

**Islamic Educational Management based Culture
in Madrasah Diniyah¹ Zumrotus Salamah
Tawang Sari – Tulungagung**

M. Abdillah Subhin
Sekolah Tinggi Agama Islam Muhammadiyah Tulungagung
rubbystore@gmail.com

ABSTRACT: *The 21st century is the heaviest terrain in the history of development Madrasah Diniyah in some parts of Indonesia, ne of them is Tulungagung and arrounds. In response to the challenges of the times, Madrasah diniyah as an Islamic education organization is expected to strength and develop the Islamic soul as well as a clinic of morality and knowledge. The need for creative and innovative management will evoke the brand image of Madrasah diniyah, which recently experienced a deterioration in terms of children's education. In this era, the entry of western culture into Indonesia is very influential on children's education. This paper discusses the management of Madrasah Diniyah that is culture based. The type of approach used is qualitative descriptive that will provide direct benefits as a source of information to the public.*

Keyword : *Islamic Educational, Management, Culture*

Introduction

The management of *Madrasah Diniyah* in realizing the generation of Islam is based on community, culture and human resources of community partners. The Muslim personality in the context of madrasah diniyah education can be interpreted as the physical identity and scholarly possessed by a person as a characteristic

¹**Madrasah Diniyah** is a non-formal school which is shelter under educational foundation or educational institution of Islam using classical method. Madrasah diniyah aims to provide insight and knowledge of Islam to students. Madrasah Diniyah is synonymous with the concept of Islamic religious learning in Indonesia.

of the whole behavior as a Muslim, whether expressed in behavior as well as his inner attitude. The examples of behavior include speech, how to walk, how to eat, how to drink and also politeness in the community, and for the attitude is like interacting with parents, teachers, peers, relatives and others. While the inner attitude is the embodiment of the patient, merciful, sincere and other good manners that arise from the heart.

People are increasingly wise in assessing the quality of Madrasah Diniyah. Islamic educational institutions must be qualified and have high accountability as a hope of society. Madrasah diniyah that involving the community will bring participation and sense of belonging and responsibility. Competitiveness and attractiveness are implications that madrasah Diniyah can increase the interest of the community to entrust their children in Islamic educational institutions. Madrasah Diniyah as one of the religious institutions is a hope of society to educate children in building knowledge and character, humble, responsibility, insightful and able to build the character of a superior nation in the future. This paper intends to provide a description of the management of Madrasah Diniyah Zumrotus Salamah that have education based on local culture in improving the quality and attractiveness of Madrasah in the community.

Research methods

This study used descriptive qualitative research, this research is one of the types in research that included in qualitative research. The purpose of this study is to disclose events or facts, phenomena, variables and situation that occur when research takes place with a description of what actually happened. According to Lexy J. Moleong, qualitative research is based on the foundation of research, research paradigm, problem formulation, research stages, research techniques, criteria and techniques of data examination and analysis and interpretation of data.²

This study interprets and describes a data between the variables and the different facts that exist as well as the effects on the conditions under study. In this study data collected by using interviews, direct observation and documents. The object of this

² Lexy. J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT. Remaja Rosdakarya, 2000), hlm. 3

research is Madrasah Diniyah Zumrotus Salamah Tawangari, Tulungagung³.

The basic concept of management in Islamic education

a. Management in general

Management is coming from "to manage" which means managing, organizing, and executing, managing also has synonymous with the word "to hand" which means taking care, "to control" which means to examine and "to guide" which mean to lead. So, according to the origin of words and lexicas, management has meaning as stewardship, controlling, leading or guiding.⁴ Management requires several things which is observe, think, and act.

b. Islamic education

Islamic education is oriented towards character education in accordance with Islamic religion, and provides teaching about Islamic studies materials. According to Malik Fadjar, and accordance with the quoted by Mahsun "The essence of education is the process of transferring the value, knowledge and skills of the older generation to the younger generation so that the younger generation can live. Therefore, when we mention Islamic education it will include two things: first, educate students to behave in accordance with Islamic values or morals and the second educate students to study the subject related to Islamic knowledge.⁵

c. Management of Islamic education

Management education is essentially a process of institutional arrangement of education involving human resources to achieve effectively and efficiently education. This arrangement process will involve the implementation of some management

³Sudarto, *Metodologi Penelitian Filsafat*, (Jakarta : Raja Grafindo Persada, 1995), 63-64

⁴Baharuddin dan Umiarso. *Kepemimpinan Pendidikan Islam*. Jogjakarta: Ar-Ruzz Media. 2012. hal 111

⁵Ali Mahsun, *Pendidikan Islam Dalam Arus Globalisasi, Sebuah Kajian Deskriptif Analitis*, Jurnal Episteme, Vol. 8, No. 2, Desember 2013, Hlm. 206

functions that educational management experts often referred as POAC (Planning, Organizing, Actuating, and Controlling).⁶

d. Values and Cultures in Islamic Education

Values and culture are meant the values derived from the religion related with fundamental issues that are very important in human life so that it becomes a guide for behavior in public life. These values and cultures are manifestations from culturally and religiously. Not all cultures are abolished by Islam, if the culture does not violate Islamic values then the culture is not prohibited. Not a few cultures are perfected by Islam. The values that organize humans in cultures can be extracted in the Qur'an and hadith as an example of the principal behavior of the Prophet Muhammad for the next life. The aspects of cultural values contained in the Qur'an are *Tawheed*, *Aqeedah*, *Shari'a* and *Akhlaq*.

