

*Efforts to Build the Existence of Islamic Education Institutions in the Community through  
Madrasah Diniyah Takmiliah Awaliah*

**Upaya Membangun Eksistensi Lembaga Pendidikan Islam di Masyarakat Melalui  
Madrasah Diniyah Takmiliah Awaliah**

<https://doi.org/10.24036/pakar.v22i2.463>

Rosid Wahidi<sup>1\*</sup>, Syahidin<sup>1</sup>, Agus Fakhruddin<sup>1</sup>

<sup>1</sup>Pascasarjana Pendidikan Agama Islam, Universitas Pendidikan Indonesia, Indonesia

\*E-mail: [rosidwahidi24@upi.edu](mailto:rosidwahidi24@upi.edu)

**Abstract**

*The various problems among elementary school students are caused by several factors, especially the lack of religious education that children receive. This phenomenon indicates that Islamic religious education cannot carry this responsibility alone. Therefore, attention to MDTA is understandable, primarily since the institution focuses on Religion and Religious Education as regulated in PP 55 of 2007. The research aims to describe Madrasah Diniyah Takmiliah Awaliah, aspects of the curriculum implemented by MDTA, members owned by MDTA, infrastructure owned by MDTA, finances contained in MDTA, and MDTA's relationship with the community. The research was conducted using a qualitative approach with exploratory methods. The results of this research inform that to make MDTA superior. An explicit curriculum is needed to implement the provisions set by the Ministry of Religion; apart from that, it also requires complete personnel ready to realize MDTA educational goals. MDTA institutions must also always pay attention to learning facilities as superior institutions. MDTA does not only depend on assistance provided by the Ministry of Religion and City/Regional Government but also through community self-help. MDTA's relationship with the community is established through support and involvement from the environment around MDTA. Based on research conducted, MDTA has an ecosystem that can support students' religious education. Therefore, the researcher recommends examining other levels of education at Madrasah Diniyah Takmiliah to determine the sustainability of the benefits that MDTA students can obtain.*

**Keywords:** Public, MDTA, Islamic Education

**Abstract**

Ragam permasalahan yang terjadi dikalangan siswa Sekolah Dasar disebabkan beberapa faktor salah satunya yaitu minimnya pendidikan agama yang diperoleh anak. Fenomena tersebut turut mengindikasikan bahwa pendidikan agama Islam tidak dapat berdiri sendiri dalam mengemban tanggung jawab tersebut. Tujuan dilakukannya penelitian yaitu untuk mendeskripsikan perihal perkembangan dan manajemen Madrasah Diniyah Takmiliah Awaliah, aspek kurikulum yang diterapkan oleh MDTA, personel/anggota yang dimiliki MDTA, sarana prasarana yang dimiliki oleh MDTA, keuangan yang terdapat di MDTA, dan hubungan MDTA dengan masyarakat. Penelitian dilakukan menggunakan pendekatan kualitatif dengan metode eksploratif. Hasil penelitian menginformasikan bahwa menjadikan MDTA yang unggul diperlukan kurikulum yang jelas dengan mengimplementasikan ketentuan yang telah ditetapkan Kementerian Agama, selain itu dibutuhkan juga kelengkapan personel yang siap dalam mewujudkan tujuan pendidikan MDTA, institusi MDTA pun harus memperhatikan fasilitas belajar sebagai lembaga yang unggul. MDTA juga tidak hanya bergantung pada bantuan yang diberikan oleh Kementerian Agama dan Pemerintah Kota/Daerah, akan tetapi melalui swadaya masyarakat. Adapun hubungan MDTA dengan masyarakat terjalin melalui adanya dukungan dan keterlibatan dari lingkungan sekitar MDTA dan keluarga MDTA itu sendiri. Berdasarkan penelitian yang dilakukan kajian seputar MDTA memiliki ekosistem yang dapat mendukung pendidikan agama siswa. Oleh karena itu, rekomendasi peneliti yaitu perlunya kajian pada jenjang pendidikan madrasah diniyah takmiliah lainnya untuk mengetahui kesinambungan manfaat yang dapat diperoleh siswa MDTA.

**Keywords:** Community, MDTA, Islamic Education

## 1. Introduction

The delinquency of elementary school students has various causes such as lack of parental understanding about education, irregular leisure time filling, mental and moral decadence of the adults around them, the abundance of bad movies and reading references, community attention to children's education is lacking, including lack of religious upbringing (Daradjat, 2000; Gularso & Indrianawati, 2022). Even through the narrative of Amma, Setiyanto & Fauzi (2021) they were informed that problems in learning about Islamic religious education (PAI) are inevitable. Among the problems that often arise among students are the need for more ability to read Arabic writing, difficulty memorizing and understanding material, and lack of enthusiasm or motivation to learn. In addition, another challenge that students must face is that the teacher who is the supervisor is less creative in developing learning or creating religious activities outside of class hours, so students' achievements are limited to the cognitive aspect. Not to mention, schools have not been able to support learning media for students fully. Not only that, as explained by Kholidah (2015) informed that based on the facts that occur today, the implementation of PAI at every level of education is considered still unable to build the morals and ethics of the nation, including in this case, regarding the attitudes and religious behavior of students. Moreover, in the implementation of PAI, it can be identified that the education carried out needs to be more able to transform cognitive religious knowledge into meaning and value. In other words, it does not encourage the appreciation of religious values that must be internalized in each learner. Therefore, the existence of Islamic educational institutions is needed to support the existence of PAI in schools.

Islamic educational institutions are generally divided into three forms, namely formal educational institutions, informal educational institutions, and nonformal educational institutions (Hawi, 2017). Madrasah Diniyah Takmiliah Awaliyah (MDTA) is a nonformal educational institution focusing on religious and religious education in Indonesia. The focus of MDTA cannot be separated from the existence of supporting regulations, one of which is Government Regulation of the Republic of Indonesia, number 55 of 2007. In response to Government Regulation No. 55/2007, several provinces or regencies in Indonesia also issued Regional Regulations (PERDA). The PERDA policy focuses on children's obligation to attend MDTA education. (Saragih, Mukti & Zubaiah, 2019).. This effort is not surprising considering that teaching about Islamic education to children is an aspect that is considered in Islamic teachings. Considering that the focus of Islamic Education does not only lie in the internalization of theoretical values but also includes an applicative order that is more influential on social interaction. (Chandra, 2019).

