

Integration of Madrasah Diniyah Al-Furqon with Formal Education in Developing Students Religious Character in the Disruption Era

Integrasi Madrasah Diniyah Al-Furqon dengan Pendidikan Formal dalam Mengembangkan Karakter Religius Siswa di Era Disrupsi

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ABSTRAK

Pendidikan karakter religius menjadi tantangan serius bagi lembaga-lembaga pendidikan formal di Indonesia, khususnya ketika menghadapi era disrupsi yang menjadikan lembaga pendidikan telah terdigitalisasikan. Berbagai upaya telah dilakukan, termasuk dengan mengintegrasikan lembaga pendidikan formal dengan madrasah diniyah untuk mengupayakan perkembangan karakter religius anak didik. Berdasarkan dengan hal tersebut, penelitian ini bertujuan untuk mengkaji pendidikan di madrasah diniyah, model integrasi antara madrasah diniyah dengan lembaga pendidikan formal, dan hasil dari integrasi. Penelitian ini merupakan penelitian kualitatif dengan menggunakan pendekatan studi kasus. Penelitian ini dilakukan di tiga lembaga pendidikan, yaitu di Madrasah Diniyah Al-Furqon, Madrasah Ibtidaiyah Al-Furqon dan SDN 3 Panjang. Hasil penelitian menunjukkan bahwa pendidikan agama di Madrasah Diniyah Al-Furqon telah membangun dasar keagamaan dan juga karakter religius anak didik. Darinya telah terbentuk integrasi institusional antara Madrasah Diniyah Al-Furqon dengan Madrasah Ibtidaiyah Al-Furqon dan integrasi kultural antara Madrasah Diniyah Al-Furqon dengan SDN 3 Panjang. Integrasi tersebut telah menjadikan anak didik memiliki nilai lebih dalam tindakan dan pengetahuan daripada siswa-siswa yang tidak ikut belajar di madrasah diniyah. Pada akhirnya, integrasi tersebut telah menjadikan anak didik memiliki nilai lebih dalam kepedulian sosial, kedisiplinan, ibadah, kesopanan, dan juga lebih berpengetahuan Islam daripada siswa-siswa yang tidak ikut belajar di madrasah diniyah.

Kata Kunci: Era Disrupsi; Integrasi; Karakter Religius; Madrasah Diniyah Al-Furqon; Pendidikan Formal

ABSTRACT

Religious character education is a serious challenge for formal educational institutions in Indonesia, especially when facing an era of disruption that has seen educational institutions digitized. Various efforts have been made, including integrating formal educational institutions with madrasah diniyah to strive for the development of students' religious character. Based on this, this research aims to examine education in madrasah diniyah, the integration model between madrasah diniyah and formal educational institutions, and the results of this integration. This research is qualitative, using a case study approach. This research was conducted at three educational institutions, namely Madrasah Diniyah Al-Furqon, MI Al-Furqon, and SDN 3 Panjang. The results of the research show that religious education at Madrasah Diniyah Al-Furqon has built a religious foundation and also the religious character of students. From this, institutional integration has been formed between Madrasah Diniyah Al-Furqon and MI Al-Furqon and cultural integration between Madrasah Diniyah Al-Furqon and SDN 3 Panjang. This integration makes students have deeper values: social awareness, discipline, worship, politeness, and also Islamic knowledge are greater than students who do not study at madrasah diniyah.

Keywords: Disruption Era; Formal Education; Integration; Madrasah Diniyah Al-Furqon; Religious Character

INTRODUCTION

Disruption is a condition that results in fundamental changes in human life as a result of technological sophistication. This is the impact of developments in technology and information that have provided conveniences in human life (Hartini 2022). However, technological sophistication, in addition to making it easier for humans, also makes individuals increasingly isolated from their social environment (Priatna 2019). This is caused by the opening of digital access, which means there is no distance between space and time, so it can divert individuals from the real world to the virtual world. This opinion was also corroborated by Alimi that the presence of cyberspace in human life makes social

media the center of human life, and can even control human life in the real world (Alimi 2018). Digital influence in human life certainly does not only occur in the context of social relationships, but has also touched aspects of human work.

Digital technology and robots, which have now become an inseparable part of human life, whether we realize it or not, can pose a serious threat to human survival. It was reported from *Republika New* that the President of the Republic of Indonesia, Mr. Joko Widodo, has stated that digital technology and robots will be used for various government administration jobs (Yulianto 2021). Likewise with educational institutions, in this era every educational activity will be supported by digital technology as a form of service to satisfy educational consumers (Priatna 2019). The presence of digital technology in education is an effort to adapt institutions to the development of human civilization. In this case, Sallis believes that to ensure mutual support for an educational institution, the educational institution must implement an industrial adaptation system that continues to develop to meet consumer needs (Sallis 2012). Therefore, it has become natural for educational institutions in this era to accommodate technology into their education systems.

