Community participation of madrasah in increasing the quality of Islamic education in Bantaeng District

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ABSTRACT

The problem in this research is how community participation with private madrasah improves the quality of Islamic education in the Bantaeng Regency. The type of research used is descriptive qualitative research (primarily qualitative) to describe the conditions in the field as a research procedure that will produce descriptive data in the form of written or spoken words from people and observed behaviour. The methodological approach used is phenomenological. The study results include: (1) Participation in service. Parents/community are involved in madrasah activities. For example, parents participate in madrasah activities such as scouting activities, study tours, religion and so on by assisting with additional fees, helping with energy, and preparing equipment for preparation of activities that are difficult to reach. (2) The role in carrying out community activities in providing counselling about the importance of education or also helping to record data on the age of children who will be accommodated in madrasah. (3) All those interested in madrasah should direct all resources to support the implementation of the teaching process as the key to improving student learning outcomes. Resources are not only human, financial and material but include a) Knowledge (namely curriculum, school goals and learning), b) Technology (media, techniques and teaching tools), c) Power (power and authority), d) Materials (facilities, equipment suppliers), e) People (educational, administrative and other support staff), f) Time (allocation of time a year, a week, a day, a lesson hour), and g) Finance (allocation of funds). The implications for this research are that the Ministry of Religion can manage madrasah collaboration with parents, maintain good participation with madrasah committees and provide understanding to the public about the function of madrasah through various communication techniques on an ongoing basis.

Keywords: Islamic education; madrasah

1. INTRODUCTION

Education is a shared responsibility between the government, parents and society. This implies that educational institutions should not close themselves off but always make contact with the outside world, namely parents and the surrounding community, as friends in charge of education. Educational partners consist of teachers, students, parents or the community. Kaufman argues that teachers represent the government or emphasise that madrasah is decentralised, so the government does not need much interference. Whatever the reason, it is clear that parents or society are seen as one of the educational partners. Thus, the educational institution is not a body that stands alone in fostering the growth and development of the nation's children, but is an inseparable part of the wider community.

In its development, madrasah as primary and secondary educational institutions with Islamic characteristics have undergone a metamorphosis from time to time so that their entities become more apparent. Madrasah started from the traditional pattern, private, to become a state, and from the elementary level (Raudlatul Athfal, Bustanul Athfal, and Madrasah Ibtidaiyah), to advanced level madrasah (Madrasah Tsanawiyah and Madrasah Aliyah). All levels of madrasah are under the umbrella of the Ministry of Religion of the Republic of Indonesia as the main body for the implementation of religious education.

Efforts to develop madrasah require supporting devices in their daily implementation, one of which is managerial aspects such as management and the vision and mission of the madrasa itself. Vision and mission are the foundation for the direction of the madrasa, which is, of course, very urgent in determining the madrasa movement to be more focused. Madrasa management makes this educational institution more organised and orderly in realising the madrasa's vision and mission. One form of collaboration from the two aspects above gave birth to a pattern called Madrasah Participation Management, which has relevance to people outside their environment. Madrasah and community participation is a reciprocal participation between the organisation (madrasah) and the related community/environment.

In line with the passing of the reform era driven by students and society in general, the public's perception and understanding of education's importance has increased. This is mainly based on the growing public awareness of the importance of equipping their children with various knowledge and technology to face various future challenges. These conditions indicate that the Madrasah Participation pattern with the community needs to be constantly developed.

As stated by Gert J.J. Biesta which says:

> *School public relations is a process of communication between the school and the community to increase citizen understanding of educational needs and practices and encourage intelligent citizen interest and cooperation in improving the school.*

This explanation shows that the participation of schools or madrasah with the community is a process of communication to increase the understanding of community members about needs and practices, as well as to encourage interest in and cooperation in efforts to improve madrasah because communication is a two-way trajectory, namely from the direction of the madrasa to the community, and vice versa.

Madrasah participation with the community is a tool that plays a significant role in fostering and developing the personal growth of students in madrasah. In this case, the madrasa as a social system is an integral part of a more extensive social system, namely society. Madrasah and the community have very close participation in achieving madrasah or educational goals effectively and efficiently. Conversely, madrasah must also support achieving goals or fulfilling community needs, especially educational ones.

Efforts to improve the quality of education are not mere efforts but must be the commitment of all parties involved. This spirit applies to all educational institutions, including private madrasah in Bantaeng Regency. To improve the quality of Islamic Education described above, the parties involved in the madrasa should pay attention to related sources. Of course, good participation is also needed in each component, including regulating the pattern of participation in the madrasa with the community.