Local values that become the identity of the community is manifested with local culture. People are required to be proactive in maintaining local culture. Parents are the vanguard in providing knowledge about the local culture to children, this leads to a lack of love for their own culture and prefer foreign culture in their life. In addition, learning and introduction of local culture to children can keep and prevent from extinction. The impact of globalization which adopts many cultures from outside and does not match with the character of the Indonesian nation have a negative impact on local culture, today many generations of young people have started to leave the local culture because they consider the local culture is still ancient and not in accordance with the development of modern times.

Research discussion

In the history books of Tulungagung that contains about the history of the establishment tawang Sari village. *Madrasah Diniyah Zumrotus Salamah* is located in Tawang Sari village which is the center of the spread of Islam and the first Islamic educational activity in Tulungagung district. This can be seen from the culture of tawang Sari community that is imbued with Islamic values. Tawang Sari is the only former village of *Perdikan* in East Java.

⁶Prim Masrokan Mutohar. *Manajemen Mutu Sekolah*. Jogjakarta: Ar-Ruzz Media. 2013. hal 24

Perdikan is a special area given by the king by being freed from certain powers and exempt from the burden of obligations such as the payment of tribute or the delivery of crops to the ruler or the king. So, giving the status of *perdikan* is not without cause. *perdikan* has a series of very important and rare stories or events. The status of *Perdikan* is only given to the villages that were once meritorious to the king, the sultan or for other reasons.

In accordance with the *Kekancingan* (SK) in 1750 M by PB II to Kiai Abu Mansur stated that the authorization the territory and power of the *tawangsari* *perdikan* are absolute and inviolable by others. then in 1979 by the Government of East Java *Tawangsari* status officially converted into ordinary village which is part of NKRI. From the year 1750 M the purpose of Kh Abu mansur build *tawangsari-tulungagung* region was to establish a boarding school and make the region as a center of spreading Islam in educating students.

Furthermore, the development of Islam in the region of *tulungagung* continued by the descendants of Abu Kyaimansur. It can be concluded that *pesantren* and *madrasah* have been around since 1750 M. In the fifth generation in 1984 the descendants of the Abu manshur named KH. Jusuf held a deliberation with KH. Ahmad djati and Nyai.Hj. Siti in order to improve the management of *Pesantren* and *madrasah*. From the results of the discussion was Born *Zumrotus Salamah* and agreed as the name of the boarding school and *madrasah*.

Then in 1984 formed the Islamic Education Institute as a legality. In May 2016 LPI changed its status to Foundation and overshadowed several Institutions such as *Madrasah diniyah*, *Kindergarten*, *PondokPesantren*, *SD*, *Majelis Ta'lim* and *Art Studio*. *Madrasah Diniyah Zumrotus Salamah* aims to create generation that have virtuous, knowledgeable, religious and cultural conservationist who are imbued with Islamic values. The management of *Madrasah Diniyah Zumrotus Salamah* includes:

1. Learning process

The teaching and learning process at *Madrasah Diniyah Zumrotus Salamah* starts at 14.00 WIB until 17.00 WIB. the number of students consisting of classes 0 - VI there are 475 students, and also there is 14 *Madin* Masters. Especially for *Sifr* class (0) is guided by 2 teachers. The habit of memorizing

AsmaulHusna as a form of manifestation in imitating the characteristic of Allah SWT, it is expected that the teachers and children will more easily understand the subject because they are accustomed to pronounce the AsmaAlloh.⁷And for new students they need 3-4 weeks adaptation to smoothly follow this activity.

Then at 15.30 WIB all students perform congregational Asar prayers in in the mosque. they split into 3 groups and categorized according to age. For men and women 6-9 years old become one in the mosque and 10-13 years old performing their own prayers in *Pendopo* Tawang Sari, between men and women implement it in different places, the men performing prayers *ashar* congregation in the existing cottage behind the *pendopo*.

