



Implementation of Diniyah Education in Strengthening Islamic Religious Education at SDN Gondangmanis.

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Abstract

The provision of Islamic education from an early age is crucial in reinforcing Islamic religious education. It involves intentional guidance given to children in their physical and spiritual development until they reach maturity, with the goal of assisting them in achieving adulthood. This study employs a case study methodology with a qualitative approach, and data were collected through qualitative methods, including observation, interviews, and documentation. The findings of this study conclude that the implementation of diniyah education has been effective, adhering to the guidelines and procedures established for diniyah education. The implementation of madrasah diniyah in strengthening the Islamic Religious Education curriculum includes formulating the main objectives of diniyah education, developing teaching materials, selecting competent teachers in Islamic education, employing enjoyable teaching methods and strategies, and conducting evaluations. The results of diniyah education implementation include the Cognitive Domain: students have begun to write Arabic correctly and accurately. The Affective Domain: observable through students' increasingly polite and responsible behavior. Finally, the Psychomotor Domain has also shown positive outcomes.

Keywords: Diniyah Education, Islamic Religious Education, Educational Implementation, Primary School Religious Strengthening



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INTRODUCTION

The enactment of Law No. 20 of 1999 on Regional Autonomy marked a significant shift from centralized to decentralized management in various sectors, including education. This transition has led to the emergence of diniyah education, which aims to provide students with a deep understanding of Islamic teachings specific to their environment. The legal foundation for diniyah education is further established in the Regulation of the Minister of Education and Culture No. 79 of



2014, Article 2, which defines diniyah education as Islamic education or the study of the Arabic language.

In alignment with these legal provisions, the Jombang Regency Government has implemented diniyah education to strengthen the religious character of students. The Head of the Jombang Office of Religious Affairs, Abdul Haris, emphasized that diniyah education aims to deepen students' understanding of Islamic law and reinforce Jombang's identity as a city known for its religious commitment (Fakhruddin, 2021). This initiative is supported by the Jombang Regent Regulation No. 41 of 2019, which governs religious diniyah education at the elementary and junior high school levels. Article 3 of this regulation highlights the objective of diniyah education to cultivate spiritual intelligence in students, which serves as the foundation for ethical behavior in both educational settings and the broader community.

The diniyah program, which has been increasingly implemented in Jombang in recent years, includes the establishment of madrasah diniyah. These institutions offer Islamic religious education outside the formal school system, ensuring that students receive comprehensive religious instruction. The curriculum includes the study of Aqidah-Tauhid using texts such as "Aqidatul Awwam" and Akhlak with texts like "Alala" and "Birrul Walidain," all adapted to the students' educational levels (Fitriani, 2022).

Diniyah education goes beyond traditional religious instruction; it strengthens the foundational religious knowledge of students, who receive teachings directly from classical Islamic texts authored by renowned scholars. These texts are widely used in Indonesian pesantren (Islamic boarding schools) and serve as a critical resource in diniyah education. Additionally, diniyah education preserves three essential learning skills: Arabic literacy, Javanese language proficiency (as many texts are interpreted in Javanese), and comprehension of Islamic teachings (Ahmad & Hidayat, 2019).

Madrasah diniyah is designed to provide structured religious education in a classical setting to groups of students, typically aged 7 to 18 years. This structured and tiered curriculum allows students to develop a thorough understanding of religious sciences, thereby enhancing their religious competence (Zahra, 2021).

Given this background, the researcher is motivated to explore and assess the extent to which local diniyah education contributes to the formation of a religious culture through its curriculum. This study is titled "The Implementation of Diniyah Education in Strengthening Islamic Religious Education at SDN Gondang Manis, Bandar Kedungmulyo, Jombang."



METHOD

This study employs a qualitative research approach with descriptive analysis aimed at revealing and describing the actual conditions in the field. Qualitative research is a process of inquiry and understanding based on a distinct methodological tradition that investigates a social phenomenon and human problems (Creswell & Poth, 2018). According to Moleong (2017), as cited in Arikunto (2019), the primary data sources in qualitative research are verbal or written words observed by the researcher, along with artifacts analyzed in detail to capture the implicit meaning within documents. These data sources are broadly categorized into two groups: human (interview subjects) and non-human sources (documents, objects), which are selected according to the researcher's needs.