The adaptation of education that is focused on digitalization has made educational institutions superior in the intellectual development of students. It was reported by *Kominfo* that, with the digitization of education, access to quality education can be expanded (Kominfo 2022). However, on the other hand, education also faces serious problems with the moral development of students. Priatna said that fulfilling intellectual development in the era of disruption is easy, but it is difficult to develop students' attitudes and morals (Priatna 2019:16). Likewise, the national character index continues to decline, from 72.10% in 2019 to 71.41% in 2020 and to 69.52% in 2021 (Murtadlo 2021). In this case, added Jamun, rapid technological advances in educational institutions are considered capable of changing the norms, ethics, rules, and morals of people's lives (Jamun 2018). So this educational condition can hinder the achievement of national education goals.

As a developing country, Indonesia has lofty ideals in advancing the country, one of which is by realizing education that is able to make its citizens knowledgeable, faithful, skilled and noble character. In Indonesia, education has the task of forming people who are intelligent, skilled, moral, and devout (Kemendikbud 2003). Therefore, in this era, religious education, character, and manners need to be given serious attention by every educational institution. Although religious and moral education have now been implemented in every educational institution's curriculum (H.A.M 2015), However, it is known that Islamic religious education in formal schools is considered less effective in shaping the character of students, which is due to limited time and study hours (Rouf 2016). It is also explained in the independent curriculum that Islamic religious education only has 144 hours of lessons in one year, which is still below the subjects of mathematics, PPKN (Pancasila and Civics Education), and *Bahasa* (Language) (Kemendikbud 2024). So, it is necessary to add additional time and hours to study Islam for students, namely through non-formal education that specifically teaches students about Islam.

Madrasah diniyah is a non-formal Islamic educational institution that is oriented towards forming the religious and moral character of students. This is because *madrasah diniyah* is a traditional Islamic boarding school educational institution (Ulyan, Budiyan, and Nugraha 2020), which apart from teaching religious knowledge, has also built habits through the example of *kyai* figures, such as modesty, sincerity, modesty, honesty, and empathy (Thoha and Taufiqurrahman 2021). By integrating *madrasah diniyah* with formal education, efforts to make students intelligent, skilled, moral, and devout can be achieved. As is known, integration in the education system is an effort to unite one element of education with another element of education to improve the results and achievement of common educational goals (Iriyanto and Majid 2022). This shows that integration between educational institutions is needed in order to realize educational goals together.

Research trends about *madrasah diniyah* have been carried out by researchers before, including: the integration of *madrasah diniyah* with formal education is carried out haphazardly. This is due to the lack of communication between *madrasah diniyah* and

formal educational institutions in developing the potential of students (Saepudin 2018). In other research, it is also described that the integration of *madrasah diniyah* can be used as an institutional development in providing services to students (Basid 2018). In addition, the framework for the integration of *madrasah diniyah* can also be carried out internally institutionally (Naim, Aziz, and Teguh 2022) (Abdurrahman et al. 2021) (Sholihah 2021). The framework for the integration of early *madrasah diniyah* formulated by researchers before is still too narrow. This is because the *madrasah diniyah* in the framework of integration is an institution that is not institutionally connected with formal educational institutions outside of it and also the integration of the *madrasah diniyah* is the result of its own management of formal educational institutions internally. Therefore, the study of the integration of *madrasah diniyah* needs to be researched internally and also externally by formal education institutions, which can provide a complete picture related to the integration model of *madrasah diniyah* with formal education.

One of the *madrasah diniyah* that is integrated internally and externally with formal education is Madrasah Diniyah Al-Furqon in Panjang Village, Bae District, Kudus Regency. In this case, Madrasah Diniyah Al-Furqon has been integrated with Madrasah Ibtidaiyah (MI) Al-Furqon and State Elementary School (SDN) 3 Panjang. So based on this, research was conducted on "Integration of Madrasah Diniyah Al-Furqon with Formal Education in Developing Students Religious Character in the Disruption Era". This research includes: 1) What is the learning process in Madrasah Diniyah Al-Furqon, 2) How is the integration of Madrasah Diniyah Al-Furqon with MI Al-Furqon and SDN 3 Panjang, 3) How is the result of the integration of Madrasah Diniyah Al-Furqon with MI Al-Furqon and SDN 3 Panjang?.

THEORETICAL FRAMEWORK

Integration is the unification of smaller systems with other systems in the same function. so that integration in the education system means connecting one element of education with other elements of education to increase efforts to achieve educational goals (Iriyanto and Majid 2022). Therefore, in this process, there are several phases that are passed, namely, the accommodation phase, the cooperation phase, the coordination phase, and the assimilation phase (Martono 2016). Accommodation is a process of compromise and tolerance between *madrasah diniyah* and formal educational institutions, and then cooperation occurs, which is a form of mutual awareness in achieving educational goals. So that coordination becomes a process of controlling cooperation between *madrasah diniyah* and formal schools, which in the process is directed at integration, unity, and harmony. This is where assimilation is achieved, which forms an attitude of mutual understanding of the interests of one institution and another. This integration occurs because of the bond of norms between groups that have regulated group behavior. Integration is considered successful if each member feels that they are successfully filling each other's needs (Soekanto 2021). Therefore, this kind of integration can occur if there are groups or organizations in a society that already have norm ties and have dependence on one another. Similarly, the integration between Madrasah Diniyah Al-Furqon and formal educational institutions in Panjang Village is an illustration of the norm of educational balance that is a view of life for the Panjang Village community.

