaining the continuity and quality of *Madrasah Diniyah* education.

In addition, other studies show that *Madrasah Diniyah* has an important role in overcoming various social problems that arise in society, especially those related to the moral degradation of the younger generation. A study published in the Journal of Islamic Education states that early education can be a solution in overcoming the decline in moral values in society through strengthening religious and moral education from an early age. Through learning activities that emphasize the understanding of Islamic teachings and the formation of morals, *Madrasah Diniyah* Takmiliyah contributes to building a generation that has religious awareness and social responsibility.

Madrasah Diniyah Takmiliyah also has an important function as an educational institution that strengthens Islamic religious education for elementary school-age children. In a study on the effectiveness of *Madrasah Diniyah* Takmiliyah, it was stated that this institution not only provides religious knowledge, but also plays a role in shaping the morals and

religious attitudes of students through various structured learning activities. This shows that the existence of *Madrasah Diniyah* Takmiliyah has a significant contribution to the process of forming children's character, especially in facing social challenges and increasingly rapid technological development.

On the other hand, the development of the times and social changes also affect the dynamics of the implementation of *Madrasah Diniyah* Takmiliyah education. Changes in curriculum, technological developments, and public demands for the quality of education are challenges for this institution. Palallo et al. (2025) in their research on the dynamics of *Madrasah Diniyah* education show that this institution faces various challenges such as limited resources, the need to improve the competence of educators, and the adjustment of the curriculum to the times. However, *Madrasah Diniyah* was still able to survive and develop because it had strong support from the community that became the basis of its existence.

Similarly, research by Dawolo et al. (2025) emphasizes that improving the quality of madrasah education requires curriculum innovation and the development of more adaptive learning methods. The study suggests that *Madrasah Diniyah* institutions need to integrate technological advancements while maintaining their traditional values to remain relevant in the modern era.

Rafi and Sapuding (2023) also highlight the importance of strategic leadership in facing technological evolution in *diniyah madrasah* education. Their research emphasizes that optimizing educational development requires a balance between preserving traditional teaching methods and adopting mechanical and technological advancements to enhance learning effectiveness.

Furthermore, research by Triantoro et al. (2025) on *Madrasah Diniyah* learning patterns reveals that curriculum design and pedagogical practices need to be continuously evaluated to meet the evolving needs of students. The study emphasizes that while traditional methods such as sorogan and bandongan remain effective, there is a growing need to incorporate more interactive and student-centered approaches.

Community involvement in the implementation of education is an important factor in the sustainability of *Madrasah Diniyah* Takmiliyah in the Kwangkalan Environment, Tempurejo Village, Islamic Boarding School District. From the perspective of community-based education, the community not only plays a role as a user of educational services, but also as a party that helps determine the direction and success of the implementation of education. Research by Lubis et al. (2021) on the role of the community in improving the quality of education in madrasahs shows that community participation can improve the quality of education through moral, material, and direct involvement in educational activities. This shows that the success of an educational institution, including *Madrasah Diniyah* Takmiliyah, is greatly influenced by the extent to which the community is involved in the process of implementing the education.

Moreover, Sarkowi (2022) in his study on improving the quality of *Madrasah Diniyah* in the digital era emphasizes that community-based approaches remain essential even as institutions adapt to technological changes. The research suggests that community support serves as a foundation for institutional resilience and adaptability.

Although various studies have examined the role and function of *Madrasah Diniyah* Takmiliyah in Islamic education, most of the research still focuses on specific aspects such as

the formation of religious character, the effectiveness of learning, or the integration of early education in the formal education system. Research that specifically examines the dynamics of the community-based *Madrasah Diniyah* education system in the local social context is still relatively limited. In fact, each *Madrasah Diniyah* Takmiliyah has different characteristics because it is influenced by social, cultural, and community participation conditions.

In addition, many studies have looked at *Madrasah Diniyah* Takmiliyah from the perspective of education policy or curriculum, but not many have explored in depth how the relationship between the community and the institution of *Madrasah Diniyah* Takmiliyah in daily practice at the village level. In fact, in reality, the sustainability of *Madrasah Diniyah* Takmiliyah is highly dependent on community support, both in the form of teaching staff, institutional management, and the provision of educational facilities and infrastructure.