The research is conducted using a descriptive method, which involves investigating specific situations, conditions, or other matters, with the results presented in the form of a research report. This study does not alter, manipulate, or interfere with the research object or area, thus maintaining the integrity of the observed phenomena (Yin, 2018).



Gambar 1: *Qualitative Researce Process*

Researcher's Presence

The hallmark of qualitative research is inextricably linked to observation, yet it is the researcher's role that defines the overall scenario (Moleong, 2017). Therefore, it is crucial for the researcher to maintain objectivity and neutrality throughout the study. The researcher, as an instrument, must be validated to ensure readiness in conducting the research in the field. This validation includes an understanding of qualitative methods, mastery of the subject area, and academic as well as logistical preparedness (Lincoln & Guba, 1985).

Active interaction between the researcher and the research object is essential for recording and analyzing data in-depth to ensure accuracy. The researcher's presence in the field is imperative, as it facilitates direct involvement with the lives



of the subjects, fostering a level of openness between both parties. In this study, the researcher directly engaged with the environment of the Gondang Manis Elementary School, Bandarkedungmulyo District, Jombang Regency, to gather the necessary data.

Research Location

The research was conducted at the Gondang Manis Elementary School, located in Bandarkedungmulyo District, Jombang Regency. The school is equipped with essential facilities including one office, a library, a laboratory, six classrooms, one storage room, two bathrooms, a courtyard, and a large playground.

Data Sources

Data sources are the primary reference points in research concerning the variables studied. The main data sources in this study are words and actions, supplemented by additional data such as documents and other relevant materials. The types of data include verbal statements, actions, written sources, photographs, and statistics (Moleong, 2017).

The primary data sources in this study are derived from interviews and observations, focusing on key individuals related to the research problem at Gondang Manis Elementary School, Bandarkedungmulyo District. Specifically, the primary data will be gathered from religious education teachers at the school. Secondary data sources are complementary, providing theoretical, referential, and literary support that aligns with the research objectives. Religious education teachers were selected as the main data sources because they are directly involved in the implementation of religious education programs aimed at fostering spiritual and social attitudes among students, as per the 2013 curriculum.

Data Collection Techniques

In conducting research, data collection is crucial for obtaining accurate data. Therefore, appropriate and relevant methods are needed to ensure objectivity. The techniques used in this study include:

Interview Method: This method is commonly used in both qualitative and quantitative descriptive research. Interviews are conducted orally in individual face-to-face meetings. This method is particularly prevalent in qualitative research, often considered the primary data collection technique (Creswell & Poth, 2018). There are two types of interviews used: structured and unstructured. In this research, unstructured interviews are employed, where the researcher prepares general questions in line with the research problem rather than using standardized instruments. The information gathered will focus on the implementation of religious education in strengthening Islamic education at Gondang Manis Elementary School.



Documentation Method: This technique involves collecting and analyzing documents, whether written, visual, or electronic. The collected documents are selected based on the research focus and objectives (Bowen, 2009). Compared to other methods, documentation is less prone to errors, as the sources remain unchanged. This method is used to obtain data on the institution's status, teacher conditions, and student conditions, all of which are relevant to the development of students' spiritual and social attitudes at Gondang Manis Elementary School.

Data Analysis Techniques

Data analysis is the process of systematically searching and organizing data obtained from interviews, field notes, and other materials, allowing researchers to understand the data and communicate findings to others. The data analysis method used in this study is qualitative analysis, which involves analyzing non-numeric data. The researcher employs inductive reasoning to draw general conclusions from specific observations (Miles, Huberman, & Saldaña, 2014).

In this study, the researcher utilizes the interactive model of data analysis developed by Miles and Huberman, which includes several stages:

Data Reduction: Data reduction involves summarizing, selecting key points, focusing on important aspects, identifying patterns, and discarding irrelevant information. The reduced data provides a clearer picture and helps the researcher focus on subsequent data collection and retrieval.