The *madrasah diniyah* referred to in this study is the Madrasah Diniyah Takmiliah, which is a non-formal *madrasah diniyah* that accompanies students in schools (SD/MI, SMP/MTs, and SMA/SMK or equivalent) in an effort to increase and deepen Islamic knowledge (Kemenag 2008). So, in terms of the timing of education, there is no conflict between formal schools and *madrasah diniyah*, because *madrasah diniyah* starts their learning activities after formal school in the morning is finished. Therefore, institutionally, *madrasah diniyah* and formal education can support each other and work together to achieve common educational goals. This integration between *madrasah diniyah* and formal education is a response to the presence of an era of disruption that tends to prioritize the intellectual development and skills of students but instead ignores the formation of students' moral and religious character. Therefore, Priatna said that in this disruptive era, intellectual development is very easy to do, but fulfilling the development of attitudes, morals, and religious morals is difficult (Priatna 2019). So that

madrasah diniyah exists as a place of Islamic learning so that students have faith and devotion to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (JDIH 2013). In this regard, Ikhrom *et al* said that Islamic *madrasahs* have an important role in providing students with Islamic knowledge and play a role in shaping the character of students (Ikhrom, Junaedi, and Ismail 2019). With this religious character, individuals can live their lives based on Islamic values and norms depicted in Islamic teachings. Religious characters in Islamic teachings include divine and human values; 1) Divine values: faith, piety (*taqwa*), sincerity, putting trust in Allah (*tawakkal*), gratitude, patience. 2) Human values: *shilatu al-rahim* (maintain human relationship), *ukhuwwah* (Islamic brotherhood), equality of dignity, *husnu al-zhan* (positive thinking), *tawadhu* (modesty and humility), right promise, airy, trust, self-respect, help (Sukatin and Al-Faruq 2021). This kind of religious character is the basic foundation in the learning process in *madrasah diniyah*. As said by Marzuki that the internalization of character education in *madrasah diniyah* includes congregational prayer activities, yellow book (*kitab kuning*) learning, habituation and example (Marzuqi 2022).

RESEARCH METHOD

This research is a type of qualitative field research with a case study approach. Qualitative research with a case study approach aims to produce in-depth descriptions of research themes that have emerged from the field data obtained (Yin 2003). The data in this research were obtained, presented in depth, and focused on research problems, which include: 1) Learning process in Madrasah Diniyah Al-Furqon, 2) Integration of Madrasah Diniyah Al-Furqon with MI Al-Furqon and SDN 3 Panjang, 3) Result of the integration of Madrasah Diniyah Al-Furqon with MI Al-Furqon and SDN 3 Panjang. Therefore, data collection in this research was carried out using involved observation, in-depth interviews, and documentation. Meanwhile, the reason why Madrasah Diniyah Al-Furqon was chosen as the main research location was because Madrasah Diniyah Al-Furqon is the only *madrasah diniyah* in Kudus that is simultaneously integrated with two institutions at once, namely MI Al-Furqon as an internal institution and SDN 3 Panjang as an external institution. So that it is possible to obtain two different institutional integration models. In this research, data analysis was carried out by coding, categorizing, comparing, and discussing (Miles 2014). By using these analytical techniques, research problems can be analyzed according to data collected from the field.

Geographically, Madrasah Diniyah Al-Furqon is located in Panjang Village, Bae sub-district, Kudus Regency, Central Java. Madrasah Diniyah Al-Furqon, is in the middle of a residential community and is under the same roof as MI Al-Furqon which is directly adjacent to the Al-Huda Mosque as the main base for the religious activities of the Panjang community (Observation 2022d). Panjang Village is geographically divided by the North Kudus Ring Road, of which: to the east is Bacen Village; to the south is Singocandi Village (Kota District); to the west is Peganjuran Village; and to the north is Purworejo Village (BPS 2022). Apart from that, it is also known that SDN 3 Panjang is geographically located on Rt 02, Rw 03, north of Panjang Village and approximately 660 M from Madrasah Diniyah Al-Furqon, Panjang Village.