Although there are various regulations, Islamic education institutions still face challenges that cannot be avoided. Among the problems of Islamic educational institutions, especially in improving the quality of education, are the skepticism of the community towards Islamic educational institutions, weak institutional vision, and mission, *overloaded* curriculum, low competitiveness of graduates of educational institutions, inadequate learning facilities, unprofessional human resources, and the dichotomy of science (Rahman & Akbar, 2021). Thus, it is known that regulations regarding educational institutions, including MDTA, have yet to receive more attention from the community. Among the concrete evidence is the rampant cases of delinquency involving children, as well as students who have not been able to follow PAI learning correctly. This implies the need for aspects that can help Islamic religious education in Indonesia support national education goals.

The fact that the role of PAI still needs to be optimal indicates that a contribution is needed from institutions that are also engaged in the realm of religious teaching so that the responsibility is not only borne by PAI learning. As explained by Firdaus (2022, p. 31), it informs that it takes an environment that can support implementing Islamic religious education so that students can believe and practice religious teachings correctly and consistently. On the other hand, they can still respect existing differences. In addition, the implementation of PAI in public schools for students is minimal if it only relies on religious education during regular school hours. Except for students who live in areas where there are Madrasah Diniyah or Pesantren, they usually follow Islamic religious education in public schools with not too many problems because through learning in Madrasah Diniyah or Pesantren, they can go to school and can also learn about the realm of Islamic religious education. (Rouf, 2015). Therefore, researchers then studied "Efforts to Build the Existence of Islamic Education Institutions in the Community through Madrasah Diniyah Takmiliah Awaliyah."

## **2. Literature Review**

### **2.1 Education Pathways**

Education is an essential aspect of people's lives. Moreover, the existence of education can become a means for self-actualization. (Indy, Waani & Kandowangko, 2019). Referring to Law No.20 of 2003 concerning the National Education System, it is stated that education can be carried out through at least three channels: formal education, nonformal education, and informal education (Sudiapermana, 2009). (Sudiapermana, 2009). In general, the education pathway itself is interpreted as a process that students must go through to develop the potential that exists in themselves through educational goals. (Hasanah, 2019). Through the available education channels, it is hoped that all people can participate in education to improve their quality of life as valuable human resources (HR). The education pathway is also enforced as a self-development process that will make the potential students more qualified. (Syaadah *et al.*, 2022).

#### **1) Formal Education**

Formal education is a structured and tiered path consisting of primary, secondary, and higher education. (Kusmiran, Husti & Nurhadi, 2022).. In addition, formal education includes general academic education programs and various special programs and institutions used for various kinds of technical and professional training. (Syaadah *et al.*, 2022).. Schools, which are formal channels in the education system, have a very large share in contributing to the achievement of national education goals. (Haerullah & Elihami, 2020).

#### **2) Nonformal Education**

As one of the national education channels, nonformal education has an important role, and this is because the existence of nonformal education functions as a substitute, supplement, and complement to formal education as an effort to support lifelong education (Amrizal & Lestari, 2020). Nonformal education is education carried out regularly and consciously but not strictly following fixed rules, as found in formal education in schools. That is because nonformal education is generally carried out outside the school's physical environment; nonformal education is also synonymous with out-of-school education. The main target of nonformal education is members of

the community. Therefore, nonformal education programs must be made in such a way as to be flexible but straightforward while still attracting the interest of the community. (Bisyaroh & Brata, 2022)..

### 3) Informal Education

According to the National Education System Law. No. 20 of 2003. Chapter I, article 1, paragraph 13, states that informal education is a path for family and environmental education through independent learning activities. Through this definition, two things become the center of informal education: first, the family, and second, the environment. (Darlis, 2017). Therefore, it is not surprising that informal education is seen as an influence that contributes to improving the quality and capability of a person through interactions that need to be designed (Haerullah & Elihami, 2017). (Haerullah & Elihami, 2020)..

## 2.2 Islamic Education Institution

In general, educational institutions can be interpreted as a body (organization) that carries out a process of changing the attitudes and behavior of a person or group of people to mature humans through teaching and training efforts. SomeSome others define educational institutions as institutions or places where the educational process takes place intending to change individual behavior in a better direction through interaction with the surrounding environment. (Walad, 2019). The Islamic educational institution can be interpreted as a place where education within the scope of Islam carries out its duties to achieve the ideals of Muslims. (Bafadhol, 2017). Islamic education in Indonesia has emerged and developed in various institutions, such as pesantren, madrasah, and surau. (Akhiruddin, 2015).

Based on developments today, Islamic educational institutions are divided into three forms, namely formal, nonformal, and informal education. The three educational environments are known as the three centers of Islamic education, which have an important role and are the main pillars of education, especially Islamic education. (Kusmiran, Husti & Nurhadi, 2022).. The same statement was also presented by Sulfasyah Arifin (2016). Education is an absolute thing that all individuals must own. Every religious teaching recommends that every individual strive to get an education. Education can be obtained through formal, nonformal, and informal channels. Even so, in the globalization era, the paradigms underpinning Islamic education need to be reviewed. Reviewing the paradigm does not mean doubting the institution's existence but rather as a reformulation effort in responding to the changes in a rapidly changing world. (Sadali, 2020).

## 3. Research Methods

The study "Efforts to Build the Existence of Islamic Education Institutions in the Community through Madrasah Diniyah Takmiliyah Awaliyah" uses a qualitative approach. Researchers use this research because the research conducted by researchers is a process and is also measured subjectively. Hence, it requires data analysis techniques according to the facts found in the field. The research conducted is an exploratory method. This is done in order to obtain a comprehensive description of data or information regarding MDTA as an institution that can build the existence of Islamic educational institutions in society. Moreover, the exploratory method is a kind of data collection that answers the problems that interest researchers because the exploratory research conducts an exploration or introduction to certain symptoms.

The research "Efforts to Build the Existence of Islamic Education Institutions in the Community through Madrasah Diniyah Takmiliyah Awaliyah" was located in several MDTAs in the Sukasari Sub-district, Bandung City. Among the MDTAs used as research sites are MDTA Al-Barkah (Geger Kalong), MDTA Al-Ikhlas (Sukarasa), and MDTA Al-Kautsar (Sarijadi). Meanwhile, the research participants included several MDTA principals and educators. In addition, there was also the head of the Communication Forum for Diniyah Takmiliyah (FKDT) of Sukasari Subdistrict, as well as staff of the Early Childhood Education and Islamic Boarding Schools (PD-PONTREN) of the Ministry of Religious Affairs of Bandung City. Researchers made MDTA Al-Kautsar, MDTA Al-Barkah, and MDTA Al-Ikhlas the research object because the institution is officially affiliated with KEMENAG and FKDT and actively participates in a series of organized MDTA activities.