Data Presentation: After reducing the data, the next step is to present the data in an organized manner. This allows the data to be arranged into patterns and relationships that are easier to understand.

Conclusion Drawing: After data presentation, the final step is drawing conclusions and verification. Conclusions are drawn based on the research problem formulated at the beginning of the study. In qualitative research, conclusions may answer the initial research problem, but they may also evolve as the study progresses and new findings emerge.

Data Validity Verification

The validity of data is essential to ensure that the research is scientifically sound and the results are credible. According to Moleong (2017), several techniques can be used to verify data credibility, including prolonged engagement, persistent observation, triangulation, peer debriefing, and sufficient referencing.

For this study, the researcher employs persistent observation and triangulation techniques to verify data credibility. Persistent observation is used to deeply understand the phenomenon, identifying important and less important aspects,



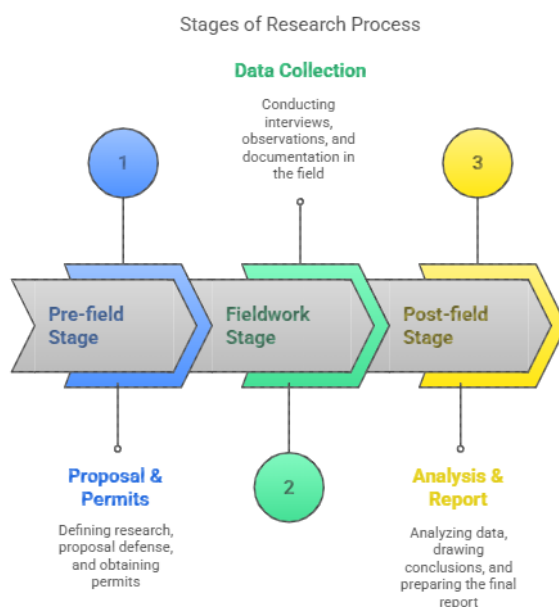
allowing the researcher to focus on aspects relevant to the research problem. Triangulation involves cross-verifying data from different sources and methods to enhance the reliability of the findings.

Research Stages

This research follows the stages outlined by Moleong (2017): Pre-field Stage: Activities include determining the title, preparing the proposal, consulting with the advisor, defending the research proposal, revising the proposal, and obtaining research permits.

Fieldwork Stage: Activities involve conducting interviews, observations, and documentation, as well as collecting data on the research focus.

Post-field Stage: This stage includes analyzing the collected data, drawing conclusions, and preparing the final report.



Gambar 2: *Stages of Research Process*

RESULTS AND DISCUSSION

Implementation of Diniyah Education in Strengthening Islamic Religious Education at SDN Gondangmanis.

Execution of Diniyah Education at SDN Gondangmanis, Diniyah education is a new policy proposed by the Jombang Regency Education Office and has been approved by the Jombang Regent, Hj. Munjidah Wahab, through the Regent Regulation No. 41 of 2019. This policy is implemented across elementary and middle



schools in Jombang Regency. SDN Gondangmanis is one of the schools applying this policy by adding instructional hours for the diniyah program.

Based on interviews conducted with Mr. Zainal, S.Pd, the principal of SDN Gondangmanis, regarding the implementation of Diniyah education, it was reported that: "The implementation of diniyah at SDN Gondangmanis is progressing well. We follow the guidelines and procedures established, such as in the recruitment of diniyah teachers or instructors, who must be at least alumni of pesantren muadalah or hold a diploma IV (D-IV) or a bachelor's degree (S1). Teachers also undergo a three-day technical training at the education office, covering how to develop learning tools, course content, and innovations for the learning process. These measures ensure that the program is running effectively. Additionally, the Wilker Bandarkedungmulyo supervisor periodically visits the school to oversee the teaching, education, evaluation, and other activities performed by the diniyah instructors" (Interview with Zainal, May 29, 2023).

Mr. Zainal's statement highlights that the implementation of diniyah education is well-structured, following established guidelines and procedures. This is further supported by the inputs from Mr. Moh. Khoirul Umam, S.H., a Diniyah Instructor at SDN Gondangmanis, who stated: "As a diniyah instructor, I strive to provide the best for the students in their diniyah studies. I apply all that I learned during the technical training to the execution of diniyah education at SDN Gondangmanis. The goal of the diniyah program is to create an elementary school environment that reflects the atmosphere of a pesantren, allowing students to gain insights into pesantren-style learning" (Interview with Moh. Khoirul Umam).

