

STAKEHOLDER STRATEGY IN MAINTAINING THE EXISTENCE OF MADRASAH DINIYAH IN KETAPANG TELU KARANGBINANGUN LAMONGAN

Ishmatun Nihayah

University of KH. Abdul Chalim Mojokerto, Indonesia

ishmahnihayah@gmail.com

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Abstract

This research aims to describe and strategize stakeholders in maintaining the existence of Madrasah Diniyah in Ketapang Telu Lamongan Village. This type of research is qualitative with a case study approach. The data collection techniques use observation, interviews, and documentation methods. Four results from this research include planning, organizing, carrying out work as specified, and monitoring and controlling. At the planning stage, the principal and Madrasah Diniyah teachers carried out planning such as preparing the vision and mission, curriculum, schedule, teaching staff, Madrasah Diniyah programs, and equipment, and infrastructure. Then, at the organizational stage, the school principal and his staff form an organization and provide work diskettes to its members, namely teaching and non-teaching staff. We have reached the stage of implementing the work as specified, namely implementing the job disk while Madrasah Diniyah is in progress and continuing to carry out short and long-term evaluations of teachers and students. After that, we enter the supervision stage, carried out by Madrasah Diniyah schools to their staff and students during school implementation. The final stage is control; namely, the principal controls the continuity of Madrasah Diniyah and existing rules or regulations.

Keywords: *Strategy, Madrasah Diniyah, Stakeholders.*

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan dan Strategi Stakeholder dalam Mempertahankan Eksistensi Madrasah Diniyah di Desa Ketapang Telu Lamongan. Jenis penelitian ini adalah kualitatif dengan pendekatan studi kasus. Adapun teknik pengumpulan datanya yaitu menggunakan metode observasi, wawancara dan dokumentasi. Hasil dari penelitian ini ada empat meliputi perencanaan, organisasi, pelaksanaan pekerjaan sesuai yang ditetapkan dan pengawasan dan pengendalian. Pada tahap perencanaan kepala sekolah dan guru Madrasah Diniyah melakukan perencanaan seperti Menyusun visi dan misi, kurikulum, jadwal, tenaga pendidik, program-program Madrasah Diniyah dan kepelengkapan sarana dan prasarana. Kemudian pada tahap organisasi, kepala sekolah beserta jajarannya membentuk pengorganisasian dan memberikan *job disk* kepada anggotanya yang tenaga pendidik dan non pendidik. Dan sampai pada tahap pelaksanaan pekerjaan sesuai yang ditetapkan, yakni implementasi job disk pada saat madrasah Diniyah berlangsung, dan tetap melakukan evaluasi jangka



pendek maupun jangka Panjang kepada guru dan santri. Setelah itu masuk pada tahap pengawasan, hal ini dilakukan oleh kepala sekolah madrasah diniyah kepada para jajarannya dan juga pada peserta didik pada saat pelaksanaan sekolah. Tahap yang terakhir yakni pengendalian, yakni kepala sekolah melakukan pengendalian atas keberlangsungan Madrasah Diniyah dan aturan atau regulasi yang ada.

Kata Kunci: Strategi, Madrasah Diniyah, Stakeholder.

INTRODUCTION

The Madrasah Diniyah institution still feels the need to exist in globalization and today's modern currents. Moreover, moral degradation occurs during school age, among teenagers and even adults, due to various factors.¹ For example, current economic, cultural, and technological factors cannot be denied that humans need an economy to survive. However, many challenges and things must be done to meet these economic needs. In Islam, we are taught that a strong economy makes our religion strong, too, because we use economic factors to worship Allah SWT; however, for people who do not have a solid religious foundation, when they face difficulties, they tend to despair and prefer shortcuts to obtain a decent life.²

Several villages still need good Islamic religious habits. For example, a culture of not talking about other people, a culture or habit of respecting and loving each other, helping each other. Because for them, it is not something necessary.³ Moreover, the influence of today's gadgets can change the habits and behavior of children and adults if they cannot filter them. So that things like this can be minimized, we need an institution that can guide Islam, Faith, and Ihsan. One of them is the Madrasah Diniyah (Madin) Institution, which is usually found in every village.

However, Madin's existence is currently increasingly tricky; many Islamic madrasahs have closed down, and there are also those with very few students. Therefore, in this research, we want to know the strategy of school principals or stakeholders in maintaining the existence of Madrasah Diniyah or Islamic Madrasah in Ketapang Telu Karangbinangun Lamongan Village.

