

The Role of Farmers in Developing the Existence of Madrasah Diniyah Takmiliyah Wustho Al-Munawaroh

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ABSTRACT

Community participation, both material and moral, is very important in efforts to develop Madrasah Diniyah Takmiliyah Wustho. This research aims to analyze the role of the farming community in the development of Madrasah Diniyah Takmiliyah Wustho in Timbuan Hamlet, Tambakmenjangan Village, Sarirejo District, Lamongan Regency. The subjects of this research are people who work as farmers in the hamlet who are in the development and existence of activities at Madrasah Diniyah Takmiliyah Wustho. This research method is a qualitative approach. Data collection techniques use participant observation, in-depth interviews, and documentation. The research results show that the farming community has an essential role in the development of Madrasah Diniyah Takmiliyah Wustho. This is proven by the high enthusiasm of the Timbuan Hamlet farming community to contribute to the development and existence of activities at the madrasah. This enthusiasm is based on several factors, namely the opinion that the Madrasah Diniyah Takmiliyah Wustho is an educational institution with complete knowledge because it teaches general knowledge and religious knowledge, the integration of learning Islamic religious knowledge into life, the view that rural communities still prioritize morals over knowledge, and the approach madrasah through regular monthly meetings. From this it can be concluded that community relations in the world of education is a unique management function and supports the development and maintenance of community members, both communication and between organizations.

Introduction

Madrasah Diniyah Takmiliyah Wustho (MDTU) is a non-formal religious education institution under the auspices of the Indonesian Ministry of Religion. Its presence is a form of community contribution which independently actively participates in carrying out PAI activities to create a generation of believers, knowledge and morals and in teaching organized religious sciences in accordance with the demands and aspirations of the community.

Madrasah Diniyah Takmiliyah Wustho is generally an educational institution that is less attractive to students (Tanaka, 2018). Some students still view Madrasah Diniyah Takmiliyah with disdain and consider it a "second class" educational institution. Even though legally, the existence of Madrasah Diniyah takmiliyah is not much different from other formal schools, in general, Madrasah Diniyah takmiliyah is only interested in students with stable intelligence and economic abilities. Students with low economic capabilities only attend formal education without attending pre-school education, because the majority of local people only work as farmers, farm laborers and factory workers, which is economically insufficient for their daily needs. Conditions for parents like this will, in turn, create funding limitations.

On the other hand, the Diniyah Takmiliyah Madrasah is not supported by adequate resources, coupled with several policies implemented by the government which tend to complicate efforts to develop the Diniyah Takmiliyah Wustho Madrasah. One example is the large number of fields of study that must be taught, the distribution of teacher staffing and the inadequate provision of infrastructure (Witanti, 2016). This condition is genuinely ironic if you remember that Madrasah Diniyah Takmiliyah Wustho is one of the most important Islamic educational institutions in Indones whose its existence plays a role in creating an Islamic national cadre and a high spirit of nationalism.

One of the advantages of madrasahs is the integration of general knowledge and religious knowledge (Sulaiman, 2017). Madrasah Diniyah Takmiliyah Wustho is also not only directed at the activity of collecting knowledge, but also as a vehicle for training to apply knowledge at the level of reality. Apart from that, education at Madrasah Diniyah Takmiliyah Wustho does not only aim at academic excellence but instead emphasizes the orientation of character building based on the principles of *akhlakul karimah* (good attitude) (Iskandar, 2019). One of the advantages of Madrasah Diniyah Wustho is to instill faith and piety in accordance with Islamic religious law. (Pudjiharti, 2015).

The role of parents, especially the community, is essential for their children; as long as students have not yet matured independently in terms of funding, parents are the source of funds and spiritual support for children. Parents are very decisive in national education, especially how parents view their children's education and their mentality for the future (Ginancar 2017). Parents have an important role in improving the quality of education. Article 7 Chapter IV of Law Number 20 of 2003 regulates the role of parents in their children's education with the provisions that parents have the right to participate in the selection of educational units and obtain information about their children's educational development (Nisa & Ananda, 2021). The progress of educational institutions in this era is largely determined by society. Because in advancing an educational institution, it can be seen from the level of trust

of the community (Farmers) in carrying out its duties. Therefore, the relationship between the farming community and the diniyah takmiliyah wustho educational institutions must be balanced, with good relationships, harmony will be created in the development of student education. If an institution does not have good communication with the community, then the community will be reluctant to give aspirations to that institution. This will cause chaos in the relationship between Madrasah Diniyah Takmiliyah Wustho and the local community (Hakim, 2019)