Similarly, Mrs. Nasikhatus Syarifah, S.Pd., an Islamic Religious Education (PAI) teacher at SDN Gondangmanis, expressed that: "The inclusion of diniyah education at SDN Gondangmanis represents a significant advancement, as it fills the gaps in religious education that were previously lacking. Diniyah education greatly enhances students' religious knowledge, complementing the PAI curriculum, which primarily focuses on general religious education. The diniyah program also introduces students to Arabic literacy in the style of pesantren, known as pegon, which helps level the playing field with students in Islamic schools" (Interview with Nasikhatus Syarifah).

From these interviews, it can be concluded that the implementation of diniyah education at SDN Gondangmanis is proceeding well, adhering to the established regulations and effectively fulfilling its purpose of fostering spiritually intelligent students. Diniyah education plays a critical role in the formation of moral character and the nurturing of young generations, thereby emphasizing the importance of systematic and programmed Islamic education.



Observations conducted during the study revealed that the implementation of diniyah education at SDN Gondangmanis is progressing satisfactorily. The school has organized the diniyah-related activities effectively, including the selection of competent instructors, structured lesson schedules, regular assessments by the education office supervisors, provision of yellow books (kitab kuning) as study materials, and well-prepared learning tools approved by the principal. The enthusiastic participation of parents and the orderly conduct of the teaching and learning process indicate a positive response to the diniyah program.

The diniyah program is integrated into the school's daily schedule, with different grades participating on different days. For example, first-grade students have their diniyah lessons on Mondays, while second-grade students have theirs on Tuesdays, and so on. The lessons include activities such as reciting and memorizing religious texts (nadhom), copying texts from religious books (kitab), and learning to read and write using the pegon script, a traditional Arabic-based script used in pesantren.

As per Mr. Moh. Khoirul Umam, the Diniyah Instructor: "The diniyah education schedule is well-organized, with classes from grade 1 to grade 6, and the teaching materials are adjusted according to the students' grade levels. The content is based on the Regent's Regulation No. 41, which stipulates the subjects of local religious education, including Quran recitation and tajwid, Islamic jurisprudence (fiqh), theology (aqidah), and ethics (akhlak). The schedule was developed in collaboration with the teaching staff". (Interview with Moh. Khoirul Umam).

Diniyah Lesson Schedule at SDN Gondangmanis

No	Grade	Day
1	I	Monday
2	II	Tuesday
3	III	Wednesday
4	IV	Thursday
5	VA	Friday
6	VB	Friday
7	VIA	Saturday

Table 1. *Diniyah Lesson Schedule at SDN Gondangmanis*

The instructional materials used in diniyah education are primarily derived from traditional religious texts (kitab kuning) and adapted to the students' grade levels. The following table illustrates the distribution of study materials according to grade level:

**Distribution of Study Materials in Diniyah Education**

No	Grade	Study Material
1	I	Pegon Vol 1
2	II	Pegon vol 2
3	III	Pegon vol 3
4	IV	Pegon vol 4
5	V	Aqidatul awam
6	VI	Mabadiul Fiqh Juz 1

Table 2: *Distribution of Study Materials in Diniyah Education*

The study materials are adapted from classical religious texts and adjusted to the students' abilities. For instance, fifth-grade students learn tajwid (rules of Quranic recitation) and ethics (akhlak), with a focus on mastering the material through written tests rather than oral recitation. Students are introduced to pegon script, which is used for writing Javanese in Arabic script, ensuring they are familiar with traditional Islamic learning methods.

The implementation of diniyah education at SDN Gondangmanis enhances the Islamic Religious Education (PAI) curriculum by introducing additional religious studies. This includes Arabic literacy in the form of pegon, which plays a significant role in reinforcing students' Islamic knowledge and character development.