¹ Marjoni, Marjoni. 2022. "Manajemen Strategi Implementasi Iklim Madrasah Yang Bermutu Dalam Pendidikan Islam Di Indonesia". *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 5 (4), 536-45. <https://doi.org/10.31538/almada.v5i4.2801>

² Atiqah Revalina, Isnarmi Moeis, and Junaidi Indrawadi, "Degradasi Moral Siswa-Siswi Dalam Penerapan Nilai Pancasila Ditinjau Dari Pendidikan Kewarganegaraan Sebagai Pendidikan Karakter," *Jurnal Moral Kemasyarakatan* 8, no. 1 (May 2, 2023): 24–36, <https://doi.org/10.21067/jmk.v8i1.8278>.

³ Dr Yusron Masduki I S. Ag, M. Pd, *Tantangan Pendidikan Keluarga di Tengah Komunitas Non Muslim di Yogyakarta* (Tunas Gemilang Press, 2020), 55.

METHOD

This research is qualitative with a case study approach so that it will focus on one phenomenon only. The interesting case in this research is the stakeholders' strategy in maintaining the existence of Madrasah Diniyah in Ketapangtelu Lamongan Village. This research was conducted at Madrasah Diniyah Ketapangtelu Lamongan. The informants for this research are the head of the Madrasah Diniyah, the ustadz/ustadzah teaching lessons, and the students of the Madrasah Diniyah in Ketapangtelu Lamongan Village.

To obtain information or data related to stakeholder strategies in maintaining the existence of Madrasah Diniyah in Ketapangtelu Lamongan Village, researchers conducted direct observations at the Madrasah, semi-formal interviews with informants and documented matters related to stakeholder strategies in maintaining the existence of Madrasah Diniyah in the Village Ketapangtelu Lamongan. Next, to process and compile the data obtained during the research, the researcher used Hubberman's data analysis techniques: data collection, reduction, data display, and verification. Then, the researcher used data validity techniques, triangulation of technical sources, and time.

RESULT AND DISCUSSION

A stakeholder is a person or group of stakeholders.⁴ These individuals or groups are inside or outside the organization and have control over the vision and mission.⁵ Stakeholders must have the ability to invite other people to work together based on one's ability to help others achieve the desired goals. A stakeholder is a leader who has the authority to lead and direct an organization or institution and its members in achieving their goals.⁶ Stakeholders have a crucial strategy in managing a company, institution, and organization. So, what we mean by stakeholder strategy in this research is a leader who has a method or strategic plan to bring about change in a particular company or institution. By implementing effective and innovative strategies, guiding other members to understand the goals of the institution and the challenges they face, and minimizing the potential for failure,

In this case, what we mean by stakeholder is the head of Madrasah Diniyah Khoirul Huda I in Ketapangtelu Lamongan Village, Khasan Munawir; he graduated from the Langitan

⁴ Agung Manghayu, Andi Heny Nurdi, and Mulawati Nurdin, "Manajemen Pemangku Kepentingan Dalam Ranah Pengambilan Keputusan Pemerintah Daerah," January 21, 2019, 4.

⁵ Anna Suzana, "Pengaruh Organizational Citizenship Behavior (ocb) Terhadap Kinerja Karyawan (studi Di: Pt. Taspen (persero) Kantor Cabang Cirebon)," no. 1 (2017): 6.

⁶ I, *Tantangan Pendidikan Keluarga di Tengah Komunitas Non Muslim di Yogyakarta*.

Tuban Islamic Boarding School. After graduating, he dedicated his life to teaching in his village, and he still does to this day. And also the ustadz/ustadzah who help teach at Madrasah Diniyah. In stakeholder strategy, researchers use the theory of leadership strategies commonly used by leaders as follows:⁷

1. Implementation of planning
2. Organizational implementation
3. Implementation of work according to the established plan
4. Implementation of supervision and control.

Planning

The first is planning; in Madrasah Diniyah, planning is formulating and determining learning objectives in Madrasah Diniyah Village. In this case, the research obtained results regarding the strategic planning process of the head of Madrasah Diniyah in preparing Madrasah Diniyah learning. The following is a presentation of the research results with the informant, the head of Madrasah Diniyah Ketapangtelu Lamongan village, namely Khawan Munawir.

Based on the documentation we received from the Head of Madrasah Diniyah Ketapang Village, a vision and mission were formed to achieve the learning objectives at Madrasah Diniyah. The vision is to create students with superior Islamic personalities, achievements, skills, and expertise. Its mission is to effectively carry out religious learning and education so that students can understand, appreciate, and practice actual and perfect Islamic teachings and have noble morals.