The gap in existing literature is further highlighted by the fact that while studies such as those conducted by Arrouf (2022) on curriculum development in *Madrasah Diniyah*, Widodo (2024) on learning management, and Nadhifah et al. (2024) on curriculum management's impact on graduate quality provide valuable insights, they tend to focus on institutional aspects rather than the dynamic interaction between educational institutions and their community base. This research seeks to fill this gap by providing a more comprehensive analysis of how community-based education functions at the grassroots level. The novelty of this research lies in its holistic approach to examining *Madrasah Diniyah* education, encompassing not only curriculum and learning aspects but also institutional management, community participation, and sustainability strategies. Unlike previous studies that tend to focus on isolated aspects, this research provides a comprehensive picture of how various elements interact to maintain the existence and quality of community-based religious education.

Based on these conditions, research on the Dynamics of Community-Based *Madrasah Diniyah* Education (Case Study of *Madrasah Diniyah* Darul Hikmah in Ling. Kwangkalan Kel. Tempurejo Kec. *pesantren*) is important to do. This research seeks to understand how the dynamics of the education system that takes place at *Madrasah Diniyah* Takmiliyah Darul Hikmah in Ling. Kwangkalan Kel. Tempurejo, Kec. *pesantren*, including how the role of the community in supporting the implementation of education, how the learning process is implemented, and how the institution is able to survive and develop in the midst of social changes that occur in society.

Academically, this research is expected to contribute to the development of Islamic education studies, especially in understanding the dynamics of community-based religious education at the local level. This research is also expected to complement previous studies by presenting a more contextual case study perspective on the relationship between religious educational institutions and the society on which they are based.

Through a case study approach, this research will explore in depth various aspects related to the education of *Madrasah Diniyah* Takmiliyah Darul Hikmah in Ling. Kwangkalan Kel. Tempurejo Kec. *pesantren*, starting from the aspect of institutional management, the learning process, to the form of community participation in supporting the sustainability of education. Thus, this research is expected to provide a more comprehensive picture of the dynamics of the community-based *Madrasah Diniyah* Takmiliyah education system and

contribute to the development of Islamic education models that are more relevant to the needs of the community.

METHOD

This research used a qualitative research method with a descriptive approach. The qualitative method was used to understand the phenomenon in depth related to the implementation of education in *Madrasah Diniyah*, especially those related to the curriculum, learning process, financing, institutions, infrastructure, teachers, graduates, and assessment systems. This approach was chosen because the research aims to describe the conditions that occur in real life in the field based on the views of informants.

Data collection in this study was carried out through interviews, observations, and documentation. Interviews were conducted with madrasah managers, teachers, and related parties to obtain information about the implementation of learning and management of *Madrasah Diniyah*. Observations were made to see firsthand the learning process and the condition of the available infrastructure. Meanwhile, documentation is used to complete data in the form of learning activity documents, organizational structures, and institutional administrative records.

In qualitative research, data analysis is carried out through several stages, namely data reduction, data presentation, and drawing conclusions as proposed by Miles and Huberman. Through this process, the data obtained from interviews and observations are analyzed systematically so as to produce a clear picture of the conditions of education in *Madrasah Diniyah*.

RESULTS AND DISCUSSION

Curriculum and Learning Materials of *Madrasah Diniyah*

Based on the results of interviews with the managers and teachers of *Madrasah Diniyah*, it is known that learning materials in general still focus on basic books such as *fiqh*, monotheism, morals, and the Qur'an. The determination of materials usually follows the tradition of *pesantren* or curriculum that has been used for a long time in the institution. However, in some cases, it was found that there are materials that are actually important for today's students, such as strengthening worship practices, understanding contextual Islam, and religious literacy that is relevant to modern social life.

The concept of Islamic education was developed by many Islamic education figures, one of which was Syed Muhammad Naquib al-Attas. According to Al-Attas, Islamic education is the process of instilling values and forming manners in humans so that they are able to understand the essence of knowledge and live their lives in accordance with Islamic teachings. Islamic education not only aims to transfer knowledge, but also to shape the character and morals of students. In the context of *Madrasah Diniyah*, Islamic education has an important role in instilling religious values in students through learning the Qur'an, *fiqh*, monotheism, and morals. This education is the basis for the formation of Muslim personalities who have faith, knowledge, and noble character.

