

SUPPORTING THE DEVELOPMENT OF SPIRITUAL EDUCATION THROUGH THE ESTABLISHMENT OF THE MADRASAH DINIYAH TAKMILIYYAH AWWALIYAH IN BULAKUNCI MOJOKERTO

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Abstract

Miftahul Ulum's Al-Qur'an Education or TPA Miftahul Ulum in Bulakunci is grown very fast, these because to several factors, including the enthusiasm of the children of Bulakunci which is very extraordinary to take education, especially religion. But there are barriers behind, that further religious education institutions, called Madrasah Diniyah Takmiliyyah Anwaliyah or MDTA. So far, the children of Bulakunci village who have graduated have stagnated only until TPQ, because there is no MDTA for their place to continue to a more serious and higher level in terms of studying religion. The result of our discussion is that the community wants MDTA for their children can continue and can be learned to become generations who have good morals. Learning facilities already exist such as Musholla, Learning Building, and other supporting facilities.

Keywords: Madrasah Diniyah, Religious Leaders, Spirituality.

مستخلص البحث

التعليم القرآني في مفتاح العلوم أو روضة الأطفال مفتاح العلوم في بولاكونجي ينمو بسرعة كبيرة، وذلك بسبب عدة عوامل، من بينها الحماس غير العادي للأطفال في بولاكونجي لمواصلة تعليمهم، خاصة في المجال الديني. ولكن هناك عوائق تعترض ذلك، وهي عدم وجود مؤسسات تعليمية دينية متقدمة تعرف باسم المدرسة الدينية تكميلية أولية. حتى الآن، يتوقف الأطفال المتخرجون من بولاكونجي عند تفاق فقط، وذلك لعدم وجود المدرسة الدينية تكميلية أولية يتيح لهم فرصة مواصلة دراستهم الدينية على مستوى أكثر جدية وعمقا. أظهرت نتائج مناقشاتنا أن المجتمع يرغب بشدة في إنشاء المدرسة الدينية تكميلية أولية حتى يتمكن أطفاله من الاستمرار في التعليم الديني، مما يساعدهم على أن يصبحوا جيلا يتمتع بالأخلاق الحميدة. تتوفر بالفعل بعض المرافق التعليمية مثل المصلى، مبنى التعلم، والمرافق الداعمة الأخرى.

الكلمات المفتاحية: المدرسة الدينية، القادة الدينيين، الروحانية.



INTRODUCTION

Nogosari Village is located in the Pacet area, where the majority of people make a living from agriculture with a polite, ethical and religious community character, the current population reaches approximately 1876 people with education levels ranging from Elementary School (SD) to Higher Education, a good level of public health due to adequate facilities and infrastructure.

The presence of a new spirit of community is inseparable from Law No. 6 of 2016 on villages. Communities based on this law are expected to realize that in life there is great potential that needs to be mobilized together.¹ The community has assets that must be developed to generate spiritual education, especially among children who are sustainable (Sustainable Livelihood). With the assets owned by a village, TPQ for example, it is time to develop it towards the spiritual education of the community, especially children.²

Islamic education is one of the means that aims to prepare Muslims who truly understand and understand Islam. It prioritizes Islamic values to create human beings who have good morals and are devoted to Allah.³ Ridwan Nasir, explains that Madrasah Diniyah is a non-formal institution that teaches Islamic values, where Islamic values are contained in the studies taught including Fiqh, Tauhid, Akhlaq, Hadith, Tafsir and other lessons that children do not get when studying in formal schools, be it elementary schools or Madrasah Ibtida'iyah.⁴

Before the birth of Law No. 20/2003 on the National Education System (Law 20/2003), Madrasah Diniyah was known as madrasah. According to Daulay, madrasahs at that time played a role in supplementing and complementing Islamic religious education for children who attended public schools in the morning until noon, and in the afternoon, they attended Madrasah Diniyah. One of the backgrounds of the Madrasah Diniyah is due to the unrest of parents who feel that religious education in public schools is still minimal and very inadequate in delivering their children to be able to carry out Islamic teachings in accordance with what parents expect.⁵ It is from the needs of this community that makes Madrasah Diniyah still survive, although it lacks special attention from the government, both in terms of budget fulfillment and teaching staff. However, the role of Madrasah Diniyah is very important in the education system that must be considered

¹ Sunaji Zamroni, *Desa Mengembangkan Sumber Penghidupan Berkelanjutan* (Yogyakarta: IRE, 2015).

² Abdul Rozaki dan Siti Rohaya, "Memberdayakan Desa Melalui Parwisata Berbasis BUMDES", *Engagement : Jurnal Pengabdian Kepada Masyarakat*, no. 1 SE-Articles (May 30, 2019), <http://engagement.fkdp.or.id/index.php/engagement/article/view/46>; Tular Sudarmadi, "Development of Community-Based Tourism Potential in Pengkol Village, Sukaharjo Regency, Central Java", *Bakti Budaya 1*, no. 1 (2018): p. 73-91.