Therefore, the researcher intends to study how community participation with private madrasah in Bantaeng district improves the quality of Islamic education. Madrasah and the community certainly want the same thing, their students can develop their potential so that they not only have cognitive science and technology but also have qualified faith and piety as a basis for behaving and speaking in life in the family, school, society and has positive implications for the progress of the nation and the country.

2. METHODS

The type of research used is descriptive qualitative research (basic qualitative) to describe the real conditions in the field supported by quantitative data on the previously formulated problems. According to Bogdan and Taylor in Habsy, the qualitative method is a research procedure that will produce descriptive data in the form of written or spoken words from people and observed behaviour.

According to document studies, quantitative data is described in the private madrasah profiles in Bantaeng Regency as research objects. Such data includes the quantitative conditions of educators, education staff, students and the facilities and infrastructure of educational institutions.

In this study, the methodological approach used is phenomenological. Research with a phenomenological approach seeks to explain or reveal the meaning of concepts or phenomena based on the awareness of experiences that occur in several individuals. Phenomenology is carried out in natural situations, so there are no limitations in interpreting or understanding the phenomenon being studied, and the researcher is free to analyse the data obtained.

Phenomenological studies describe the meaning of a life experience for some people about a concept or phenomenon. People who are involved in dealing with a phenomenon explore the structure of consciousness of human life experience. Meanwhile, Husserl in Creswell, quoted by Farid, states that phenomenological researchers try to find things that are necessary (essential), invariant structure (essence) or the fundamental meaning of experience and emphasize the intensity of awareness where experience consists of things that appear from the outside and things that are in each person's consciousness based on memory, image and meaning.

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According to Arikunto, data sources are "subjects from which data can be obtained". Sources of data in this study include primary data and secondary data, namely:

1. Primary data, namely data sources used by researchers as the primary reference in the preparation of this research. This primary data consists of key informants or research respondents consisting of heads of the madrasah education section, heads of private madrasah, madrasa supervisors, heads of madrasa committees, and private madrasa teachers in Bantaeng Regency. In collecting data in this study, researchers used observation and interviews. The primary source is a source of data collected from the actual situation when the incident occurred, namely the results of interviews and observations.

2. Secondary data is a source of research supporting data consisting of literature used as a reference and study in this study. This secondary data can be in the form of books, both hardcopy and softcopy, both offline and online, as well as documentation relevant to this study's study.

Data collection procedures are used by researchers or those obtained to complete the required data. Participating with this in mind, the data collection procedure used is as follows:

1. Documentation searches for data regarding matters or variables in the form of notes, transcripts, books, newspapers, magazines, minutes, meeting agendas and other data from research locations. The use of documentation in this study was intended to obtain things that were available in the form of written documents, either in the form of manual data or data in the form of data files, which were difficult to obtain through the interview method because they were in the form of numbers or data which were difficult for the informants to memorise. In addition,

it is also intended to explore something that participates with secondary data so that it is a complementary data source. The documents needed in this research include curriculum at the education unit level and accreditation data related to madrasah quality. Researchers will also look for other documents relevant to the discussion that are considered to strengthen and enrich the arguments and analysis in this research.

2. An interview is a conversation with a specific purpose. The interview is a dialogue conducted by the interviewer to obtain information from the interviewee. Researchers conducted structured interviews with respondents who were adjusted to the formulation of the problem that had been formulated. The interview material, of course, relates to patterns, contributions, obstacles and strategies for community participation with private madrasah in improving the quality of Islamic education in Bantaeng Regency. Interviews were carried out effectively, meaning that as much data as possible could be obtained in the shortest possible time. The language must be clear. The atmosphere must remain relaxed so that the data obtained is objective and reliable.

Observation is data collection by directly observing the object under study, and then records are made. In this case, it is carried out directly in the field in a non-participatory manner namely, the researcher is only an assessor and observer of the quality of the private madrasah. In this study, researchers used an observation sheet instrument. Observations are used to observe learning and management activities in private madrasahs in the Bantaeng District.

3. RESULTS AND DISCUSSION

A. The concept of Community Participation in Islamic Education Institutions

Society is a term that is very commonly used to refer to human units originating from Arabic, namely Syaraka which means participating, participating, which then undergoes a change in Indonesian to become a community. Society is a unit of human beings who interact with each other according to a specific system of continuous customs bound to each other by a sense of the same identity within themselves.