This finding is in line with research that explains that the curriculum of *Madrasah Diniyah* in general is still based on classical books and aims to form religious understanding and morals of students. The curriculum usually includes material on the Qur'an, *fiqh*,

monotheism, morals, and the history of the Prophet as the main foundation of religious education for students. In addition, other research also explains that the management of the *Madrasah Diniyah* curriculum is generally carried out through the planning, implementation, and evaluation stages carried out by teachers or madrasah managers. The curriculum is often not structured formally like in public schools, but still has a structured system according to the learning needs of students.

Modern curriculum theory was largely pioneered by Ralph W. Tyler through a concept known as Tyler's Curriculum Model. Tyler explains that a curriculum is a set of learning plans designed to achieve specific educational goals. According to Tyler, curriculum development must pay attention to four main components, namely educational objectives, learning experience, organization of learning experiences, and evaluation. In Islamic educational institutions such as *Madrasah Diniyah*, the curriculum generally contains basic Islamic materials such as the Qur'an, *fiqh*, monotheism, morals, and Islamic history. The curriculum is designed to form religious understanding and build the character of students in accordance with Islamic values.

The results of the interviews in this study show that even though the material taught is sufficient to meet the basic needs of religious learning, it is still necessary to develop the curriculum to be more relevant to the times. This is also in line with research that states that curriculum innovation is very important to improve the quality of madrasah education in order to be able to answer social challenges and technological developments.

The Learning Process at *Madrasah Diniyah*

The results of the interviews show that the learning process in *Madrasah Diniyah* is still dominated by lecture methods, memorization, worship practices, and sorogan even though the question-and-answer method is also used in some classes. Although there are relatively many students, this sorogan method is still applied so that teachers know the development of each child.

These findings are in line with research that explains that learning in *Madrasah Diniyah* often uses traditional methods such as lectures, sorogan, bandongan, memorization, and questions and answers. This method is used because it is considered effective in delivering book material to students in a limited time.

The theory of learning methods has been developed by many educational figures such as Jerome S. Bruner who explained that the learning process will be more effective if students are active in the learning process through interaction, discussion, and direct learning experiences. Bruner also proposed the concept of discovery learning, which is a learning process that encourages students to discover knowledge through the process of thinking and exploration. In learning in *Madrasah Diniyah*, the methods that are often used include lectures, memorization, discussions, and worship practices. This method is used to help students understand religious materials and practice Islamic teachings in daily life.

In addition, other research also shows that the learning pattern of *Madrasah Diniyah* often uses a mixed system between classical methods and interactive methods, such as discussions and practice reading books. This approach is carried out to increase students' understanding of the material taught.Based on this comparison, it can be concluded that the learning process of *Madrasah Diniyah* in this study still follows the traditional learning pattern.

***Madrasah Diniyah* Financing**

Based on the results of interviews with madrasah managers, it is known that the operational financing of the *Diniyah madrasah* comes from several sources, namely student contributions, community donations, as well as assistance from the government such as Diniyah Organizer Assistance and Private Teachers (BPDGS) as well as incentives from the local government. The source of financing is used to support madrasah operational activities, such as learning needs, institutional administration, and providing incentives to educators. However, in some conditions, there are still limited funds that cause some of the needs of madrasas to not be met optimally, especially related to the procurement of learning facilities and improving the welfare of teachers.

The existence of support from the government in the form of operational assistance and incentives for teachers can be understood as a form of concern for the sustainability of non-formal religious education institutions such as *Madrasah Diniyah*. This support plays a role in helping to maintain the stability of the implementation of education, especially in meeting the basic operational needs of institutions that previously relied more on student contributions and community participation. In addition, government assistance also strengthens the institutional position of *Madrasah Diniyah* in the broader education system, so that its existence is increasingly recognized in the development of religious education in the community.

However, the research findings also show that these contributions are still complementary to the overall needs of the institution. The assistance available has not been fully able to reach various institutional development needs, such as improving learning facilities, strengthening teacher competence, and developing more innovative educational programs. This condition shows that *Madrasah Diniyah* still maintains its basic character as a community-based educational institution that is highly dependent on social participation in supporting the sustainability of educational activities.