The research steps carried out by researchers refer to the research stages described by Moleong (2019), which consist of the pre-field stage, the fieldwork stage, and the field data analysis stage. In the first stage, the researcher identifies the right location and informants with the aspects that the researcher is studying before finally visiting the predetermined locations such as MDTA Al-Kautsar, Al-Ikhlas, and Al-Barkah to take care of licensing then and conduct preliminary studies, including the head of FKDT Sukasari District, Bandung City, and PD-PONTREN KEMENAG Staff Bandung City. In the next stage, researchers carry out fieldwork in the form of interviews and observations; data collection is carried out on informants and locations that have been determined.

## **4. Results and Discussion**

### **4.1. Research Results**

#### **Development and Management of Madrasah Diniyah Takmiliyah**

Based on the study, it is known that the background of the birth of the Diniyah Madrasah cannot be separated from the desire of the Indonesian Muslim community to get a balanced learning provision between religious and general knowledge. A long history also colored the journey of Madrasah in Indonesia; its existence began in the 20th century. In the historical trajectory, the existence of madrasahs is caused by the spirit of educational reform influenced by Islam in the Middle East. It is a response to the education policy of the Dutch East Indies government, which developed education with a school system first. (Nizah, 2016). Along with the times, the name of Madrasah Diniyah received the addition of the word "*Takmiliyah*" which means a madrasa that studies religious knowledge as a complement to students studying in formal schools, namely providing additional Islamic religious education as a complement to MI / SD students, MTs / SMP students, and MA / SMA students who only get two hours of Islamic religious education in one week, therefore by its meaning, the madrasa is named Madrasah Diniyah Takmiliyah. (Ministry of Religious Affairs of the Republic of Indonesia, 2022).

In the context of the development of society today, modern educational institutions in terms of infrastructure, methods, and educational materials have also been established. The only Madrasah educational institution that still maintains its distinctiveness and focuses only on teaching Islamic religious material is Madrasah Diniyah Takmiliyah. So, at this time, MDTA is an institution that preserves Islamic teachings and educational institutions in Islamic boarding schools (Muhria, 2020). Even the existence of Madrasah Diniyah is considered the embryo of permanent educational institutions.



Moreover, this institution is one of the community-based institutions. It is not surprising because Madrasah Diniyah Takmiliyah was established on the initiative of the community and is managed and developed by the community. Moreover, Madrasah Diniyah was established to equip and deepen Islamic religious education for children and adolescents. (Ministry of Religious Affairs of the Republic of Indonesia, 2022). The tendency of the community to maintain the existence of Madrasah Diniyah is to provide opportunities for students in public schools to deepen their religious knowledge (Mubailah & Yusuf, 2021). (Mubailah & Yusuf, 2021).

Based on Government Regulation of the Republic of Indonesia number 55 (2007), it is stated that diniyah education is Islamic religious education organized at all levels and pathways of education. Meanwhile, according to research presented by Chadidjah & Erihadiana (2020) It is known that Madrasah Diniyah Takmiliyah Awaliyah is part of nonformal education, which has a legal basis based on the Regulation of the Minister of Religion of the Republic of Indonesia Number 13 of 2014 concerning Islamic Religious Education, as in chapter III article 45 it is described that nonformal diniyah education is organized in the form of Madrasah Diniyah Takmiliyah. Then there is also Government Regulation 55 of 2007 concerning Religious Education and Religious Affairs; it states that Madrasah Diniyah Takmiliyah education is a nonformal religious education whose existence grows and develops in the community. In implementing its learning, Madrasah Diniyah Takmiliyah refers to the 2014 curriculum based on Minister of Religious Affairs Regulation 13 of 2014 for each type and level.

In general, according to the Regent Regulation of Bandung Regency (2010) it can be seen that Madrasah Diniyah Takmiliyah education is organized in stages, including:

- a. Diniyah Takmiliyah Awaliyah is a nonformal Islamic religious education that organizes Islamic religious education (PAI) as a complement to elementary school students, which organizes basic PAI with a learning period of 4 (four) years, and a minimum number of learning hours of 18 lessons a week.
- b. Diniyah Takmiliyah Wustha is a nonformal Islamic religious education that organizes PAI as a complement for junior high school students, which organizes PAI at the junior high level as a development of knowledge obtained at Madrasah Diniyah Takmiliyah Awaliyah, a study period of 2 (two) years with a minimum number of lesson hours of 18 lesson hours a week.
- c. Diniyah Takmiliyah Ulya is a nonformal Islamic religious education that organizes PAI as a complement to senior high school students, which organizes PAI at the upper secondary level by continuing and developing Islamic religious education obtained at the Diniyah Takmiliyah Wustha level, a study period of 2 (two) years with a minimum number of learning hours of 18 lessons a week.

## 4.2. Discussion

### 4.2.1 Aspects that Need to be Improved to Increase MDTA Existence

Madrasah Diniyah Takmiliyah Awaliyah as an Islamic education institution in the community needs to pay attention to various aspects that can improve its quality to become a superior institution. This is because, with the ownership of a good quality education, the existence of MDTA in the community will also be strengthened. When Islamic education is well organized and managed, it can have implications for advancing Islamic education that can compete and answer future challenges. (Adyanto, 2017). Therefore, every MDTA manager needs to always pay attention to aspects that can improve the quality of educational institutions. The following presents several aspects that need to be improved by MDTA:

**a. Aspects of the curriculum implemented by Madrasah Diniyah Takmiliyah Awaliyah**

Based on the research results, it is known that the curriculum aspects applied in MDTA refer to what has been guided by KEMENAG. The curriculum used by MDTA is to perfect the Islamic religious education contained in the school curriculum, except that the subject matter is made more detailed. FKDT considers it important to intensify the socialization and understanding of the curriculum to each MDTA manager. Coaching regarding the curriculum and madrasah management is often carried out by the KEMENAG in synergy with the Bandung City Government every year to equip each manager to be optimal in organizing MDTA learning. Substantive improvements that need to be considered in the curriculum applied in MDTA are about building character in the digital era, so it needs to be adjusted to the times.