According to Berger, quoted by Manik, R. A. (2022), society is a complex whole between human participation in everyday life, broadly consisting of parts that make up something. Society is a system of habits and procedures, authority, and work equality between various groups and classifications, from controlling human behaviour and liberties. Society is a fabric of social participation that is always changing.

Another definition from Auguste Comte was quoted by A. Riwando, (2021) which defines society as a group of living things with new realities that develop according to their own laws and develop according to their own patterns of development. Humans are group-bound because of an immediate social sense and need.

From some of the definitions above, there is a similarity in meaning that society is group participation, both in a small scope, such as the participation of parents and children, teachers and students, superiors and subordinates or an enormous scope, such as schools and their environment or interactions that occur between 2 or more people which is a long process. In society, there is also an ordinance, custom and law in every habit in life that regulates the interests of the individual and others. Social interaction within the individual also has freedom with certain limitations in accordance with mutually agreed rules. In the established interaction, it must be able to bring up a sense of unity that can bind each other. Participation in a group constantly changes over time and the conditions it faces. However, due to a common interest, they can foster a sense of mutual need that makes them survive the various changes.

According to Muh. Ahmad Jailani stated that the main characteristic of society is the interaction between its citizens. The interaction referred to in society is the interaction carried out by citizens and citizens both through existing infrastructure as is the case in modern countries, namely in the form of telecommunications networks, road networks, radio and television systems and national newspapers that allow citizens to interact intensively, as well as interactions that occur because of the geographical factors of a country. It should be noted that not all humans who interact are members of society because a society must have other special bonds. For example, a group of people who interact by seeing a monkey mask show cannot be called a community because even though they interact in a limited way, they do not have a bond other than in the form of attention to the show.

Furthermore, according to Suharti, the characteristics of society are the existence of unique rules that can regulate all patterns of behaviour of its citizens. Every community must have rules that govern their lives within the scope of large communities, such as the state and small communities, such as villages. The regulations in question can be used as a characteristic of the area. Therefore, one community and another have different characteristics through the rules applied in their respective areas that have been determined together. These rules are in the form of norms, customs, and laws.

According to Salahuddin SR, the different thing is that the characteristic of society is that it is a continuity in time. The rules applied in a society are steady and continuous and apply for a long time. This means that the rules are not temporary like those in a dormitory or school, both of which cannot be called society, even though the human unit in the school is bound and regulated by a set of norms and other school rules. However, the system of norms has a limited scope in a few points. It is only comprehensive if the regulation is temporary as long as the residents attend school.

Meanwhile, according to Kiraman, the hallmark of society is the existence of a strong sense of identity that binds all citizens. There is a sense of identity among the citizens or its members that they are indeed a particular unit that is different from other human units. In general, people live not only as a group that has territory without a leader or rules but as rules in the form of laws from the government and customary rules created by the

community members themselves to regulate their lives. In a society, there must also be awareness that each individual has in the presence of other individuals who live around him so that they can participate and interact with each other. With this in mind, an individual's thoughts can emerge, and a goal can be found that will be achieved together. Of course, in achieving a desired goal, many encounter obstacles that will hinder the intended goal.

Therefore, every community group needs a high sense of unity as an intermediary to deal with various kinds of obstacles that will arise. Because a sense of unity can give rise to a sense of belonging to each other, efforts will immediately grow to create an idea which contains elements of support in the form of actions, thoughts, and others to maintain what is aspired to together.

As a comparison material for the goals of school participation with the community put forward by L. Hagman, quoted by Deni, R. J., Hakim, L., & Jannah, S. R. (2020), as follows:

a. To get help from parents or the community. To report developments, progress, problems, and achievements that the school can achieve.

b. To advance educational programs.

c. To develop togetherness and close cooperation so that all problems and others can be solved at the right time.

According to St. Nurbaya, school participation in the community aims to improve the quality of learning. The quality of school graduates in cognitive, affective and psychomotor aspects will only be created through learning processes in class and outside the classroom. A quality learning process will be achieved if it is supported by various parties, including the parents of students or the community, and will impact the quality of student learning. This will be achieved if there is a shared perception and action between the school, community and parents of students. This togetherness is essential in providing direction, guidance and supervision to children/students in learning. Therefore, increasing school partnerships with parents and the community is a prerequisite that must be supported to improve the quality of learning outcomes.

Furthermore, according to Nurwahidah, school participation with the community aims for the quality of the growth and development of students and the quality of the community (student parents). The quality of society will be built through a reliable educational process and educational outcomes. Qualified graduates are the principal capital in building a quality society in the future. This means that all programs carried out in school participation activities with the community must refer to improving the quality of learning, the quality of learning outcomes and the quality of growth or development of students. If this can be done, the public's perception of the school will be built optimally.