RESULT AND DISCUSSION

Learning Process in Madrasah Diniyah Al-Furqon

Learning at Madrasah Diniyah Al-Furqon takes place between 14:30 and 16:30 every day, except Fridays, which are holidays (Dokumentation 2022c). Apart from that, Islamic religious subjects at *madrasah diniyah* focus on conveying the basics of the Islamic religion to students, which is mostly done with a teacher-centered approach, namely a teacher-centered learning approach. The teacher functions as the center of knowledge, and the teacher is the main source of knowledge (Herliani, Tanah Boleng, and Theodora Maasawet 2021). The Madrasah Diniyah Al-Furqon curriculum:

Table 1. Madrasah Diniyah Al-Furqon Curriculum

No	Subjects	Clas and Time					
		1	2	3	4	5	6
1	<i>Yanbu'a</i>	12	12	6	6	3	4
2	<i>Al-Qur'an</i>	2	2	4	5	8	5
3	<i>Bahasa Arab</i>	2	2	2	1	1	1
4	<i>Fiqih</i>			1	1	1	1
5	<i>Tauhid</i>	1	1	1	1	1	1
6	<i>Hadits</i>				1	1	1
7	<i>Aswaja</i>				1	1	1
8	<i>Tarikh</i>	1	1	2	1	1	1
9	<i>Akhlak</i>			1	1	1	1
10	<i>Mahfuzhah</i>	1	1	2			
11	<i>Pegon</i>	1	1	1	1	2	1
12	<i>Imlak</i>	1	1	1	1	1	1
13	<i>Tajwid</i>			1	1	1	1
14	<i>Tafsir</i>				1	1	1
15	<i>Doa Harian</i>						1
16	<i>Nahwu</i>				1	1	1
17	<i>Fasholatan</i>	2	2				
18	<i>Hafalan Surat Pendek</i>				1		1
19	<i>Ghorib</i>						1
Diniyah Program							
1	<i>Asmau al-husna</i>	√	√	√	√	√	√
2	<i>Salat Jamaah</i>	√	√	√	√	√	√
3	<i>Doa bersama</i>	√	√	√	√	√	√

Source: Documentation 2022f

From this Table 1, it is known that Madrasah Diniyah Al-Furqon has played an important role in instilling the basics of Islam in children in Panjang Village. This can be seen in the curriculum, which has attempted to teach: *Fasholatan*, *Yanbu'a* (method of reading, writing, and memorizing the Holy Qur'an), *Al-Qur'an*, *Tauhid*, *Tarikh* (history of Islam), *Arabic language*, and *Pegon Arabic* writing, which is very important for studying at *madrasah diniyah* in studying Islam, especially books such as *Tarjamah Hidayatul Mustafid*, *Akhlaq lil-Banin*, *Tafsir Al-Ibriz*, etc (Dokumentation 2022e). Likewise, Nursaadah also said that the *Al-Qur'an*, *Aqidah*, *Akhlak*, *Fiqih*/worship, and the history of Islamic culture are the basic materials taught to build students' Islamic foundations (Nursaadah 2022). Apart from classroom learning, which prioritizes the formation of knowledge, Madrasah Diniyah Al-Furqon also teaches and familiarizes students with

direct experience in forming religious character, namely through reading *asmau al-husna*, daily prayer rituals in the classroom, and congregational prayers.

Reading and reciting *asmau al-husna* together is a program of Madrasah Diniyah Al-Furqon that has been implemented since the founding of this *madrasah diniyah*. It is equally understood that *asmau al-husna* are good names that are a form of perfection in the nature of Allah SWT, by which humans can use them as a guide in acting (Isrofiyah & Ifa Nurhayati 2022). Mr. Sufa'at said: We have been programming *asmau al-husna* for a long time, sir, since it was founded in 1994; coincidentally, I am also the head of this Diniyah Madrasah from then until now. The aim of *asmau al-husna* is to familiarize children with recognizing the nature of Allah's perfection. Hopefully, with that, children can have good morals too. Even though it's impossible to be completely perfect, this human being is in the wrong place (interview 2022).

Asmau al-husna, as part of efforts to build good morals for students, is an implementation of the hadith of the Prophet Muhammad SAW regarding *asmau al-husna*, which was narrated by Imam Al-Bukhari and explains that anyone who wants to enter heaven must guard it. So at Madrasah Diniyah Al-Furqon, the *asmau al-husna* activity is carried out before the opening prayer for learning begins. In its application, the reading of *asmau al-husna* has been scheduled (Dokumentation 2022d) in the form of teachers' daily duties in one command from the office and using a microphone (Observation 2022a). Apart from reading *asmau al-husna*, Madrasah Diniyah Al-Furqon also has a daily prayer program in class. Praying is one of the Islamic teachings that connects a servant's faith with Allah SWT. Therefore, for Madrasah Diniyah Al-Furqon, prayer in the classroom is what determines the start and completion of the teaching and learning process (Observation 2022a). This shows that Madrasah Diniyah Al-Furqon not only teaches knowledge but also forms the faith of its students. Kuswandi said prayer is a primordial form that is a characteristic of spiritualism that cannot be separated from humans. Praying is a spiritual communication between the servant and his God (Kuswandi 2019).