³ Khozin, *Jejak-Jejak Pendidikan Islam di Indonesia*, (Malang: UMM Press, 2006).

⁴ Ridwan Nasir. *Mencari Tipologi Format Pendidikan Ideal*, (Yogyakarta: Learning Library, 2010), pp. 95.

⁵ Anis Fauzi, Pelaksanaan Pendidikan Madrasah Diniyah di Kota Serang", *Jurnal Pendidikan dan Kebudayaan*, Vol. 1, Number 2, 2016, p. 158.

together. The emergence of Madrasah Diniyah in various regions in Indonesia is seen as an answer to religious behavior, especially in children who become students there. The presence of Madrasah Diniyah is welcomed by parents, especially after their children who become students begin to be able to read the Qur'an properly and correctly, pray when going and after doing something and obey their parents.

The results of observations and initial interviews with the Head of TPQ and Miftahul Ulum teachers, the problem stems from the lack of understanding of the community, especially children towards religion, and sending their children to Madrasah Ibtida'iyah which is still lacking in religious lessons, as well as the absence of a place or space for children who have finished and graduated at the TPQ (Al-Qur'an Education Park) level. The hope is that later with the existence of Madrasah Diniyah Takmiliiyyah Awwaliyah Miftahul Ulum in Bulakunci Hamlet, Nogosari Village as an alternative to Islamic Religious Education in the community that stands as a modernist organized Islamic Religious Education institution, study groups or in the form of children's recitation. It is said to be an alternative because the madrasah itself is a place to develop religion in Nogosari village or society, and is a non-formal educational institution for Islamic Religious Education in rural areas. Which aims to produce the next Islamic generation and a pious generation to develop Islam anywhere, especially in Nogosari Village.⁶

Madrasah Diniyah is very helpful in terms of child growth, because children really need moral and moral education, later in Madrasah Diniyah Takmiliiyyah Awwaliyah (MDTA) Miftahul Ulum must emphasize courtesy towards teachers and parents, manners must also be instilled especially with peers. If there is no Diniyah Madrasah, it is difficult to create polite and moral generations, especially if the child goes to a public school that only gets a little religious education.

In Nogosari Village there are only 2 TPQs, 1 TPQ is in Nogosari Hamlet and 1 TPQ is in Bulakunci Hamlet, starting in 1999, starting with the recitation of children in the mosque which was monitored by the religious leader of Bulakunci Hamlet, Mr. Ali Saifuddin. Then in 2015 it was organized even better and turned into an Al-Qur'an Education Park or TPQ led by Mr. Ali Saifuddin as well. The community hopes to establish Madrasah Diniyah since 2018, but there are several obstacles, one of which is the lack of Human Resources who understand the establishment process and can be said to be technologically illiterate.

Based on the above background, the author will discuss the service work program, namely Supporting the Development of Spiritual Education in Bulakunci Hamlet, Nogosari Village, Pacet

⁶ The results of the initial interview with Mr. Ali Saifuddin as the Head of TPQ Miftahul Ulum, on Monday, February 21, 2022, at 04.00 pm.

District, Mojokerto Regency (Efforts to Establish and Manage the Operational Permit for Madrasah Diniyah Takmiliyyah Awwaliyyah).

METHOD

This service journal uses the ABCD (Asset Based Community Development) method which is the development of research conducted by John Mcknight and Jody Kretzmann in improving community welfare. The beginning of community emergence through ABCD optimization is an alternative to the needs-based and problem-based development approach. In their research publication, Knight and Kretzemnet compared two approaches to solving poverty. The first method focuses on the needs of the community, by looking at the shortcomings and problems it faces, while the second method is through capacity building based on the assets owned by the community.

The ABCD method approach emphasizes community assets, and mobilizes community assets into a genuine community opportunity to drive development. Analogous to a full glass, this approach sees the community not in terms of problems or shortcomings, but as an entity with various assets that can be optimized.

The ABCD approach builds on a participatory process, which is a needs-based development response. An asset-based approach always contains one of several key elements, including:

1. Explore existing success stories,
2. Inviting everyone to participate in making decisions,
3. Inventorying community assets with participatory principles,
4. Appreciating the community for everything it has,
5. Develop an action plan by mobilizing existing assets,
6. Giving community members the freedom to actualize themselves in creating social change,
7. Creating connections with each other so that they contribute to each other in making reforms.

Approach The principles used in the ABCD (Asset Based Community Developmet) Method Approach include:⁷

1. Participation is the inclusion in this process of a person's mental and emotional involvement and responsibility for achieving goals. Paul says that participation includes people's ability to influence activities in a way that affects their well-being.

⁷ I K Dewi, "Model Pengelolaan Kawasan Permukiman Berkelanjutan di Daerah Aliran Sungai (DAS) Ciliwung Hulu Kabupaten Bogor" (Doctoral Dissertation, Institut Pertanian Bogor, 2010).