Meanwhile, Darwis said that when viewed from the interests of the school, the development of the implementation of school and community participation aims to maintain school survival, improve the quality of education in the school concerned, and expedite the learning process.

Meanwhile, according to Saharuddin, when viewed from the needs of the community itself, the purpose of participation with schools is to advance and improve community welfare, especially in the mental-spiritual field, obtain school assistance in solving various problems faced by the community, ensure the relevance of school programs with community needs, and regain increasingly capable community members.

In line with Alimuddin's opinion, the purpose of organising school and community participation is to recognise the importance of schools for the community, to obtain the necessary moral and financial support and assistance for school development, to provide information to the public about the content and implementation of school programs, to enrich or to expand school programs according to societal developments and needs and to develop closer cooperation between families and schools in educating children.

According to Jusriadi, things are different in that the purpose of school participation with the community can be viewed from two dimensions: the interests of the school and the needs of the community. Based on the dimensions of school interests, school participation with the community aims to 1) Maintain school survival, 2) Improve the quality of education in schools, 3) Facilitate learning activities, and 4) Obtain assistance and support from the community in the context of developing and implementing programs school. School participation in the community is built with the aim of the school's popularity in the eyes of the community. A school's popularity will be high if it can create quality school programs that are relevant to everyday needs and aspirations and, from these programs, can produce individual figures who are intellectually and spiritually established. With this popularity, the school exists and progresses.

Meanwhile, Hasanuddin said that related to the importance of school and community participation because schools are an integral part of society and are not institutions that are separate from society, the right to life and survival of schools depends on the community, schools are social institutions that function to serve community members in the field of education, school progress and community progress are correlated, and both need each other. The community is the owner of the school. The school exists because the community needs it.

How vital school and community participation is, especially in our country, can also be seen from a historical point of view, starting in the Dutch colonial era, schools were deliberately isolated from the lives of the surrounding community. In this era of independence, schools are educational institutions that should educate the younger generation to live in society. The school must be a place for fostering and developing knowledge and culture that is appropriate and desired by the community where the school is established. On the other hand, the community must help and cooperate with

schools so that what is processed and produced by schools is what the community wants and needs.

School participation in the community is a tool that plays a critical role in fostering and developing the personal growth of students at school. School participation as a social system is an integral part of a more extensive social system, namely, the community aims, among other things, to 1) Promote the quality of learning and child growth, 2) Strengthen goals and improve the quality of life and community livelihoods, 3) Stimulate the community to establish participation with school. Until now, participation between schools and the community is still very minimal because school education is seen primarily as preparation for the continuation of lessons.

Collaborative participation between schools and the community has a broader meaning and covers several fields. Of course, the existing fields of participation in children's education and community education, in general, can be classified into three types: 1) educational participation, namely cooperative participation in educating pupils, between teachers in schools and parents in the family. 2) Cultural participation, namely collaborative efforts between schools and communities that allow mutual fostering and development of the culture of the community where the school is located, and 3) Institutional participation, namely cooperative participation between schools and other official institutions or agencies, both private and the government, such as participation in cooperation between schools and other schools, with the head of the local government.

The concept of collaborative participation between schools and communities can also be referred to as school-based management (SBM), which is a management model that provides greater autonomy and flexibility to schools, encourages the direct participation of school members, including teachers, students, principals and employees, the community and parents of students in managing education to improve the quality of education in schools (Pasaribu, A: 2017). School-based management is prioritized on three pillars: management, PAKEM (active, creative, practical, fun learning) and community participation. One of the participation of the community and parents of students in managing the SBM system can be seen in the image below:

Based on the picture above, it can be seen that all members of society bear the responsibility of fostering, prospering, improving, inviting to goodness, ordering what is good and forbidding what is wrong, where human responsibility goes beyond typical actions, feelings, thoughts and actions. His thoughts, decisions and intentions include the community in which he lives and the environment surrounding him. Islam does not free humans from responsibility for what happens in society or from around them or other people, including in carrying out education as carried out by madrasah as formal educational institutions after the family. This aligns with His words in Q.S. Ali-'Imran (3): 104 and 110.