Prayer, as a form of spiritual communication between a servant and Allah, is part of good morals. Prayer is also a form of identity in religion, where a servant is depicted as a helpless figure, so he depends on Allah SWT. A similar thing is explained in the hadith narrated by Imam Tirmidhi, explaining that there is nothing more noble in the sight of Allah than prayer (At-Tirmidzi 1996). Therefore, at Madrasah Diniyah Al-Furqon, prayer activities as an opening for learning are usually programmed and scheduled regularly (Dokumentation 2022d). Likewise, Mr Faisol said: That must be the case, sir, because when Muslims want to learn, how come they don't pray? That's not good; who is the one who gives knowledge if not Allah? Therefore, it is customary here to pray before starting to study (Interview 2022a).

Apart from *asmau al-husna* and group prayers in the classroom, which are programs for the formation of students' religious character, Madrasah Diniyah Al-Furqon also implements a congregational *asyar* prayer program. The congregational 'Asr prayer activity at Madrasah Diniyah Al-Furqon is a form of structured disciplinary training (Dokumentation 2022j). Therefore, at Madrasah Diniyah Al-Furqon, the 'Asr congregational prayer activities are marked by the sound of a bell, which indicates that learning activities have been temporarily stopped, and then the children head to the Al-Huda Mosque, which is in front of Madrasah Diniyah Al-Furqon (Observation 2022a). This indicates that in this Islamic school, learning activities are not only limited to transmitting Islamic knowledge but also form the character of faith and piety of students. Faith is an inner attitude that is full of trust in Allah, while taqwa is an attitude toward carrying out Allah's commands and prohibitions (Nur 2013). So, with the congregational prayer program, students will get used to carrying out prayer orders, so that this can develop students' faith.

More than that, holding congregational prayers can also create a sense of brotherhood and solidarity between students. Koesoema, in this case, says that in maintaining solidarity between class members, this can be done by getting students used to being together and always maintaining unity (Koesuma and Anggraeny 2021). Likewise, at Madrasah Diniyah Al-Furqon, congregational prayers are always carried out with a full sense of togetherness between students and each other, both during ablution

and during prayer activities (Observasi 2022). As is known, there are many values contained in congregational prayer activities, including devotion and solidarity (Magfiroh 2018) (Azizah et al. 2023). So that with these conditions, the learning process in Madrasah Diniyah Al-Furqon is not only limited to the transfer of knowledge provided by the teacher to students, but more than that, the learning process at Madrasah Diniyah Al-Furqon is also directed at building solidarity that is carried out outside the classroom through congregational 'Asr prayer activities. This is in accordance with what Wahab and Muntakhib said that learning outside the classroom can shape the character of students (Wahab and Muntakhib 2021). Learning outside the classroom can shape the character of students because the process of interaction and communication between students occurs naturally and spontaneously, so that students can learn from each other and work together in solving life problems directly.

Integration of Madrasah Diniyah Al-Furqon with MI Al-Furqon and SDN 3 Panjang

The integration between Madrasah Diniyah Al-Furqon with MI Al-Furqon and SDN 3 Panjang will always be different, this is because MI Al-Furqon and SDN 3 Panjang are two different institutions in relation to Madrasah Diniyah Al-Furqon. So in this integration process different integration models will be presented, namely:

Institutional Integration

Institutional integration is the combining of the functions of one institution with another to achieve common educational goals. Integration in the education system means connecting one educational element with other educational elements to increase efforts to achieve educational goals (Iriyanto and Majid 2022). Institutional integration between Madrasah Diniyah Al-Furqon and MI Al-Furqon is a response to the religious needs of the Panjang Village community, which is currently facing an era of disruption. It is known that the era of disruption is an era where intellectual development is increasingly rapid and easy to do, but developing children's attitudes and morals is something that is difficult to educate (Priatna 2019) (Nurdianzah, Azizah, and Zulfa 2024). So the institutional integration carried out at MI Al-Furqon with Madrasah Diniyah Al-Furqon is an effort to develop and improve knowledge, morals, and Islamic character in its students. This can be seen from the curriculum at the two *madrasah*, which pays more attention to teaching the *Al-Qur'an*, *Hadith*, and *Aqidah Akhlak*, namely by teaching these subjects from the time they enter until the students graduate (Dokumentation 2022f). Therefore, the institutional integration of these two *madrasah* will further strengthen the goal of education, which provides students with knowledge, morals, and Islamic character.

Institutional integration between MI Al-Furqon and Madrasah Diniyah Al-Furqon is a process through two different institutions in realizing common goals, so it has gone through several stages and various agreements so that they can run in harmony. In this case, integration requires an accommodation phase, which then continues into a cooperation phase and a coordination phase, up to the assimilation stage (Martono 2016). In educational institutions, integration between institutions is one step that can facilitate education providers and also make it easier to control learning outcomes (Fidia Atmaja et al. 2022). Therefore, institutional integration is needed to fill each other's shortcomings and complement each other in realizing comprehensive education. Similarly, the integration between Madrasah Diniyah Al-Furqon and MI Al-Furqon has accommodated the pattern of institutional integration, the following explanation:

First, The accommodation phase is the phase where compromise and tolerance begin (Martono 2016), namely by the existence of tolerance between Madrasah Diniyah Al-Furqon and MI Al-Furqon. Therefore, in this phase, several compromises were made between the two institutions, namely: a compromise in determining the start and completion of learning. In this case, MI Al-Furqon starts its learning in the morning until 12:30, (Dokumentation 2022k), while for Madrasah Diniyah Al-Furqon, learning starts at 14:00–16:30/17:00 (Observation 2022a). This is in accordance with the guidelines for the implementation of Madrasah Diniyah Takmiliah, namely that it is carried out after formal learning is done (Kemenag 2014). Apart from that, with this compromise, the use of the

madrasah building can be alternated, where in the morning it is used for MI and in the afternoon it is used for Madrasah Diniyah Al-Furqon (Observation 2022b).