In essence, the aim of establishing Madrasah Diniyah was to provide sufficient religious knowledge to students. The existence of Madrasah Diniyah is increasingly needed when formal school graduates who use the national curriculum are found to be less qualified in mastering religion (Amin Haedari and Ishom El-Saha, 2004:91). Apart from that, students now also often follow the style of Korean celebrities in their behavior and behavior in their daily lives which results in less interest in religious learning (Nahdliyah & Hasanah, 2021).

Therefore, the relationship between Madrasah Diniyah Takmiliyah and the farming community is a common need to improve the image and involvement of the community in loving the madrasah in order to create security and students' faith in loving their religion (Barudin, 2010). So, it is not only the image of education that is important in the success of the madrasah but requires the role and contribution of the farming community in supporting the development of education in any form, whether in the form of energy, materials and morals (Karimah, 2022)

The existence of Madrasah Diniyah is motivated by the desire of the farming community, all of whom are Muslim, to balance religious knowledge with general knowledge. The progress of general knowledge has made some local youth forget about religious knowledge which has resulted in a decline in young people's interest in reciting recitations and praying in congregation in prayer rooms and mosques. Therefore, these people who work as farmers have the desire to revive the Diniyah Madrasah. The presence of this Diniyah Madrasah It was welcomed by the community with positivity and high enthusiasm, as evidenced by many santri guardians who entrusted their sons and daughters to recite the Koran/study religious knowledge at the Diniyah Madrasah, especially in mastering the skill of reading the Al-Qur'an (Taufik Nugroho 2016 :80-87).

Based on the results of initial observations found by researchers, the uniqueness of this research is that the concern of the people in Timbuan Hamlet, Sarirejo sub-district, Lamongan district, towards the Islamic Diniyah Takmiliyah Wustho Madrasah is obvious. Even though the majority of the people there work as farmers who only grow rice and corn with an income that can be said to be not much, they are very enthusiastic about being a support system for the existence of the madrasa. All support and contributions are mobilized in order to develop Diniyah Madrasahs in this environment, while outside there are many Diniyah

Takmilyah Madrasahs that are more promising, such as the quality of output for their students. Therefore, the researcher focused on the formulation of the problem in this research by digging deeper into the role of the farming community in the existence of the Madrasah Diniyah Takmilyah Wustho in Timbuan Hamlet, Tambakmenjangan Village, Sarirejo District, Lamongan Regency

Method

This research uses descriptive qualitative methods (Astuti, 2019:113) because this research produces data that describes in detail the role of farmers in developing the existence of Madrasah Diniyah Takmilyah Wustho Al-Munawaroh, Sarirejo District, Lamongan Regency. Qualitative research is a scientific approach that reveals certain social situations by describing the reality in detail true, formed by words based on techniques for collecting relevant data analysis obtained from natural situations (Dylan Trotsek, 2017: 49).

The research subject is about people who are sources of information and can provide data following what will be researched (Suharsimi, 2013: 51). The research target is aimed at the farming community, teachers, students and staff at Madrasah Diniyah Wustho Al-Munawaroh, Sarirejo District Lamongan Regency. The data analysis that researchers use is data reduction, data presentation and conclusions. This research relies on observations, interviews and documentation on research objects to produce detailed data (Lexy J. Moleong 2012:186). Following the research method that the researcher uses, the researcher will write descriptive data about the role of farmers in developing the existence of the Diniyah Takmilyah Wustho Al-Munawaroh madrasah, Sarirejo subdistrict, Lamongan district.

Results and Discussion

The period of Greek philosophy is the most critical in the history of human civilization. This was because at that time there was a change in the mythocentric mindset , namely a mindset that relied heavily on myths to explain natural phenomena, they did not accept truth that came from reason or logic.

Timbuan Hamlet, Tambakmenjangan Village, is administratively located in Sarirejo District, Lamongan Regency, with a position bordering the Village and Regency areas. To the north it borders Tambakrejo Setrohadi Village, Sittingsampeyan District, Gresik Regency. To the west, it borders Sarirejo Village. To the south, it borders Jogodalu Village, Benjeng District, while to the east, it borders Sumengko and Jatirembe Villages, Sittingsampeyan and Benjeng Districts, Gresik Regency.