This finding is in line with research that states that *Madrasah Diniyah* institutions in general face limitations in terms of financing because most of their management still relies on community support and internal sources of institutional funds. Therefore, effective financial management and the involvement of various parties are important factors in maintaining the sustainability of the implementation of education in *Madrasah Diniyah*.

Based on this description, it can be understood that the financing aspect is one of the important factors in the development of early madrasas. Support from the government can help maintain the operational stability of the institution, but improving the quality of education still requires synergy between the government, institutional managers, and community participation so that the development of madrasas can take place more sustainably.

This is in accordance with research that explains that the management of *Madrasah Diniyah* often faces limited funds because this institution includes non-formal education which mostly depends on community support. Therefore, financial management must be carried out efficiently so that educational activities continue to run well.

Thus, it can be understood that the financing factor is one of the main challenges in the development of *Madrasah Diniyah*, especially in improving the quality of facilities and learning systems.

Institution and Management of *Madrasah Diniyah*

Based on interviews, the management of *Madrasah Diniyah* is generally carried out simply but still has an organizational structure such as madrasah heads, teachers, and administrators and the structure of this *Madrasah Diniyah* has the chairman of the foundation, the head of *Madrasah Diniyah*, secretary, madrasah treasurer, and several other administrators.

Previous research has shown that the success of *Madrasah Diniyah* is greatly influenced by the leadership and management of the institution. Good leadership is able to build a clear organizational structure and develop a more targeted curriculum and learning system. This shows that strengthening institutional management is an important factor in improving the quality of early madrasah education.

The concept of education management is heavily influenced by the management theory put forward by George R. Terry. Terry explained that management is a process that includes planning, organizing, actuating, and controlling to achieve organizational goals effectively and efficiently. In educational institutions such as *Madrasah Diniyah*, education management includes curriculum management, human resource management (teachers), financing management, and management of educational facilities and infrastructure. Good management will help improve the quality of the learning process and the success of educational institutions.

Infrastructure, Teachers, and Quality of Graduates

The results of interviews and direct observations in the field also show that the infrastructure of *Madrasah Diniyah* in general is still limited and needs to be improved, but the learning process continues to run by utilizing the available facilities. Teachers also have an important role in learning success even though most have not received regular professional training.

Another study explained that the quality of *Madrasah Diniyah* graduates is greatly influenced by curriculum management, teacher quality, and the learning evaluation system applied. If these three aspects go well, the quality of students' religious understanding will also increase.

Thus, it can be concluded that improving the quality of *Madrasah Diniyah* does not only depend on the curriculum, but also on strengthening infrastructure, teacher competence, and learning evaluation system.

The results of the interviews show that the management of *Madrasah Diniyah* in the aspects of curriculum, learning, financing, institutions, infrastructure, teachers, and evaluation still has several challenges. However, in general, the education system at *Madrasah Diniyah* continues to run well because of the commitment of managers, teachers, and community support. The findings of this study also show compatibility with various previous studies that affirm that curriculum development, innovation in learning methods, strengthening management, and improving educational facilities are important factors in improving the quality of early childhood madrasas. Although there are still several aspects that need to be improved, this *diniyah madrasah* still succeeds in producing quality graduates and contributes to the progress of the institution and benefits the surrounding community.

CONCLUSION

Based on the results of interviews and analysis that have been conducted, it can be concluded that the implementation of education in *Madrasah Diniyah* in general has gone well, especially in providing basic understanding of Islamic teachings to students. The learning material still focuses on basic Islamic sciences such as the Qur'an, *fiqh*, monotheism, and morals, with learning methods that mostly use lecture methods, memorization, worship practices, and sorogan. However, there are still several aspects that need to be improved, such as the development of a curriculum that is more relevant to the needs of today's students, improving infrastructure, and strengthening institutional management and teacher competence. This study shows that the success of *Madrasah Diniyah* is influenced by cooperation between managers, teachers, and community support. Therefore, further research is expected to examine more deeply the curriculum development strategies and learning innovations in *Madrasah Diniyah* so that the quality of Islamic education will increase. The author also expressed his gratitude to all parties who have provided support and contributions in the implementation of this research.