Second, The collaboration phase is the phase where there is an agreement to achieve a common goal (Martono 2016). Therefore, in this phase, institutional cooperation has been created, namely by requiring every student at MI Al-Furqon to take part in learning activities at Madrasah Diniyah Al-Furqon. In this collaboration, there are several adjustments to the curriculum taught at Madrasah Diniyah Al-Furqon with MI Al-Furqon. In their curriculum, these two institutions have paid more attention to teaching the *Al-Qur'an*, *Hadith*, and *Aqidah Akhlak*, namely by teaching these subjects from the moment they enter until students graduate. Apart from other material that is not taught in MI Al-Furqon, it has been taught at Madrasah Diniyah Al-Furqon, such as *Fasholatan*, *Pegon*, *Tafsir*, and also congregational prayer activities that are usually carried out there (Dokumentation 2022g). So with this, the two institutions complement and support each other in making students knowledgeable, moral, and religious in character.

Mr. Sufa'at said; We require children in MI to also attend Madrasah Diniyah in the afternoon, because if it's only MI, there's still not enough. At MI, the lessons are not only religious but also in English and Bahasa (interview 2022).

Third, The coordination phase is a process of controlling cooperation so that it is directed towards integration, unity, and harmony (Martono 2016) namely, the harmony between Madrasah Diniyah Al-Furqon and MI Al-Furqon. Therefore, at this stage, communication has been established between MI Al-Furqon and Madrasah Diniyah Al-Furqon in an effort to ensure good cooperation. At this stage, coordination activities tend to be easy to carry out because there is institutional integration or institutional unity between the two. It is known that nine of the 16 teachers who teach at Madrasah Diniyah Al-Furqon are MI Al-Furqon teachers in the morning (Dokumentation 2022i). This coordination activity is usually carried out by holding monthly meetings to discuss obstacles and also see the child's development.

Mr. Sufa'at said; MI and Madrasah Diniyah are two institutions in one funding foundation. So many of the teachers who teach at MI also teach at the diniyah. So that if there is a problem, it will be easier to resolve and quickly resolved (interview 2022).

Fourth, The assimilation phase is the phase of merging interests between institutions, which ultimately forms an attitude of mutual understanding towards each other (Martono 2016), namely between Madrasah Diniyah Al-Furqon and MI Al-Furqon. In this phase, it can be seen from the routine activities of MI teachers who always clean and tidy the classroom after the students have finished studying, as well as after completing learning at Madrasah Diniyah Al-Furqon, that teachers will tidy up the classrooms that have been used again (Observation 2022b). Apart from that, the mutual involvement of teachers at the two madrasah indicates the success of the assimilation process and indicates the existence of strong institutional integration within them.

Cultural Integration

Cultural integration in this case is the meeting and unification of two different educational models and cultures. As is known, cultural integration is a process of adjustment between different cultural elements so as to achieve functional harmony in people's lives (Armawi 2019). This cultural integration has involved Madrasah Diniyah Al-Furqon as an educational institution that teaches Islamic subjects in SDN 3 Panjang, which is dominated by general subjects and only has 4 hours of religious and character education subjects (Documentation 2023). Therefore, this integration is specifically different from institutional integration, which has various formal stages, but this integration essentially brings together two different educational and cultural models as a response to the socio-cultural conditions of the Panjang community.

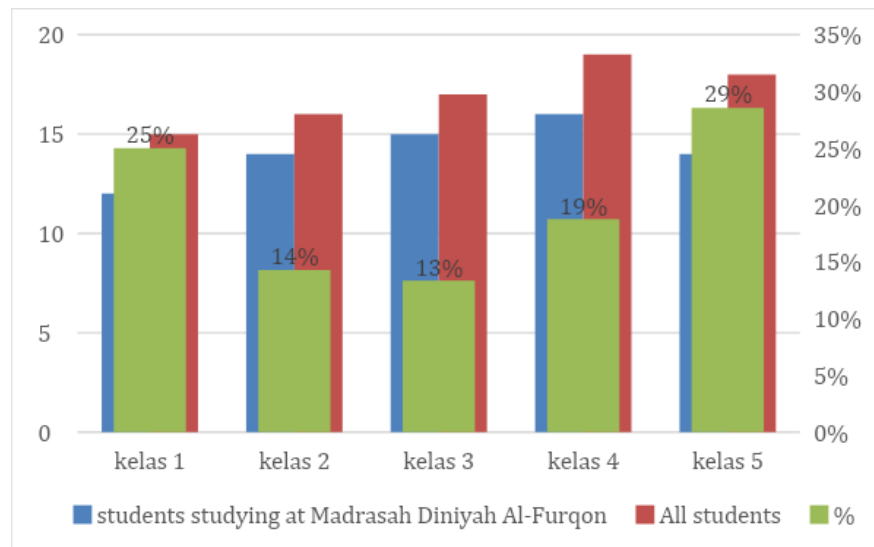
In terms of government administration, the Panjang community is a rural community, but economically, the Panjang community is an urban community. It is known that in Panjang Village, there are only 41 farmers, 520 people who work as traders, and 1,554 industrial workers as the main occupation for the community (BPS 2022).