Through the information of several educators in MDTA, the curriculum aspects applied in MDTA refer to what has been guided by KEMENAG. KEMENAG's efforts to provide direct guidance regarding the curriculum are positive for implementing good learning. This is because the quality of education can be measured through curriculum guidelines realized in educational activities. Moreover, the curriculum is the core of the field of education because in essence, curriculum development is an effort to find out how plans and arrangements regarding the objectives, content, and learning materials, as well as the methods used as guidelines for organizing learning activities that are by developments and needs to achieve certain goals in an institution. (Baderiah, 2018). As for the implementation of learning, Madrasah Diniyah Takmiliyah is guided by the 2014 curriculum based on the Minister of Religion Regulation (PMA) number 13 of 2014 for each type and level. (Chadidjah & Erihadiana, 2020)..

The curriculum used by MDTA is to perfect the Islamic religious education contained in the school curriculum, except that the subject matter is made more detailed. In public schools, which are non-madrasa, Islamic religious education subjects are compiled into one subject, and the time allocation is only about two hours per week. However, the material components include the Qur'an and ḥadith, faith (akidah), morals, *sharia mua'malah (fiqh)* worship, and the history of Islamic culture. In the curriculum organized in MDTA, these religious subjects are also studied but are divided into several sub-subjects (Arifai, 2018). The same statement was presented by Mulyana (2015) that there are at least seven subjects contained in the MDTA curriculum, including Al-Qur'ān, ḥ adith, akidah, morals, *fiqh*, Islamic *history*, and Arabic.

Based on the explanation of the head of FKDT Sukasari sub-district, Bandung City, socialization to MDTA managers is an important thing that needs to be done regarding the curriculum organized in MDTA. This is because efforts to develop professional educators can be carried out institutionally at the initiative of the principal or related education authorities, for example through associations in teacher forums. A forum is used to share solutions and evaluate performance results among educators (Nurfritri & Zaharah, 2018).

Improvements regarding the curriculum organized in MDTA, namely character building in the digital era, need to be adjusted to the times. These efforts should be made, especially to support the implementation of learning in MDTA institutions so that they continue to exist and are accepted by the community on an ongoing basis. That is because, in organizing education, it must continue to be adaptive and fostered according to the times because education is an order that must be driven by humans who are always faced with a

developing life (Kusumawati, 2022). Moreover, the development and change of the curriculum must indeed be done because the curriculum is conceptually not static but must continue to adapt to the various changes and challenges that occur as the principle of curriculum change and continuity (Machali, 2014).

**b. Aspects of personnel/members owned by Madrasah Diniyah Takmiliyah Awaliyah**

Based on the research results, it is known that most MDTAs already have a more organized structure, such as MDTA leaders, secretaries, treasurers, administration, educators, and guardians. Even so, some MDTAs still need a complete personnel structure and educators are not by the qualifications that have been determined. KEMENAG's attitude towards MDTAs that need complete structural personnel is to foster the human resources of each MDTA to be equipped with various abilities including in administrative matters through coaching organized by KEMENAG.

MDTA as an institution or organization engaged in education must have a clear structure for organizing education. This is because educational institutions have a flow of work networks and a number of interrelated positions (such as teachers, supervisors, and administrators) that help achieve organizational goals. As in the school's social structure, the principal occupies the highest position compared to other education personnel. While in the classroom, as an educator, the teacher occupies a higher position than students. Through education in schools, the shadow of the position of the principal, teachers, administrative staff, janitors, and students and the relationship between these various positions can be described. (Norlena, 2015). Therefore, MDTAs that do not have a complete personnel structure will face more challenges in achieving the expected educational goals.

As for considering the current developing conditions and binding the educational objectives of madrasah diniyah takmiliyah, it is necessary to stipulate that madrasah diniyah takmiliyah educators are graduates of formal madrasah diniyah education, nonformal madrasah diniyah, or equivalent education as evidenced by diplomas/certificates/formal legal recognition from relevant institutions. This qualification is one of the formal legal proofs for ensuring the quality of madrasah diniyah takmiliyah teachers. The provisions determined by KEMENAG can be understood considering the increasingly complex challenges faced in the world of education, so it is a necessity for an educator when required to improve his competence and qualifications as a consequence of facing these challenges. (Rasyid & Nurqalbani, 2020).

Problems that occur today in several MDTAs include a lack of human resources; in response to this, FKDT sub-districts are open to consulting with each manager as a solution to overcome these problems. The limited number of educators in MDTA reflects that the Indonesian state needs to pay real attention to the problems among educators. As Mudiono (2016) explained several problems plague educators in Indonesia. Among them are problems with teacher quality, lack of teachers, uneven teacher distribution, and poor teacher welfare.

Responding to MDTAs that need to be completed regarding personnel structure, especially administrative staff, KEMENAG collaborates with partner organizations, namely FKDT, to provide direct guidance to each MDTA. In addition, coaching is also carried out in the form of workshops conducted annually. The upgrading that is carried out is very important to be given to every human resource involved in MDTA. These efforts must be made so that superior generations are produced who can compete after graduating from



MDTA institutions. This is because based on Ikbal's explanation (2018) coaching or professional development of educators initiated by institutions such as education and training, workshops, internships, comparative studies and others is important. However, the teacher's personal initiative to undergo the professionalization process is no less important. Moreover, insight development can be done through professional meeting forums, training or independent development and learning efforts. (Sabon, 2019).

**c. Aspects of infrastructure owned by Madrasah Diniyah Takmiliyah Awaliyah**

The research shows that in the implementation of education in Madrasah Diniyah Takmiliyah Awaliyah, the infrastructure facilities used are learning classrooms, mosques, administrative rooms, and learning support facilities. Referring to the educational guidelines for Madrasah Diniyah Takmiliyah to make MDTA categorized as superior, a teacher's room and library are also needed, which are not found in most MDTA. KEMENAG's efforts to help MDTAs that experience obstacles are carried out by providing Development Operational Assistance (BOP) even though it is incidental. In addition, the Diniyah Takmiliyah Communication Forum needs to consider infrastructure aspects, including the secretariat. This is because most secretariats owned by FKDT in several regions still need self-managed buildings. In this case the secretariat is still integrated with one of the mosques in the area.