Second, to develop a spirit of excellence in students and Madrasah residents so that they are willing to continue to progress in improving academic and non-academic achievements. Third, provide skills and expertise development inside or outside the learning process. Fourth, implement participatory, open, and Madrasah-based management and involve all Madrasah residents and the community.

Then, the Head of Madrasah Diniyah and the ustad/ustadzah will prepare the curriculum at each level. Apart from using the existing curriculum at Madrasah Diniyah, there are many curriculum innovations, especially in the Subject Matter Curriculum. It means they use learning material at a higher level than in general to form good-quality students.

⁷ Sutarto Wijono, *Kepemimpinan Dalam Perspektif Organisasi* (Kencana, 2018), 54.

Indeed, according to our observation data, the Madrasah Diniyah building could be better, but the facilities and infrastructure are also very minimal. There is only a teacher's room, which is one with the administration room, four classrooms, which are not very good or slightly damaged, and a mosque, which is in good condition. According to the results of our interview with Mrs. Najiyah, the mosque belongs to Nahdhotul Ulama residents in Ketapang Village. It happens to be close to Madrasah Diniyah Khoirul Huda, so it is used or used by Madrassah Diniyah residents in the learning process, for example, when there is a flood, and the condition of the school does not allow it to be used. Apart from that, the Ittihad Mosque is used to carry out congregational prayers, namely congregational Asar prayers.

Not only that, in our research through interviews with Mrs. Najiyah, Madrasah Diniyah here has a significant role in the sustainability of Madrasah Diniyah. In years past, most Ustadz/Ustadzah came from neighboring villages that lived far from Ketapangtelu Village. Moreover, at that time, the infrastructure needed to be improved on the right and left sides of the Macadam road were rice fields. Means of transportation are also minimal; it is not uncommon for Ustadz/Ustadzah to bring bicycles to teach.

Due to several obstacles above, Ustadz/Ustadzah, who come from abroad, are often not allowed to go into teaching because the honorarium is insufficient or only enough for transportation. Because the Ustadz/Ustadzah is more concerned with other work, or at intervals when he comes today, he comes in, and tomorrow he does not come in. The same goes over and over again. Finally, when a Ustadz/Ustadzah resigns, he looks for a replacement. The head of the Diniyah madrasah is looking for a replacement Ustadz/ustadzah from within the village of Ketapang Telu. However, becoming a Ustadz/ustadzah still has criteria or requirements for graduating from an Islamic boarding school. After deliberations in Ketapang Telu Village, Ketapang Telu Village finally wanted to help in terms of the Ustadz/Ustadzah's honorarium. Ultimately, the Ustadz/Ustadzah's honorarium is managed or assisted by Ketapangtelu Village.

Organization

An organization is an arrangement in which tasks are assigned to members so that they contribute effectively to some clear goal.⁸ The purpose of an organization is to coordinate the

⁸ M Si et al., "Pengantar Ilmu Manajemen: Organisasi dan Perkembangannya," n.d., 32.

activities of various individuals or group members working within the organization to achieve company goals.⁹

Then, in order to maintain the existence of Madrasah Diniyah, an organization was formed. The organization formed by the Head of Madrasah Diniyah in Ketapang Telu village took the form of an institutional, organizational structure, namely, Protector, Head of Ketapangtelu Village, Head of Ketapangtelu Hamlet, Chairman of the Management/Committee, Asbiha Nurkozim, S.Pd, Secretary Abdul Wahid, Head of Madin Khasan Munawir, Treasurer Ruslan, Administrator Rif'atut Tarbiyah, S.S, Class I Teacher Najiyatus Syarifah, Class II Teacher M. Syukron, Class III Homeroom Teacher Afri Resti Zulianah, Class IV Teacher Miftakhul Khoirimah.

Execution of Work as Specified

After that, we reach the stage of implementing the work as specified.¹⁰ They are implementing job disks while Madrasah Diniyah is in progress and continuing to conduct short-term and long-term evaluations of teachers and students.¹¹ Ustadz/ustadzah carry out implementation on their respective job disks, namely teaching every Monday to Saturday, from 13.00 to 15.30. The division of study hours was as follows: From 13.00 WIB to 14.30 WIB, the first teaching and learning activities session took place, then a break at 14.30 WIB until 15.15 WIB took a break, and congregational afternoon prayers. After that, from 15.15 to 16.30, we returned to class to carry out the second and final teaching and learning activity because the students would go home after that.