Likewise, in the view of the majority of society in general, industrial society is a characteristic of modern society and a form of urban economic stability (Jamaludin 2017). Apart from that, in terms of culture, the Panjang community is a religious community. This is a form of implementation of the *Gusjigang* jargon (*Bagus, Ngaji, Dagang*; he has good morals, is good at religious knowledge, and is good at trading), which is the teaching of Sunan Kudus (1550). Therefore, in Panjang Village, in the afternoon, most of the children study at Madrasah Diniyah Al-Furqon, even though in the morning they are already studying at a formal school (Observation 2022d).

Mrs. Tika said: People here are not complete if they only study at formal schools. Even my students at SDN 3 Panjang, I directed them to study at Madrasah Diniyah Al-Furqon, including my child too. For Kudus people, *Gusjigang* is considered a way of life and has become a culture, so children have to study at the Madrasah Diniyah in the afternoon (Interview 2022b).

The cultural conditions of religious communities in Panjang have led to integration between students studying at SDN 3 Panjang and Madrasah Diniyah Al-Furqon. The formation of this integration fulfills the Islamic learning needs of students in Panjang Village, which are not met in their formal education. It is known that Islamic teaching hours at SDN 3 Panjang are only 4 hours per week (Documentation 2023). So this has given rise to hegemonization in the social and cultural life of the Panjang community, which in this hegemony makes the *madrasah diniyah* a primary necessity in assisting students in formal schools to study Islam. Therefore, most of the students at SDN 3 Panjang take part in learning activities at Madrasah Diniyah Al-Furqon.

Figure 1. Statistics on the Number of SDN 3 Panjang Students Studying at Madrasah Diniyah Al-Furqon



Source: Documentation 2022a

Cultural integration between SDN 3 Panjang and Madrasah Diniyah Al-Furqon is an integration of two institutions that complement each other. Therefore, the accommodation phase is a phase of compromise and tolerance (Martono 2016), has resulted in several compromises occurring in the institutional culture, namely, compromise in determining the start and completion of learning. In this case, at SDN 3 Panjang, learning starts in the morning until 12:30 (Documentation 2022b), while at Madrasah Diniyah Al-Furqon, learning starts at 14:00–16:30/17:00 (Observation 2022a). This is in accordance with the guidelines for the implementation of Madrasah Diniyah Takmiliah, namely that the implementation of education at Madrasah Diniyah can be carried out after formal learning in the morning is finished (Kemenag 2014). So that from this, students can take part in the learning process in two educational institutions that complement each other's development in Panjang Village. Therefore, in this phase of

cooperation, coordination, and assimilation in cultural integration, it received full support from the religiosity of the social and cultural life of the Panjang community. So it can be concluded that, as long as Madrasah Diniyah Al-Furqon is in harmony with the socio-cultural conditions and needs of the Panjang community, Madrasah Diniyah Al-Furqon will remain culturally integrated with the Panjang community.

Results of the Integration of Madrasah Diniyah Al-Furqon with MI Al-Furqon and SDN 3 Panjang

Institutional Integration

Institutional integration has brought together two institutions, namely, Madrasah Diniyah Al-Furqon and MI Al-Furqon. Therefore, this integration has made students at MI Al-Furqon increasingly have good religious knowledge and behavior. Similarly, it has been seen in learning activities at MI Al-Furqon that students appear polite and respectful towards parents and teachers, namely by always kissing their hands when entering and leaving the *madrasah* (Observation 2022b). Wahab in this case said that by carrying out religious learning in one educational institution, the sustainability of the institution's program can be carried out comprehensively (Wahab 2018). Apart from that, strengthening the Islamic religious character of students is also carried out through the *Dhuhr* prayer program in congregation, which is marked by the sound of a single bell (Dokumentation 2022k). So with this, it can give students a religious character. In this case, Kusuma also expressed that getting used to congregational prayers can shape the religious character of students (Kusuma 2018). As is known, religious characters include, namely: 1) divine values: faith, piety, sincerity, trust, gratitude, and patience. 2) human values: *shilatu al-rahim*, *ukhuwwah*, equality of dignity, *husnu al-zhan*, *tawadhu*, keeping promises, being open-minded, trustworthy, having self-respect, helping each other (Sukatin and Al-Faruq 2021). So apart from forming students' religious practices and character, it also simultaneously makes students have better religious knowledge. In this case, it can be seen from the grades of MI Al-Furqon students' subjects, which include Islamic material such as the *Al-Qur'an*, *Hadith*, *Akhlaq*, *Fiqh*, and *Tarikh*, that they have an average score of 94 and a higher score when compared with subjects such as Bahasa, English, etc. The highest score is no more than 80 (Dokumentation 2022h).