One of the challenges education faces in carrying out learning activities optimally is needing more infrastructure. Islamic educational institutions such as madrasah diniyah takmiliyah awaliyah are no exception (Supiana, Hermawan & Hilmy, 2018). The facilities used to support learning in MDTA are classrooms, mosques, and other facilities. The effort to utilize the mosque in the MDTA learning process is a positive thing. This is because even in the early days of the development of Islam, the mosque had become the most important institution in the process of Islamic growth. Apart from being a place of worship, the mosque is also a cultural center where Islamic education has also taken place (Gustina & Rahardi, 2019).

Even so, it should not be forgotten that the problem is that not all mosques can carry out their proper functions, including supporting learning for students. This is because most mosques are designed only to carry out one of their functions, namely as a place of worship (Darodjat & Wahyudiana, 2014). In addition, referring to the set of educational guidelines for madrasah diniyah takmiliyah awaliyah, learning facilities or infrastructure that should be owned by superior MDTAs are supported by several components such as classrooms, learning support facilities, teacher rooms, mosques, and libraries. So, referring to this context, it requires not only classrooms, mosques, and learning support facilities, but it needs to be supported by other components that have been determined so that education in MDTA is of high quality. Moreover, the importance of facilities and infrastructure to support the educational process is also regulated by Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System "Each formal and nonformal education unit provides facilities and infrastructure that meet educational needs in accordance with the growth and development of the physical potential, intellectual, social, emotional, and obligations of students" (Megasari, 2014).

Therefore, based on the information presented, KEMENAG has provided regulations regarding these infrastructure facilities. FKDT and KEMENAG need to provide more consequences for MDTAs with incomplete infrastructure. The efforts made by KEMENAG

for each MDTA with limitations in the aspect of facilities or infrastructure are to provide alternative solutions, such as suggesting the time of organizing learning in MDTA. This is because the assistance provided by KEMENAG and PEMKOT to MDTA is only incidental. Referring to the phenomenon regarding the aspects of infrastructure facilities in MDTA, it is important for managers to always pay more attention to the completeness and feasibility of the facilities in MDTA. FKDT is a partner institution of KEMENAG that also oversees every MDTA in the region, which in general, both in the sub-district and in the city, does not have an independent secretariat, the majority of which is still integrated with one of the mosques. That is because if adequate learning facilities support it and can be used to assist educators and students in learning, the learning process's objectives will be achieved. (Hidayat, Aqsho & Mursyid, 2018).

**d. Financial aspects in Madrasah Diniyah Takmiliyah Awaliyah**

Based on the research results, it is known that the funding system or financial aspect of each MDTA comes purely from community self-help. So, it cannot be denied that the synergy established with the community will greatly affect the sustainability of MDTA to continue operating properly. The provision and repair of infrastructure and wages for MDTA teachers are obtained through fees paid by students every month and community donations. Other financial sources obtained by MDTA are provided by KEMENAG such as Teacher Welfare Assistance (BKG), Development Operational Assistance (BOP), and Grant Funds but are incidental.

A self-help movement from the community as a contributor to the continuity of learning in MDTA is concrete evidence of the decentralization of education. The transfer of authority to manage and develop madrasahs from the central government to the regional level manifests the government's commitment to empowering the community environment and its potential. (Maujud, 2017). Various types of community support for madrasah educational institutions can be found. Especially support in the physical and material aspects, such as assisting in the construction of buildings and rehabilitating schools. (Nurlina, 2018).

Although in general the financial aspect of the MDTA comes from community self-help, the KEMENAG, which is responsible for and oversees the existence of each MDTA, also assists in implementing proper MDTA education. The assistance channeled by KEMENAG and the government includes the annual BKG, grant funds, and incidental BOP. The assistance provided by KEMENAG is very important. This is because both the KEMENAG and the PEMKOT, as government representatives, must play an active role in improving education. This includes being a community servant, facilitator, companion, partner, and funder. In this case, the government provides financial assistance to educational institutions and funds to needy students. (Astawa, 2017).

Although the Ministry of Religious Affairs (KEMENAG) also issues assistance, due to the incidental nature of the program and the fact that it is only self-financed, the financial aspect of the program still needs to be fully addressed. Among the examples is the difference in welfare levels between school teachers and madrasah teachers. (Murtafdo, 2016). Although the aspect of teacher welfare does not seem to be able to be created in the teacher's living environment, it needs to be realized that the welfare of educators is central to education services because supported by reasonable and equitable incentives, it can be

expected that the commitment of educators in providing optimal services for students and society in general. (Oktafiana, Fathiyani & Musdalifah, 2020).

In addition, the financial assistance provided by KEMENAG and PEMKOT must be able to target students in terms of attention to orphans who are studying at MDTA on an ongoing basis. This is because attending education is needed to explore orphans' potential. (Herwin, Kaharuddin & Ismail, 2019). Moreover, the existence of educational guarantees for students as the nation's next generation can create quality community resources for a global civilization so that they can create a humanist civilization based on the Almighty God. (Wijaya & Hanifuddin, 2021). Therefore, referring to the variety of information above, the financial aspects of MDTA need serious attention because the completeness of infrastructure, the capacity and welfare of educators, and the quality of students in educational institutions are also influenced by financial aspects.

**e. Aspects of Madrasah Diniyah Takmiliah Awaliyah's Relationship with the Community**

Based on the results of the research conducted, the community, in this case families and residents in the surrounding environment, also supports the activities organized by MDTA, one of which is by attending and witnessing the agenda presented such as the celebration of Islamic holidays and competitions held on independence day. Some MDTA leaders also said that MDTA's relationship with the community is generally very good; among the concrete evidence is that the community in the MDTA environment also sends their children to MDTA, not only the surrounding community addition to enlivening the activities carried out by MDTA, they also donate to help sustain the learning process at MDTA. The community's willingness to entrust MDTA as a means of religious education for students is motivated by positive testimonials from people who sent their children to MDTA. The people who have not enrolled their children in MDTA are motivated by the absence of awareness of the importance of religious education, in addition to the absence of formal legal recommendations for their children to attend MDTA education, as well as the learning time for students which is held until the afternoon.

The relationship between MDTA as an educational institution and the surrounding community also indicates a positive relationship, especially in maximizing the tri-center of education. This is because educational institutions are social organizations with internal and external publics. Moreover, educational institutions are a vehicle that serves to educate the nation's next generation and become agents of change in the community. So, educational institutions need to build a good image in the community, especially now that people are more selective when choosing educational institutions. (Pohan, 2018). In addition, when an educational institution has contact with the community, it is undeniable that it will make it easier for the educational organization to adjust to the situation and conditions of its environment. This helps the institution to be accepted as part of the community (Maujud, 2017).