Madrasah Diniyah Takmilyah Wustho was founded in 2006. The role of the farming community in the existence of Madrasah Diniyah Takmilyah Wustho is very influential in developing children's mindset for the future because of spiritual

and material support. Parents have the right to participate in choosing religious education for their children and obtain information about the development of their children's education (Nisa & Ananda, 2021). The progress of educational institutions in this era is largely determined by society because advancing a diniyah takmiliah educational institution can be seen from the level of public trust in it to carry out its duties (Zaini et al. 2023). Without that, a diniyah takmiliah institution lacks teachers. Many factors cause this. Ideally educational institutions and society should have a balanced relationship. If the institution does not have good communication with the community, the community will be reluctant to provide support to the institution. This will create a gap in the relationship between the Islamic boarding school and the local government (Hakim, 2019).

The level of community participation in education is a fact and is a substantial capital and reason for the development of Madrasah Diniyah education as the basis for the role of community education in both material and immaterial forms. This participation is also a social role that must be maintained so that Madrasah Diniyah education becomes consolidated in developing the community (Aan 2022), because parents play an essential role in providing learning facilities for their children. Providing facilities is not an easy thing for every parent, especially those with a low economic level, but with persistence and hard work, nothing is impossible.

Ustad Ali Sun'an explained the role of community participation in madrasas as follows: (1) the community plays a role in the formation and financing of Madrasah Diniyah Takmiliah Wustho (2) the community must participate in maintaining the Madrasah Diniyah Takmiliah Wustho so that it continues to support and sustain the community's desires and needs; and (3) the community must play a role in providing development, such as; buildings, prayer rooms, facilities and infrastructure. So, it is the community who is involved in providing various resources for the Islamic school. Madrasah Diniyah can ask for community participation, especially people who have special abilities such as police, traders, farmers, and others, to contribute ideas and funding to support the existence of Madrasah Diniyah (Nahdliyah & Hasanah, 2021).

Madrasah Diniyah is education provided for the community, which has the function of serving every aspiration of the community. According to Rex Harlow, public relations in the world of education is a unique management function and supports training, maintaining common paths between an organization and its public, especially regarding communication activities, understanding, acceptance and cooperation (Ariyanti & Prasetyo, 2021). Furthermore, madrasas must provide skilled personnel who are in accordance with community needs. Good madrasah performance requires community support in any form. Madrasas will experience many difficulties if there is no role or support from the community in providing education to their students. Thus, the relationship between madrasah managers and

the community is one of the determinants of the institution's success in organizing educational programs for students. All family members of the community and the government are involved in managing the madrasah together with the community. Apart from that, this is also a process carried out by madrasahs to gain the sympathy and aspirations of the community (Lubis et al., 2021).

One of the keys to the progress of an educational institution is trust from the community. When someone has full trust in an educational institution, then the educational goals will be fully supported by it. Therefore, the community is an important and strategic component that must be fully protected by the school. Society has a dual position in education, namely object and subject, both of which have functional meaning in the management of an educational institution. When educational institutions facilitate the acceptance of new students, the community becomes the object of need. At the same time, people's reactions to promotions make them have full authority to accept or reject them. People's status as subjects also emerges when they become graduate users of educational institutions. Therefore, participation and good relations with regions must be managed well (Normina, 2016)

Raharjo (2013) states that the position of Islamic madrasahs is as an addition and complement to formal education schools where it is felt that the religious education provided in formal schools for only 2 hours is not enough to prepare their children's religious beliefs to a sufficient level to navigate life in the future. Meanwhile, if we look at the structure of the language, Madrasah diniyah in Arabic comes from two words madrasah and al din. The word madrasah is used as a place name from the origin of the word darasa which means study. Meanwhile, al-din is interpreted with a religious meaning. From these two words it can be concluded that the meaning of Madrasah Diniyah is a place to study religious knowledge. In this case, what is being discussed is the Islamic religion.