Cultural Integration

Cultural integration has brought together two different forms or models of education, namely, Madrasah Diniyah Al-Furqon as an educational institution that focuses on teaching Islam and SDN 3 Panjang, which focuses on teaching education based on the national curriculum. Apart from that, this integration cannot be separated from the social conditions of the Panjang community, which is religious and considers the importance of Madrasah Diniyah in the development of students. So the results of this integration have made students at SDN 3 Panjang increasingly have good religious knowledge and behavior. This can be seen from students' politeness towards teachers and parents, as well as their interaction patterns with peers who seem to love each other and sometimes share food they bring from home during break time (Observation 2022e). Apart from that, strengthening the Islamic religious character of students is also carried out with the *Dhuhr* prayer program in congregation, where after the sound of the adhan is heard, students perform congregational prayers in the classroom, which has previously been used as a prayer room (Observation 2022c). In carrying out these prayers, 6th grade students of SDN 3 Panjang who are also alumni of Madrasah Diniyah Al-Furqon often become imams and lead the congregational prayer activities (Observation 2022c). Congregational prayer activities carried out at SDN 3 Panjang and Madrasah Diniyah Al-Furqon as school programs have certainly created habits, so this can make students more religious in character. Similarly, reinforcement theory in learning says that with repetition, this can make individuals develop more (Mushaf 2015). Furthermore, Kusuma said specifically that by getting used to congregational prayers, this can shape the religious character of students (Kusuma 2018). It is known that religious characters include, namely: 1) divine values: faith, piety, sincerity, trust, gratitude, and patience. 2) human values: maintain human relationship, Islamic brotherhood, equality of dignity, positive thinking, modesty

and humility, keeping promises, being open-minded, trustworthy, having self-respect, helping each other (Sukatin and Al-Faruq 2021). Apart from forming students' religious character, this cultural integration also makes students have better religious knowledge. In this case, it can be seen from the comparison of the scores on religious subjects of students at SDN 3 Panjang that students who take part in learning at *madrasah diniyah* have higher scores when compared to students who do not take part in learning at *madrasah diniyah*. Students who take part in learning activities at *madrasah diniyah* have an average subject score of 90. Meanwhile, students who do not take part in learning activities at *madrasah diniyah* have an average score in religious and character education subjects of 68 (Documentation 2022a).

Figure 1. Below is a Picture of the Congregational *Dhuhr* Prayer Activity at SDN 3 Panjang



Source: Documentation 2022c

CONCLUSION

This research has answered the three questions asked. *First*, learning at Madrasah Diniyah Al-Furqon, where the learning focuses on building and developing the religious knowledge and character of its students. In this case, the efforts made are by holding *asma'u al-husna* reading activities, group prayers, congregational 'Asr prayers, as well as teaching subjects that include *Al-Qur'an*, *Hadith*, *Aqidah*, *Akhlak*, *Fasholatan*, etc. *Second*, the integration of Madrasah Diniyah Al-Furqon with MI Al-Furqon and SDN 3 Panjang has shown different integration patterns, namely institutional integration as a form of cooperation between institutions and cultural integration as a form of meeting different educational models. This cultural integration cannot be separated from the support of the religious culture of the Panjang community. *Third*, the results of the integration of Madrasah Diniyah Al-Furqon with MI Al-Furqon and SDN 3 Panjang show that students studying at Madrasah Diniyah Al-Furqon appear to have higher grades in Islamic religious subjects and are more diligent in carrying out religious activities when compared to students who do not study at *madrasah diniyah*.

The findings of this research expand the reach of models of integrating educational institutions to achieve common educational goals. With integration between educational institutions, it is proven that they are able to jointly realize national education goals. Apart from that, this research provides proof that integration can be carried out not only because of differences in the model or character of educational institutions but can also be carried out with fellow educational institutions that have the same model or character. The differences between the two integration models illustrate that each educational institution has its own advantages. So these findings open the door for further research into implementing integration models between educational institutions. At the policy level, this research paves the way for further research at each educational institution to improve the quality of education. So this can encourage the acceleration of the development of the

quality of education provided by the government. However, the integration model like the one in this study cannot always be easily applied. This is due to the diverse character, knowledge and educational background of students, so it requires a variety of conditioning of the learning process in *madrasah diniyah*. Therefore, it is also possible for future researchers to conduct studies on the process and results of this integration to see the effectiveness of the integration process in the future.

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