Efforts to establish relationships with the community are not only carried out by each MDTA manager but also by KEMENAG by cooperating with FKDT as a partner organization through events such as friendship and grand graduation, this is done in order to obtain synergy between KEMENAG and the diniyah community. So that the relationship is established not only between the institution and the community in general but also among other diniyah people. Moreover, the relationship between educational institutions and the community is divided into three types: educational, cultural, and institutional. The various

types of relationships can impact the achievement of educational institutions' goals in fostering and establishing interactions with the community to improve the quality of education (Yilfiana et al., 2021).

Referring to the information presented above, the relationship between MDTA and the community can be created. Even so, important aspects still need to be considered about the case of MDTA's relationship with the community, namely public communication, which is still conventional. Based on information from the head of the communication forum for diniyah takmiliyah awaliyah (FKDT) in Sukasari sub-district, it is conveyed that the form of promotion used by each MDTA so far is still conventional, namely through verbal intermediaries every new school year and banners or pamphlets. Although in general the majority of MDTAs today have social media, the activeness in utilizing social media is questionable. Apart from the limited human resources capable of managing several social media, there needs to be a regulation for each MDTA to have social media. Including in this case, the FKDT sub-district institution also has social media, but it is not actively used. Therefore, the improvement that must receive attention for MDTA managers and related institutions is that social media can also be utilized as a means of introduction around the agenda contained in MDTA. Especially in the era of media disruption, educational institutions in various parts of the region must always be open to the times and technological developments. This demand needs to be considered by related parties so that the managed educational institutions can still survive and be competitive in the challenges of changing times. (Kurli et al., 2023).

The relationship between MDTA as an educational institution and the community is generally well established. However, it would be even better if each manager and related institutions established relationships with the business community to support and improve the quality and existence of each MDTA. This is done because basically, every MDTA must maximize other potentials and not only rely on community self-help alone. Moreover, it is known that there are at least four forms of relationships between schools and the community. Examples are school relations with the families of students and community members, school relations with graduates, school relations with the business world, and school relations with an agency. (Pancaningrum & Hasanah, 2020).

## 5. Conclusion

Islamic education institutions can be built through educational institutions found in the community, including, in this case, Madrasah Diniyah Takmiliyah Awaliyah. The existence of MDTA, supported by the guidelines provided by the Ministry of Religious Affairs can be one of the Islamic educational institutions that exist amid the times. Moreover, if MDTA as an institution pays attention to improvements in several important aspects of learning, MDTA can become a superior educational institution. Therefore, although MDTA is a nonformal education, it is important to pay attention to essential components such as aspects of the curriculum applied, aspects of human resources who manage, aspects of infrastructure used, financial aspects contained in MDTA, and MDTA's relationship with the surrounding community. Through the research conducted, it is known that MDTA has an ecosystem that can support students' religious education. Therefore, the researcher recommends the need for studies at other levels of madrasah diniyah takmiliyah education to find out the sustainability of the benefits that MDTA students can obtain.



## 6. References

- Adyanto, P. (2017). 'Islamic Education Curriculum Management', *Sabilarrasyad: Journal of Education and Educational Sciences*, 2(1), pp. 115-136.
- Akhiruddin. (2015). 'Islamic Education Institutions in Nusantara', *TARBIYA: Journal of Islamic Education Science*, 1(1), pp. 195-219. Available at: <https://journal.uinsgd.ac.id/index.php/jurnal-tarbiya/article/view/143>.
- Amma, T., Setiyanto, A. & Fauzi, M. 2021. 'Problematics of Islamic Education Learning for Students', *Edification Journal*, 3(2), pp. 135-151. doi:<https://doi.org/10.37092/ej.v3i2.261>.
- Amrizal, M. & Lestari, G. 2020. 'The Relationship Between Learning Management and Learner Satisfaction Level at Ilham Plus Tutoring Institute', *Journal of Education for All*, 4(1), pp. 40-50. Available at: <http://jurnalmahasiswa.unesa.ac.id/index.php/jurnal-pendidikan-luar-sekolah/article/view/29024>.
- Arifai, A. (2018). 'Curriculum Development of Pesantren, Madrasah and Schools', *Raudhah Proud To Be Professionals: Journal of Tarbiyah Islamiyah*, 3(2), pp. 13-20. doi:[10.48094/raudhah.v3i2.27](https://doi.org/10.48094/raudhah.v3i2.27).
- Astawa, I.N.T. (2017). 'Understanding the Role of Community and Government in the Advancement of Education Quality in Indonesia', *Journal of Quality Assurance*, 3(2), pp. 197-205. doi:[10.25078/jpm.v3i2.200](https://doi.org/10.25078/jpm.v3i2.200).
- Baderiah. (2018). *Curriculum Development Textbook*. Palopo: IAIN Palopo Campus Publishing Agency.
- Bafadhol, I. (2017). 'Islamic Education Institutions in Indonesia', *Islamic Education Journal*, 6(11), pp. 59-72. doi:[http://dx.doi.org/10.30868/ei.v6i11.95](https://doi.org/10.30868/ei.v6i11.95).
- Bisyaroh, Z. & Brata, D.P.N. 2022. 'Teacher Strategies in Learning in Nonformal Education', in *Transformation of Education Based on Research Results and Community Service in the Era of Independent Learning*. Jombang: Fourth Conference on Research and Community Services STKIP PGRI Jombang, pp. 53-63.
- Chadidjah, S. & Erihadiana, M. 2020. 'Learner Management in the Most Excellent MDTA Al Wahda in Bandung City', *J-Mpi: Journal of Islamic Education Management*, 5(2), pp. 121-135. doi:[10.18860/jmpi.v5i2.11430](https://doi.org/10.18860/jmpi.v5i2.11430).
- Chandra, B.Y. (2019). 'Problematics of Islamic Religious Education', *ISTIGHNA Journal*, 1(1), pp. 134-153. doi:[10.33853/istighna.v1i1.21](https://doi.org/10.33853/istighna.v1i1.21).
- Daradjat, Z. 2000. *Science of Islamic Education*. Jakarta: PT Bumi Aksara.
- Darlis, A. (2017). 'The Nature of Islamic Education: An Examination of the Relationship between Informal, Nonformal and Formal Education', *Tarbiyah Journal*, 24(1), pp. 86-103. doi:[http://dx.doi.org/10.30829/tar.v24i1.131](https://doi.org/10.30829/tar.v24i1.131).
- Darodjat & Wahyudiana. 2014. 'Functioning the Mosque as an Education Center to Form Islamic Civilization', *Islamadina: Journal of Islamic Thought*, 13(2), pp. 1-13. doi:[10.30595/islamadina.v0i0.1675](https://doi.org/10.30595/islamadina.v0i0.1675).