According to Haedar Amin (2004) Diniyah madrasah is a madrasah that has all its subjects based on religious sciences, namely fiqh, monotheism, tafsir, and other religious sciences. With solid and complete religious material, students learn in it a better mastery of religious knowledge. Madrasah Diniyah is an educational institution that provides classical education and teaching in Islamic religious knowledge to students collectively of at least 10 or more people, including children aged 7 to 18 years.

A.W. Munawir (A. W. Munawwir 1984) the word madrasa in Arabic is a form of the adverb of place (dzaraf makan) from the origin of the word darasa. Madrasah is literally defined as a place for students to study, or a place to give lessons. Department of Religion of the Republic of Indonesia (Department of Religion of the Republic of Indonesia 2000) Madrasah Diniyah is a religious education institution outside of school which is expected to continue to provide Islamic religious

education to children who were not yet satisfied at the time when they studied at school through the classical system and implemented educational levels.

The theory above is in line with the statement of Mr. Khamim, a farmer and student guardian in Timbuan Hamlet, who said that the relationship between the madrasah and the community in Timbuan Hamlet is considered good because the Madrasah often holds meetings once a month to discuss the development of its students. During the meeting, the community was invited to express aspirations that could help develop the madrasa. Madrasahs provide direction so that parents can help in guiding their children. During the meeting, charity/donation activities were also held to contribute funds for consumption needs and other things. Even though most of the people of Timbuan Hamlet work as farmers, they are very enthusiastic about making these donations. According to Ustadz as head of Mts Miftahul Ulum, the aim of holding this meeting was to establish closeness and good communication between the community and the madrasah. This is a plus point in making the madrasah more effective by establishing good communication with the community and community leaders.

Based on Government Regulation number 73, Madrasah Diniyah is an integral part of the national education system which is organized through out-of-school education to fulfill the community's desires regarding religious education. Madrasah Diniyah is religious education carried out outside of school which aims to prepare students who master Islamic religious knowledge. The Minister of Religion and the Directorate General of Islamic Religious Development determine the Madrasah Diniyah curriculum in order to help the community achieve targeted, systematic and structured educational goals. Even so, the community still has the freedom to create a curriculum that suits the needs and environmental conditions in the community (Government Regulation No. 73 of 1991 (Out-of-School Education, Article 12)

The current regulations regarding the Madrasah Diniyah Takmiliah Curriculum for the wustha level are the 1983 Madin Curriculum. This curriculum is adapted to the Education Unit Level Curriculum (KTSP) which is guided by the provisions regulated in PP Number 57 of 2021 concerning National Education Standards Number 55 of 2007 concerning Religion and Religious Education. In more detail, the Madrasah Diniyah Takmiliah Wustha (MDT Wusta) curriculum is taken over 3 (three) academic years (grades 1, 2 and 3) with 18 hours of lessons a week. In compiling the Madin curriculum, this description of wustha must pay attention to at least three things, namely: principles, structure, and management and development. In the provisions and guidelines for the implementation of Madrasah Diniyah Takmiliah, for Madin Wustha level subjects, there are 13 religious subjects as well as local content, which the implementing agency can determine according to each condition and situation. The Wustha level MDT subjects are as follows: in

the field of religion there are Ulumul Qur'an, Ulumul Hadith, Aqidah, Akhlaq, Fiqh, Islamic Dates, Nahwu - Sharaf, Arabic language subjects. In local content there are lessons in Arabic, Pegon, Imla, etc.

Conclusion

Based on the research results, it is known that the connection between the farming community and Madrasah Diniyah Takmiliyah Wustho within it is very necessary. The participation and involvement of the farming community in developing the existence of the madrasah has quite a big influence. This is because the farming community takes part in helping with planning, thinking and funding. The strategy and approach in order to foster and develop the participation of the farming community is by establishing good communication with community leaders, involving the community through various activities at Madrasah Diniyah Takmiliyah Wustho, as well as those at the Madrasah who participate in religious activities in the area. that hamlet. Obstacles that occur in developing the existence of madrasahs are people's busy work, the weak economy of the community, and the perception of society that education is not very important. However, these obstacles did not result in the fading of good cooperation between the Diniyah Takmiliyah Wustho Madrasahs in Timbuan hamlet because the Madrasah routinely schedules meetings or deliberations once a month to discuss issues that are problems in the surrounding environment and evaluate student progress competence, both cognitively, spiritually, socially and psychometrically

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