The diniyah program at SDN Gondangmanis aims to address three core objectives: first, to increase the portion of Islamic education perceived as lacking in the national curriculum; second, to serve as a strategy for fostering students' moral character, with increased religious interaction believed to positively influence their behavior; and third, to develop the PAI curriculum to better meet the needs of students and the school. This development is based on criticism of the limited time allocated for PAI, which affects teachers' ability to fully deliver the material and the need for additional time for religious practices and innovative teaching methods.

Mr. Zainal, the principal of SDN Gondangmanis, stated: "The implementation of the diniyah education program in formal schools provides reinforcement for the PAI curriculum. With diniyah education, additional instructional hours are automatically allocated to the learning process at SDN Gondangmanis. Besides strengthening Islamic religious education, diniyah education also positively impacts students' character development" (Interview with Zainal)

Mr. Moh. Khoirul Umam, the Diniyah Instructor, explained: "Madrasah diniyah strengthens the Islamic religious education curriculum at SDN Gondangmanis by organizing teaching materials that include Quranic recitation and tajwid, Islamic jurisprudence (fiqh), theology (aqidah), and ethics (akhlak). Teachers use various



teaching methods and strategies, and both short-term and long-term evaluations are conducted to assess the effectiveness of the teaching materials and the instructors" (Interview with Moh. Khoirul Umam).

From these statements, it is clear that diniyah education at SDN Gondangmanis effectively supports the PAI curriculum and contributes to positive changes in students' character.

Outcomes of Diniyah Education Implementation at SDN Gondangmanis

The implementation of diniyah education at SDN Gondangmanis aims to achieve specific goals outlined in the Regent Regulation No. 41 of 2019, Article 3, which states that the objective of local religious content and diniyah education is to develop spiritually intelligent students, forming a foundation for good behavior both in the educational setting and in society.

Mr. Zainal, the principal of SDN Gondangmanis, noted the outcomes of the diniyah program: "Since the diniyah program was implemented at SDN Gondangmanis, there have been observable changes in students' behavior. They now pray before and after lessons, greet their teachers with Islamic salutations, memorize daily prayers, take greater responsibility for their tasks, and show increased tolerance towards their peers, even if not uniformly. They have also made progress in learning Arabic vocabulary and writing in Arabic script, albeit gradually" (Interview with Zainal).

Mr. Moh. Khoirul Umam, the Diniyah Instructor, added: "Students at SDN Gondangmanis, after participating in the diniyah program, are expected to develop competencies in Quranic recitation and tajwid, Islamic jurisprudence (fiqh), theology (aqidah), and ethics (akhlak), as stipulated in the Regent Regulation No. 41 of 2019, Article 5, paragraph 2. To evaluate students' competencies in diniyah education, we conduct separate end-of-semester assessments, which are not included in the regular school report cards but are communicated to parents" (Interview with Moh. Khoirul Umam).

The outcomes of the diniyah program at SDN Gondangmanis indicate that the religious values imparted by the instructors, including Arabic language learning, Quranic recitation, Islamic jurisprudence, theology, and ethics, have been well received by the students. This is evident from the improvements in students' behavior, including their politeness, responsibility, and respect for elders, as well as their academic progress in Arabic literacy and Quranic recitation.

The diniyah program's success is reflected in the positive behavioral changes observed in the students. To ensure that students and parents are aware of the students' progress in diniyah education, the school includes their academic



achievements in this area in the end-of-semester report cards, which are shared with all parents.

DISCUSSION

Analysis of Diniyah Education Implementation in Strengthening Islamic Religious Education at SDN Gondangmanis

Diniyah education is a branch of Islamic education that applies classical or modern teaching methods to instill Islamic principles as a foundation for students' lives. The goal is to produce scholars who are not only knowledgeable in religious studies but also well-versed in broader knowledge and capable of addressing societal challenges (Departemen Agama RI, 2019).

The implementation of diniyah education at SDN Gondangmanis is based on the Regent Regulation No. 41 of 2019, which outlines the local religious content and diniyah curriculum for elementary and middle schools in Jombang Regency. Article 3 of this regulation specifies that the goal of the diniyah curriculum is to develop spiritually intelligent students who exhibit good behavior both in the school setting and in society.