According to the results of interviews with the head of Madrasah Zumrotus Salamah Tawang Sari Zainuddin Mukhlisoti, related with the system of praying in congregation, he explained: The practice of praying in the congregation Ashar separated to facilitate assistance, that's why we adjust with age, and also considering the children aged under 9 years not all can read Arabic script. The system we apply is to train the habit with the intention to make children will memorize the prayer by itself. And for children over the age of 10th they can write and read Alqur'an or "*imla' pegon*". And we deliberately separated between men and women because women usually has menstruation, so after the congregation prayers they are taught about fiqh⁸.

The next schedule is a 10 Minute break, usually many break times is spent *santri* for *njajan*⁹ and play traditional games. Giving knowledge and spiritual values of Islam starting from the beginning so it can lead *santri* to the behavior and development of soul which always based on Alquran and Hadith and without leaving culture as process in its practice. Beside that it also forms a noble character, in preparing and surviving generation that can save the life of the world and the hereafter as well as scientific and professional nature.

⁷Zainud Dini, *Zumrotus Salamah dalam Lingkaran Masyarakat Majemuk* (Tulungagung: Arsip ZS 2004) hal.5

⁸Abdillah M, *Dokumen Madrasah Diniyah Zumrotus Salamah* (Tulungagung : 2004 ZS) hal. 5

⁹ *ibid* Hal 51.

2. Learning Methods in Madrasah Diniyah Zumrotus Salamah

Method means the way.¹⁰ In the great dictionary the Indonesian method is “*cara yang teratur dan terpikir baik untuk mencapai suatu maksud (dalam ilmu pengetahuan dan sebagainya)*”.¹¹ It can be concluded that the method of learning is the way that teachers use in teaching to achieve a target of learning that aims to simplify, and facilitate the process of teaching and learning so that's needed a suitable method. The learning method applied in Madrasah Diniyah Zumrotus Salamah is as follows:

a. Sorogan method

The *sorogan* method is the method that most used in *pesantren* related with reading books. This method requires patience, diligence and sincerity. In this method, the teacher must focus on supervising and guiding to improve students learning ability. In this method students must reading one by one in front of *ustad*.¹² The purpose of using this method is to make it easier for students to understand Arabic vocabulary and to understand its content. The advantage of *sorogan* method is that it can be done independently between students without involving teachers in the learning process.

b. Wetonan / Bandongan Method

This method is applied specifically for "*kitab kuning*" and is intended for students who can read the book and master the *imla*'.

c. Guided Discussion Method

The method is applied discussion in order to measuring students' understanding and mastery about the rules of *usulfiqh*, the science of Fiqh, and also applying *syar'i* rules that exist in the source of Islamic law. The method that applied in Madrasah Diniyah Zumrotus Salamah can not be separated from the guidance of the teacher, with the aim of no

¹⁰John M. Echols dan Hasan Shadily, *Kamus Indonesia-Inggris, Edisi ketiga*, (Jakarta: PT. Gramedia Pustaka, 1992), hal: 105.

¹¹W.J.S. Poerwadarminta, *Kamus Umum Bahasa Indonesia*, (Pusat Pembinaan dan Pengembangan Bahasa Indonesia Departemen Pendidikan dan Kebudayaan: Balai Pustaka, 1984),hal: 849.

¹²Zamakhshari Dhofier, *Tradisi Pesantren*, (Jakarta: LKIS, 2001), hal. 28-29.

material deviation. And not out of the scope of material that has been determined.

d. Lecture Method

In this method, teacher as a source of learning provides a description and explanation about substance of the subject to the students. The lecture method is not tied to a certain time and condition, so this method can be done outside or inside the class. In madrasah diniyah lecture method applied in some subject like learning *Aqidah Ahlaq*.

e. Rote method

This method is the most common method applied in Madrasah Zumrotus Salamah. Almost all students from basic to advanced level use this method. Especially on *tajwid* and *hadith*.

3. Financial administration at Madrasah Zumrotus Salamah

The word “financial administration” must have often heard in our ears. The word financial administration that we know is usually interpreted as a process of financial management by an organization. The existence of financial administration becomes one of the absolute things in an organization, because each organization must have the following financial resources with the allocation, so that financial administration would be needed. With good financial administration, it will create a more comfortable and productive atmosphere.

Finance Madrasah Diniyah Zumrotus Salamah sourced from the foundation and student fees. SPP in this school is very cheap with once 1 month Rp.7500 and allocated for students needs and for supporting learning activities. While the salary of teachers taken from the social funds. in general salaries of madrasah diniyah teachers practically very far away from UMR. Basically, Madrasah Teachers are those sincere warriors who serve the community.

4. Infrastructure

Madrasah Zumrotus Salamah is located in Jami 'Tawangsari Mosque neighborhood and this mosque used to be a place of learning and activity, some facilities that support the activities of teaching and learning activities include Classroom, Office, Desk,

Whiteboard, Power point, Wifi, *Joglo*, Field, Infokus, Parking area, Mosque and *Koperasi*.