- Firdaus, Z. (2022). 'The Effect of Islamic Religious Education and School Religious Culture on Students' Emotional and Spiritual Intelligence', *Jurnal al-Hikmah*, 10(2), pp. 25-38. Available at: <http://www.jdi>.
- Gularso, D. & Indrianawati, M. (2022). 'Student delinquency in elementary schools', *Taman Cendekia: Journal of Ke-SD-an Education*, 6(1), pp. 14-23. doi:10.30738/tc.v6i1.12205.
- Gustina, E. & Rahardi, M.T. 2019. *The Role of the Mosque in Improving Islamic Education of the Penyengat Island Community*. Edited by Saepuddin and D. Septian. Riau Islands: STAIN Sultan Abdurrahman Press.
- Haerullah, H. & Elihami, E. 2020. 'Development Dimensions of Formal and Non Formal Education', *Journal of Nonformal Education*, 1(1), pp. 190-207.
- Hasanah, N.M. (2019). 'Implementation of Formal and Nonformal Education Pathways', *JECED: Journal of Early Childhood Education and Development*, 1(2), pp. 84-97. doi:10.15642/jeced.v1i2.462.
- Hawi, A. (2017). 'Challenges of Islamic Education Institutions', *Tadrib: Journal of Islamic Education*, 3(1), pp. 143-161. doi:<https://doi.org/10.19109/Tadrib.v3i1.1388>.
- Herwin, H., Kaharuddin, K. & Ismail, L. 2019. 'Community Perceptions of Orphan Education in Balusu District, Barru Regency', *Equilibrium: Journal of Education*, 7(1), pp. 173-178. doi:10.26618/equilibrium.v7i1.2604.
- Hidayat, R., Aqsho, M. & Mursyid, P. 2018. 'Utilization of the Mosque as a Means of Learning Fiqh at MIS Bina Keluarga Medan', *Sabilarrasyad: Journal of Education and Educational Sciences*, 3(2), pp. 91-103.
- Ikbal, P.A.M. (2018). 'Management of Teacher Professional Competence Development', *Isema Journal: Islamic Educational Management*, 3(1), pp. 65-75. doi:10.15575/isema.v3i1.3283.
- Indy, R., Waani, F.J. & Kandowangko, N. 2019. 'The Role of Education in the Process of Social Change in Tumuluntung Village, Kauditan District, North Minahasa Regency', *HOLISTIK, Journal of Social and Culture*, 12(4), pp. 1-18. Available at: <https://ejournal.unsrat.ac.id/index.php/holistik/article/view/25466>.
- Ministry of Religious Affairs RI. 2022. *Guidelines for the Implementation of Madrasah Diniyah Takmiliah*. Jakarta: Directorate General of Islamic Education & Directorate of Early Childhood Education and Islamic Boarding Schools.
- Kholidah, L.N. (2015). 'Patterns of Integration of Islamic Values in Islamic Religious Education Learning at Educational Institutions', *Journal of Al-Ta'dib*, 10(2), pp. 325-340. doi:<http://dx.doi.org/10.21111/at-tadib.v10i2.459>.
- Kurli, A. et al. 2023. 'The Use of Social Media in Branding Educational Institutions', *Abhakte Journal of Community Service*, 1(1), pp. 29-37. doi:10.24929/abhakte.v1i1.2421.
- Kusmiran, Husti, I. & Nurhadi. 2022. 'Formal, Non Formal and Informal Education in the Design of Hadith Tarbawi', *Indonesian Journal of Education Science Research*, 1(2), pp. 485-492. doi:<https://doi.org/10.31004/jpion.v1i2.82>.

- Kusumawati, E. (2022). 'Socialization of Merdeka Belajar Curriculum to Realize the Profile of Pancasila Students at the Elementary School Level at Al-Islam 2 Jamsaren Elementary School in Surakarta', *BERNAS: Journal of Community Service*, 3(4), pp. 886-893. doi:10.31949/jb.v3i4.3483.
- Machali, I. (2014). 'Dimensions of Multiple Intelligences in Curriculum 2013', *INSANIA: Journal of Alternative Educational Thought*, 19(1), pp. 21-45. doi:10.24090/insania.v19i1.462.
- Maujud, F. (2017). 'The Role of Community Participation in Improving the Quality of Madrasah Education (Case Study at Madrasah Ibtidaiyah Islahul Muta'allim Pagutan, Mataram City)', *Palapa: Journal of Islamic Studies and Education Science*, 5(2), pp. 92-121. doi:10.36088/palapa.v5i2.48.
- Megasari, R. (2014). 'Improving the Management of Educational Facilities and Infrastructure to Improve the Quality of Learning at SMPN 5 Bukittinggi', *JBMP: Journal of Education Management Bahana*, 2(1), pp. 636-648. doi:https://doi.org/10.24036/bmp.v2i1.3808.
- Moleong, L.J. (2019). *Qualitative Research Methodology*. Bandung: PT Remaja Rosdakarya.
- Mubailah, A. & Yusuf, A. 2021. 'Student Learning Interest in Religious Learning at Madrasah Diniyah Islamiyah Pateguhan Gondangwetan Pasuruan', *Journal of Mu'allim*, 3(2), pp. 132-145. doi:10.35891/muallim.v3i2.2638.
- Mudiono, A. (2016). 'Teacher Professionalism in Facing Education in the Global Era', in *Constellation of Indonesian Education and Culture in the Era of Globalization*. Malang: State University of Malang, pp. 43-50. Available at: <http://pgsd.fip.um.ac.id/wp-content/uploads/2017/01/5.pdf>.
- Muhria, L. (2020). 'The Role of Madrasah Diniyah Takmiliyah Awaliyah in the Mental Formation of Children with Good Morals', *Journal Jendela Bunda PG PAUD UMC*, 8(1), pp. 49-58.
- Mulyana. (2015). 'Madrasah Diniyah Takmiliyah in Bandung City: Towards Achieving Minimum Standards', *Penamas: Journal of Religious and Community Research*, 28(3), pp. 473-492.
- Murtadlo, M. (2016). 'Education Financing Strategy in Excellent Private Madrasahs', *EDUKASI: Journal of Religious Education Research*, 14(1), pp. 97-116. doi:https://doi.org/10.32729/edukasi.v14i1.14.
- Nizah, N. (2016). 'The Dynamics of Madrasah Diniyah: A Historical Review', *Edukasia: Journal of Islamic Education Research*, 11(1), pp. 181-202. doi:10.21043/edukasia.v11i1.810.
- Norlena, I. (2015). 'School as a Formal Organization (Relationship between Structures)', *Tarbiyah Islamiyah: Scientific Journal of Islamic Education*, 5(2), pp. 43-55. doi:https://doi.org/10.18592/jtipai.v5i2.1831.
- Nurfitri, I. & Zaharah, Z. 2018. 'Activities of the Social Science Subject Teacher Conference (MGMP) in the Continuous Professional Development of Teachers (Mtsn Jaktim)', *Rausyan Fikr: Journal of Thought and Enlightenment*, 14(2), pp. 119-136. doi:10.31000/rf.v14i02.913.
- Nurlina, N. (2018). 'The Role of the Community in Improving the Quality of Education in