2. Partnership is a relationship between individuals or groups based on responsibility and cooperation to achieve a common goal. Local people can cooperate with outside parties, but the control of the activity agenda is local people, to then disseminate the changes out to be shared with other groups, so that the knowledge created is a local initiative facilitated by outsiders.
3. Half Full Half Empty, this approach focuses on half full water, and what is seen is the advantages, successes, abilities, skills that exist in a person as capital to make changes. So that the energy towards change is done by thinking about filling the empty part by utilizing the half-filled water and trying to optimize the assets owned.
4. Success stories can be expressed with the technique of telling a story. Knight's experience after rejoining Northwestern University. By utilizing the participatory discussion process they got more than 3000 stories of residents, they found 6 keys to community success in building strongholds to survive. Many communities have managed to become self-sufficient and have economic power for their groups thanks to the foresight in emulating the success stories of community members.
5. Nobody Has Nothing, this statement shows that everyone has the ability, potential and assets that become their strengths to make changes. Every human being has the capacity, ability and gift from God, someone will have more value, power in the form of power or social networks with people around, when someone is able to utilize the abilities, they have to negotiate and mobilize them into something of value in their community.
6. Positive deviance is an approach to individual and social behavior change based on the reality that every society has people who create uncommonly successful strategies or behaviors that may inspire others.

In the implementation of the ABCD method used in this service, it is more directed towards appreciative inquiry or appreciative discovery. This is the main point in developing assets that need to be developed to support life towards a religious hamlet and one of them is the Spiritual Asset, namely TPQ. The first cycle and stage carried out is community discovery to explore the assets that exist their lives, how people before them utilized and the assets that were present became meaningful things in the lives of people before them. So that stories emerge from them, stories of the ups and downs of their lives which are then used as valuable experiences from them, from their success stories then tried to be realized again as their strength to be developed for today's life. As well as the story of the Pacet sub-district is a religious area and high Spiritual education, as well as there are Amanatul Ummah Islamic Boarding Schools in Pacet District and one of them.

RESULTS AND DISCUSSION

According to the Indonesian language, the word empowerment comes from *daya*, which means power or strength, the process, method and action of empowering. Empowerment is an effort that builds community power by motivating, encouraging and developing it.⁸ The concept of empowerment was born as an antithesis to the development model and industrialization model that is less favorable to the majority people. This concept is built on a logical framework including:

1. The process of centralization of power is built on the centralization of control of production factors,
2. The centralization of power over factors of production will give birth to a society of fringe entrepreneurs,
3. Power will build a manipulative superstructure or knowledge system, political system, legal system and ideology to strengthen and legitimize,
4. The co-optation of knowledge systems, legal systems, political systems, and ideologies will systematically create two groups of people, namely the people in power and the people who are controlled.

Furthermore, in order to empower the village through spiritual assets in the community, we as servants take steps to build dreams. At this stage, it is more about how the community builds their dreams towards a more advanced life. In this case, the community is also expected to be collectively able to build their dreams, the community has a priority scale from this priority scale is driven by them together towards Bulakunci hamlet which has strong religious values. Related to this, starting from small steps, including the community starting to conduct several meetings starting from mothers, fathers, youth organizations and related parties. From this group, the community began working on a proposal for an MDTA operational permit and cleaning the facilities, both buildings and other supports.

It is not enough if a community service program carried out by students only cleans the assisted location as a priority scale without any follow-up to several programs that have been implemented. The target of this service is to create a sense of awareness that the community has a strength that needs to be preserved and its existence. Based on the speech of the head of TPQ Miftahul Ulum, the TPQ has a lot of students and some have finished or graduated, but those who have graduated cannot continue to the next level of spiritual education which is more precisely called MDTA (Madrasah Diniyah Takmiliyah Awwaliyyah).

⁸ I K Dewi, "Model Pengelolaan Kawasan Permukiman Berkelanjutan di Daerah Aliran Sungai (DAS) Ciliwung Hulu Kabupaten Bogor" (Doctoral Dissertation, Institut Pertanian Bogor, 2010).

This is expected to support the economy of the community around Bulakunci hamlet.⁹ Based on the results of FGDs that have been carried out with layers of society and community structures as well as religious leaders in Bulakunci hamlet, it is determined that the development of a Spiritual-based village, namely by building MDTA or what is often called Madrasah Diniyah Takmiliiyah Awwaliyyah, is an Islamic non-formal institution in which religious studies are studied, unlike TPQ, where TPQ is more about reading the Al-Qur'an while MDTA is more concerned with more specialized learning.

CONCLUSION

Based on the explanation above, it can be concluded that each region has assets that can be developed through Community Service programs and Real Work Lectures, one of which is the Spiritual Asset, namely MDTA. In this service, the focus is on the ABCD approach. Together with the community, this program will develop the spiritual assets of the Nogosari Hamlet community by developing MDTA, which originally only had TPQ. The results of this community service are able to encourage residents around Bulakunci hamlet in particular to play a role in jointly maintaining the existence of spiritual or religious education by using any media to be further developed.

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