5. Implementation of Culture at Madrasah Zumrotus Salamah

Madrasah Diniyah Zumrotus Salamah is the oldest madrasah diniyah in tulungagung district, existed since 1750 M. The concept of education in this madrasah based on culture with non-formal education, which is held by putting forward character education as the main goal in achieving the vision and mission. This concept is enriched with the superiority of religious values and noble values of the culture so the students can actively develop self-potential that is outwardly and inwardly.

Furthermore, students can be superior, humble, intelligent, visionary, sensitive to society environment and diversity of values culture, and responsive to the development of Islamic civilization. Some of the noble values of culture as a Javanese society that breathes Islam include: honesty, responsibility, humility, order / discipline, morals, modesty / politeness, patience, cooperation, tolerance, justice, caring, confidence, self-control, integrity, hard work / tenacity / perseverance, courage, thoroughness, leadership, and / or toughness. These aspects are always based on the breath of Islam that contains about faith and devotion.

The management and organization of education in Madrasah Diniyah Zumrotus Salamah is based on values and culture and aims to:

a. *Traditional clothing*

Javanese traditional clothing like *beskap*, *sorjan*, *jarek* and *kebaya* became the uniform in madrasah, it aims to introduce and familiarize students in upholding and preserving cultural traditional clothing. The application of traditional clothing as madrasah uniforms used every Monday and Tuesday that aims at preserving the culture and customs of Java.

b. *Moslem clothing*

All students are required to wear Muslim clothes during the madrasah environment. Female students use black

and male disciples use white. Basic application of clothing and colors sourced from hadith.

c. *Javanese language (ngoko, madya, kromo)*

Javanese language is used as a communication language. All students must use Javanese language while in the Madrasah environment. *Ngoko* is used as a communication language between students. While *kromo inggil* language is used as a communication language between students to teachers. The form of learning of teachers to students in familiarizing *kromo inggil* language is the use of *kromo inggil* as the language of instructional material during the class.

d. *Toto kromo lan unggah – ungguh*

Each student is required to apply "*totokromo lan unggah - ungguh*" in everyday life, whether during school time or when learning out of school. Implementation of "*totokromolanunggah - ungguh*" will make students more polite and characteristic person. Make students more *tawadlu* '.

e. *Congregation prayer*

In raising awareness of congregation, all students are expected to be able to understand the concept of togetherness, realizing that togetherness is more important, the common interest is more important than the individual interest. Congregation prayer must be followed by all students, it is because this is a basic learning that strengthens the pillars of Islam. It is hoped that students in madrasah can apply this habit outside the school.

f. *Tahlil ratib*

Tahlil ratib is typical *tahlil* from ex-tawang Sari territory. This *tahlil* existed since 1750 M learning *tahlil ratib* aims to preserve the culture and tradition. This *tahlil* is characteristic of the former village in Tulungagung.

g. *Zikir Asmaul Husna - Tradition*

Before the classroom start, all students gather and memorize the *asmaul husna* in the mosque. This refraction aims to reach the *Ridho* of God in order to emulate the nature of God according to our capacity as human beings.

h. *Traditional games*

Traditional games such as *Bak sodor*, *deli'an*, *entik*, *thatanan* and *gedrik* are taught to students at a break time. The traditional game teaches children to practice physical abilities, think strategies and methods of playing them.

Cultural values are embedded to the students as a manifestation of ancestral culture that must be maintained and preserved, through culture can help children in finding the identity and dignity of the nation. Educate students in cultures based on the breath of Islam, morality and teach students about the study of Islamic material.

Conclusion

It is obligatory for every component of the nation to keep and preserve the ancestral culture. Culture is a component that underlies the formation of a civilization, encouraging a nation and making a dignified nation. The Indonesian nation is a predominantly Muslim country. The introduction and mastery of religious knowledge is taught from an early age through Islamic educational institutions and boarding schools. Madrasah Diniyah Zumrotus Salamah is one of the few madrasah diniyah in Indonesia. The concept that this madrasah applied is to integrate classical and modern systems.

Modern in the sense of the word technology and classical is the method applied. In accordance with the results of this research it knows that: Madrasah Diniyah Zumrotus Salamah organized and managed by the foundation with a management system based on culture and Java tradition, include Education system, learning, methods and strategies used. Cultural values that are implemented are Javanese language, *totokromo*, identity, traditional game and art. Building image Madrasah Diniyah Zumrotus Salamah is not an easy thing. In order to improve the quality and develop the institution, there needs to be innovation and integrity of the people that involved in it.

On the basis of striving in the way of Allah and upholding the value of culture, educating and building the Islamic generation, science, cultured, ethnically and ethically. Thus, Madrasah Diniyah Zumrotus Salamah has the character that are able to convince the

public that general education and religion cannot be separated by the value and application of local culture.

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