- Madrasahs', *Adaara: Journal of Islamic Education Management*, 6(1), pp. 498-517. doi:10.35673/ajmpi.v6i1.278.
- Oktafiana, R., Fathiyani, F. & Musdalifah, M. 2020. 'Analysis of Teacher Welfare Policy towards Improving the Quality of Education', *Mappesona Journal*, 3(3), p. 3. doi:10.30863/mappesona.v3i3.1801.
- Pancaningrum, N. & Hasanah, N. 2020. 'The Role of Public Relations in Islamic Early Childhood Education,' *ThufuLA: Journal of Raudhatul Athfal Teacher Education Innovation*, 9(2), pp. 249-259. doi:http://dx.doi.org/10.21043/thufula.v8i2.8811.
- Government of Indonesia. 2007. 'Indonesian Government Regulation Number 55'. Jakarta, p. 6. Available at: file:///C:/Users/USUARIO/Desktop/NEUROSICOLOGIA2/NEUROPSICOLOGÍA CLÍNICA (Ardila y Roselli)2.pdf.
- Bandung Regent Regulation. 2010. 'Regulation of the Regent of Bandung on the Implementation Guideline of Regional Regulation No. 7/2008 on Compulsory Diniyah Takmiliah Learning'. Bandung, pp. 1-27.
- Pohan, Z. (2018). 'The Role of Public Relathions', *Sintesa Journal: Journal of Islamic and Social Religious Studies*, 18(1), pp. 103-110. doi:http://dx.doi.org/10.22373/sintesa.v1i1.26.
- Rahman, D. & Akbar, A.R. 2021. 'Problems Faced by Islamic Education Institutions as a Challenge in Improving the Quality of Education', *Nazzama: Journal of Management Education*, 1(1), pp. 76-89. doi:10.24252/jme.v1i1.25242.
- Rasyid, M.N. & Nurqalbani, A. 2020. 'Implementation of Education and Training in Improving Teacher Competence (Case Study at Upt Smp Negeri 2 Duampanua Pinrang Regency)', *Journal of Management Science Profitability*, 4(1), pp. 67-77. doi:10.26618/profitability.v4i1.3048.
- Rouf, A. (2015). 'Portrait of Islamic Religious Education in Public Schools', *Journal of Islamic Education UIN Sunan Ampel*, 3(1), pp. 187-206. doi:https://doi.org/10.15642/jpai.2015.3.1.187-206.
- Sabon, SS (2019). 'Effectiveness of Teacher Training Through Teacher Professional Education and Training', *Journal of Education Policy Research*, 11(3), pp. 159-182. doi:10.24832/jpkp.v11i3.210.
- Sadali. (2020). 'The Existence of Pesantren as an Islamic Education Institution', *Atta'dib Journal of Islamic Religious Education*, 1(2), pp. 53-70. doi:10.30863/attadib.v1i2.964.
- Saragih, D.S., Mukti, A. & Zubaiah, S. 2019. 'The Dynamics of Madrasah Diniyah Takhmiliyah Awaliyah (Case Study of MDTA in Percut Sei Tuan District)', *Edu Riligia: Journal of Islamic Education and Religious Sciences*, 3(1), pp. 17-29. doi:http://dx.doi.org/10.47006/er.v3i1.4098.
- Sudiapermana, E. 2009. 'Informal Education', *Journal of Out-of-School Education*, 4(2), pp. 1-7.
- Sulfasyah, S. & Arifin, J. 2016. 'The Implication of Non Formal Education on Adolescents', *Equilibrium Journal*, 4(2), pp. 1-8. doi:https://doi.org/10.26618/equilibrium.v4i2.506.



Supiana, Hermawan, A.H. & Hilmy, M.F. 2018. 'Management of Diniyah Takmilyah Facilities and Infrastructure', *Isema Journal: Journal of Islamic Educational Management*, 3(2), pp. 140-158. doi:<https://doi.org/10.15575/isema.v3i2.5007>.

Syaadah, R. *et al.* 2022. 'Formal Education, Nonformal Education and Informal Education', *Pema (Journal of Education and Community Service)*, 2(2), pp. 125-131. doi:[10.56832/pema.v2i2.298](https://doi.org/10.56832/pema.v2i2.298).

Walad, M. (2019). 'Portrait of Islamic Education Institutions from a Cultural Perspective', *Al-Munawwarah: Journal of Islamic Education*, 11(1), pp. 53-67. doi:[10.35964/al-munawwarah.v11i1.3673](https://doi.org/10.35964/al-munawwarah.v11i1.3673).

Wijaya, BH. & Hanifuddin, I. 2021. 'Financing Orphan Education as a Secondary Impact of the Covid-19 Pandemic in Indonesia through Zakat', *Invest Journal of Sharia & Economic Law*, 1(2), pp. 69-88. doi:[10.21154/invest.v1i2.3510](https://doi.org/10.21154/invest.v1i2.3510).

Yilfiana, V. *et al.* 2021. 'The Role of Public Relations Management in Improving the Quality of Education during the Pandemic at SMAN 14 Bone', *Mappesona Journal*, 4(2), pp. 66-76. doi:[10.30863/mappesona.v4i2.2485](https://doi.org/10.30863/mappesona.v4i2.2485).