According to Ustadzah Rif'atut Tarbiyah, as administrator, Madrasah Diniyah starts in the afternoon because the students go to formal school in the morning. The most unfortunate thing for the head of the Madrasah Diniyah is that one or two ustad/ustadzah do not come in on time; they always come in late, and their way of teaching could be better. Often, it does not even come in. The lack of sincerity and awareness of the ustadz/ustadzah is disturbing. So sometimes the ustadz/ustadzah prioritize other jobs that are more promising in terms of profits than teaching. Lack of empathy for the madrasa environment is also a problem at Madrasah

⁹ Ni Kadek Suryani dan John E. H. J. FoEh, *Kinerja Organisasi* (Deepublish, 2018), 17.

¹⁰ Didi Djadjuli, "PELAKSANAAN PENGAWASAN OLEH PIMPINAN DALAM MENINGKATKAN KINERJA PEGAWAI," *Dinamika: Jurnal Ilmiah Ilmu Administrasi Negara* 4, no. 4 (January 24, 2018): 566, <https://doi.org/10.25157/dinamika.v4i4.879>.

¹¹ Anwar, Muhammad, Muhammad Faisal, and Muhammad Zaim. 2023. "Efektivitas Kegiatan Keagamaan Dalam Perilaku Siswa". *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 6 (1), 170-82. <https://doi.org/10.31538/almada.v6i1.3131>

Diniyah. Ustadzah Rif'atut Tarbiyah also continued that this was all handled by the head of Madrasah Diniyah by holding the empty class and teaching two classes simultaneously. He was frank, selflessly doing all these things.

He did this to provide religious knowledge and insight to the students who had tried to come to the Madrasah Diniyah school, with a feeling of sympathy and empathy for the students who were fighting to gain religious knowledge. We also provided role models to other students and ustadz/ustadzah. Then, to prevent this from happening, he always strengthened and motivated other ustadz/ustadzah to be sincere in teaching. He always loves his students without discrimination.

Supervision and Control

Supervision is the overall activity of supervising, checking, coordinating, and controlling all activities to take place according to established plans and desired results.¹² Control in this way is not merely intended to find and correct errors but rather to prevent errors or deviations from occurring that could have been avoided before it was too late.¹³

According to the results of our interview with Ustadah Ani, the head of Madrasah Diniyah, under supervision and control, always uses sincerity and deliberation. He continues to pay attention to the performance of the ustadz/ustadzah in terms of discipline in entering teaching and the quality of teaching in the classroom. He always kept telling the ustadz/ustadzah that teaching is not just a matter of money, a worldly thing, but includes the preaching of a social nature, as a field for our reward in the afterlife.

He often consults if things need to be put in their proper place, and the head of Madrasah Diniyah always thinks of solutions to existing problems. In this case, Mr. Munawir has a very important role; he is an extraordinary figure, has patience that no one else has, persistence and patience accompanied by selfless sincerity, and is a role model for ustadz/ustadzah and the local community.

¹² Asy'ari, Hasyim, dan Dwi Bhakti Indri M. "Peran Orang Tua Dalam Implementasi Program Keagamaan Anak Usia Dini Pada Kb-Tk an-Nisa Krian Sidoarjo." *Martabat: Jurnal Perempuan dan Anak* 3, no. 1 (1 Juli 2019): 103–20. <https://doi.org/10.21274/martabat.2019.3.1.103-120>

¹³ Iin Meriza, "Pengawasan (Controlling) Dalam Institusi Pendidikan," *AT-TA'DIB: JURNAL ILMIAH PRODI PENDIDIKAN AGAMA ISLAM*, July 27, 2018, 38.

CONCLUSION

From this research, we concluded four things, namely.

1. At the planning stage, stakeholders (principals and Madrasah Diniyah teachers) in maintaining the existence of Madrasah Diniyah in Ketapang Telu Lamongan. have carried out planning such as preparing a vision and mission, curriculum, supervisors, teaching staff, Madrasah Diniyah programs and completeness of facilities and infrastructure.

2. Then, at the organizational stage, stakeholders (school principals and their staff) in maintaining the existence of Madrasah Diniyah in Ketapang Telu Lamongan form an organization and provide job disks to its members, namely teaching and non-teaching staff.

3. And up to the stage of carrying out the work as specified, namely the implementation of the job disk when Madrasah Diniyah takes place, stakeholders continue to carry out short-term and long-term evaluations of teachers and students.

4. After that, we enter the supervision stage, which is carried out by the Madrasah Diniyah school to its staff and also to students during school implementation. The final stage is controlled; namely, the principal controls the continuity of Madrasah Diniyah and existing rules or regulations.

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