According to the interviews conducted with the school's principal, teachers, and parents, the diniyah program at SDN Gondangmanis has been well-received and effectively implemented. Diniyah instructors are selected based on their qualifications, with a preference for alumni of Islamic boarding schools (pesantren). The program's goal is to create a school environment that mirrors the atmosphere of a pesantren, providing students with a comprehensive religious education.

The teaching model used in diniyah education at SDN Gondangmanis is similar to the traditional pesantren model, where students engage in classical learning methods, such as memorizing and reciting religious texts, and writing in the pegon script. The curriculum includes subjects such as Quranic recitation, Islamic jurisprudence, theology, and ethics, tailored to the students' grade levels. The use of traditional religious texts (kitab kuning) as instructional materials further differentiates diniyah education from other Islamic studies subjects, such as PAI.

Educational institutions play a central role in national development, and their goals must align with the national education objectives as outlined in the National Education System Law No. 20 of 2003, Article 3. This law states that the goal of national education is to develop students into individuals who are faithful and pious to God Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and responsible citizens.



The findings from this study highlight several key points regarding the implementation of diniyah education as a reinforcement of the Islamic religious education curriculum at SDN Gondangmanis:

1. The implementation of diniyah education is based on the formulation of key objectives, including increasing the portion of Islamic education, fostering students' moral character, and developing the PAI curriculum to better meet the needs of students and the school.
2. The teaching materials used in diniyah education include subjects such as Quranic recitation, Islamic jurisprudence, theology, and ethics, drawn from classical religious texts and supplemented with additional materials to strengthen the PAI curriculum.
3. Diniyah instructors are selected based on their expertise in Islamic education, with many being alumni of Islamic boarding schools.
4. The teaching methods and strategies used in diniyah education are varied and adapted to the needs of the students, ensuring that the curriculum is delivered effectively.
5. Both short-term and long-term evaluations are conducted to assess the effectiveness of the diniyah program, including evaluations of the teaching materials and instructors.

Analysis of Diniyah Education Outcomes at SDN Gondangmanis

Diniyah education, as a branch of Islamic education, aims to instill Islamic principles as a foundation for students' lives, producing scholars who are knowledgeable in religious studies and capable of addressing societal challenges. The outcomes of the diniyah program at SDN Gondangmanis can be analyzed based on Bloom's taxonomy, which categorizes learning outcomes into cognitive, affective, and psychomotor domains (Arikunto, 2018).

The results observed after the implementation of the diniyah program at SDN Gondangmanis include:

1. Cognitive Domain: Students have improved their ability to read and write in Arabic, understand the pegon script, and comprehend the religious texts taught in the program.
2. Affective Domain: Students have shown increased politeness, responsibility, tolerance, and respect for others, reflecting positive changes in their behavior.
3. Psychomotor Domain: Students have developed their skills in reading and writing in Arabic and pegon, as well as their abilities in other areas such as



sports, arts, and Quranic recitation. These outcomes demonstrate the effectiveness of the diniyah program in achieving its objectives and contributing to the overall development of students at SDN Gondangmanis.

CONCLUSION

The implementation of Diniyah education at SDN Gondangmanis has been effectively executed by adhering to the guidelines and procedures outlined in the Regent Regulation No. 41 of 2019. This includes the recruitment of qualified Diniyah teachers or instructors, who are required to be graduates of Islamic boarding schools (pesantren) or hold a diploma (D-IV) or bachelor's degree (S1). Additionally, teachers undergo a three-day training provided by the local education office and are continuously monitored by the Wilker Bandarkedungmulyo supervisors. The implementation of Madrasah Diniyah in strengthening the Islamic Religious Education (PAI) curriculum at SDN Gondangmanis involves several key elements: the formulation of primary educational goals, the development of teaching materials focusing on core subjects such as Quranic recitation and tajwid, Islamic jurisprudence (fiqh), theology (aqidah), and ethics (akhlak), the selection of competent teachers in Islamic education, the use of engaging teaching methods and strategies, and the conduct of both short-term and long-term evaluations. These evaluations cover the assessment of learning outcomes, teaching materials, and teacher performance.

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