REFERENCES

Abdullah, A. C., & Amalia, P. (2025). The effectiveness of Islamic Religious Education in shaping the character of elementary school students. *Zabags International Journal of Education, 3*(1), 40–49.

Arrouf, G. A. M. (2022). Kurikulummadarisud Diniyah Nahdlatut Thullab Pondok Pesantren Al Ihya 'Ulumaddin Kesugihan Cilacap. *Tawadhu Journal, 6*(2), 127–137.

Asqolani, N., Fihris, F., & Raihan, M. J. (2025). Optimizing Religious Learning in Public Schools: Challenges and Solutions to Time Limitations. *Al-Insyiroh: Jurnal Studi Keislaman, 11*(2), 328–347.

Cahyanto, B., Indana, F. M., Fiveronica, I., Salamah, E. R., & Garbacz, N. A. (2024). Integration of religious character in school culture: An investigation of character development practices in Islamic elementary school. *ELEMENTARY: Islamic Teacher Journal, 12*(1), 49.

Chowdhury, S., & Alzarrad, A. (2025). Advancing community-based education: Strategies, challenges, and future directions for scaling impact in higher education. *Trends in Higher Education, 4*(2), 21.

Dawolo, S. R., Tanjung, Y. F., Gea, Y., & Al Farabi, M. (2025). Improving the quality of Madrasah through curriculum innovation and learning methods, *8*, 1836–1841.

Edwards Jr, D. B. (2019). Shifting the perspective on community-based management of education: From systems theory to social capital and community empowerment. *International Journal of Educational Development, 64*, 17–26.

Hakim, L. (2025). Qualitative study of the existence of Madrasah Diniyah based on NU-an in shaping the morals of students, *03*(04), 273–284.

Lubis, A. A., Afni, N., Zuhro, W., & Pratami, S. (2021). The role of the community in improving the quality of education in Madrasahs (Case study at MIS Al-Hikmah, Namorambe District), *1*(3), 331–334.

Nadhifah, D., Wahidmurni, & Zuhriyah, I. A. (2024). Implementation of curriculum management in improving the quality of graduates of Madrasah Diniyah Miftahul Ulum

Al Yasini Pasuruan students. *EduInovasi: Journal of Basic Educational Studies, 4*(3), 2188–2195.

Palallo, A. A., Takdir, A. T., Islamic Education Management, Ptiq University Jakarta, Al-Qur'an, & State Islam. (2025). The dynamics of Madrasah Diniyah education: Challenges, policies and development strategies, *9*, 25086–25092.

Rafi, A., & Sapuding, B. (2023). Strategic leadership for technological evolution in Diniyah Madrasah education: Optimizing development with mechanical advancements, *02*(01), 1–12.

Sahid, T. A., & Ali, M. (2025). The role of Madrasah Diniyah in shaping the religious character. *Research Horizon, 5*(6).

Saiful. (2023). The education model of Madrasah Diniyah Meunara Baro Aceh Besar. *Scholar: Media Journal of Scientific Education, 13*(5), 734–740.

Sarkowi. (2022). Improving the quality of Madrasah Diniyah in the digital era. *Sirajuddin, 02*(01), 72–87.

Tambak, S., Hamzah, H., Sukenti, D., & Sabdin, M. (2021). Internalization of Islamic values in developing students' actual morals. *JPI (Jurnal Pendidikan Indonesia), 10*(4), 697–709.

Triantoro, M., Erawanto, U., & Sari, H. P. Madrasah Diniyah learning patterns: Curriculum design studies and pedagogical practices.

Tusyana, E., & Markhumah, U. F. (2020). Implementation of curriculum Madrasah Diniyah di Dormitory Putri IV Pondok Pesantren Darul Ulum Jombang. *Al-Hikmah: Journal of Islamic Religious Education and Education, 2*(1), 61–76.

Waluyo, A., Jasiah, J., & Hakobyan, A. (2025). Community-based education management development model in Islamic education institutions. *Al-Fikrah: Jurnal Manajemen Pendidikan, 13*(2), 214–288.

Widodo, W. (2024). Learning management in Dirasah Islamiyah at Madrasah Diniyah Assidiqqi Ash-Syuhada, *15*(1), 53–61.