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

Translated:

> *And let there be a group of people among you who call for virtue, instructing those who are good and forbidding those who are evil; they are the lucky ones*

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَٰسِقُونَ

Translated:

> *You are the best people who were born for humans, commanded those who are good, and prevented from what was evil, and believed in Allah. If the People of the Book had believed, it would have been better for them, among them there are those who believe, and most of them are the wicked.*

Awareness of educational responsibilities, both in formal educational institutions such as madrasah and in the community, needs to be increased and fostered so that national education goals can be realised more quickly. Encouraging community participation in the planning, implementation and control of madrasah programs requires careful consideration not only in terms of the costs that must be and will be incurred but also whether the program is efficient and effective if carried out with the community. The statement above considers that not all programs will be effective if they are carried out within the community. However, at least there are three things the community can do to support madrasah programs, both directly and indirectly, namely through providing information, political support and donating resources.

Based on several explanations from the results of the interviews, the opinions of the experts and the verses of the Koran, the researchers draw the following conclusions: (1) Participation in using available madrasah services, namely by utilising existing madrasah to educate their children. (2) Participation in providing financial assistance, goods and personnel for the physical development of the madrasah, both in the form of repairs and construction of new buildings, in this case involving the madrasah committee. (3) Participation in service, parents/community involved in madrasah activities, for example, parents participate in madrasah activities such as scouting activities, study tours, religion and so on by assisting in the form of additional contributions, helping with personnel, participating in preparing equipment for preparation of activities hard to reach. (4) The role in carrying out activities is that the community provides counselling about the importance of education or can also participate in helping to record data on the age of children who will be accommodated in the madrasa if the madrasa so wishes.

B. The Concept of Improving the Quality of Islamic Education

In the context of education, the notion of quality refers to the educational process and educational outcomes. In the process of quality Islamic education is involved as input, such as teaching materials (cognitive, affective, or psychomotor), methodology (varies according to the ability of the teacher), madrasah facilities, administrative support and infrastructure and other resources as well as the creation of a conducive atmosphere, management madrasah, class support functions to synchronise the various inputs or synergise all components in the teaching and learning interaction (process) both between teachers, students, and supporting facilities in the classroom and outside the classroom, both curricular and extracurricular contexts, both within the scope of the substance academic and non-academic in an atmosphere that supports the learning process. Quality in the context of educational outcomes refers to the achievements of madrasah at any given time (whether at the end of the semester, the end of the year, two years, five years, or even ten years).

According to Muh. Ahmad Jailani, that the achievements or results of education (students' achievements) can be in the form of academic ability test results (e.g. daily assessments, midterm assessments, semester assessments). It can also be achievements in other fields, such as sports, art, or specific additional skills, such as computers, various

techniques, and services. Even madrasa achievements can be intangible conditions such as an atmosphere of discipline, familiarity, mutual respect, cleanliness, etc.

Meanwhile, according to Suharti, quality education's process and results participate. However, so that a good process goes right, the madrasah must formulate quality in terms of results (output) in advance, and there must be clear targets to be achieved for each year or other period of time. Various inputs and processes must always refer to the quality of the results (output) to be achieved. In other words, the responsibility of madrasah in school-based quality improvement is not only on the process, but the ultimate responsibility is on the results achieved.

In line with Salahuddin's opinion, to find out the results/achievements achieved by madrasahs, especially those concerning academic or cognitive ability, benchmarking can be carried out (using standard reference points, for example, Minimum Completeness Criteria). Evaluation of all educational outcomes in each madrasa, both those with benchmarks and others (extracurricular activities), is carried out by individual madrasah as a self-evaluation and is used to improve quality targets and the following year's educational process.

Meanwhile, according to Kiraman, related to the educational process is said to be of quality if all components of education are involved in the educational process itself. Factors in the educational process are various inputs, such as teaching materials, methodologies, madrasah facilities, administrative support and infrastructure and other resources, and a conducive atmosphere.

According to St. Nurbaya, the quality of education in the context of educational outcomes refers to the achievements of the madrasah at any given time. Achievements or educational results (student achievement) can be in the form of academic ability test results (e.g. general tests, daily assessments, semester assessments). It can also be in other fields such as sports achievements, art or specific additional skills such as computers, various techniques, services, and so on.

Furthermore, according to Nurwahidah, related to educational quality indicators that can be used to analyse the quality of Islamic education is performance, which is related to the functional aspects of the product and is the main characteristic that customers consider when they want to buy a product, Features, is the second aspect of performance that adds essential function as well as related to choices and development as well as reliability (reliability), which is related to the possibility of a product functioning successfully within a certain period.

According to Darwis, the different things related to education quality indicators are conformity, which is related to the level of conformity of the product to predetermined specifications based on customer wishes, and durability, which is related to how long the product can continue to be used, and service capability (serviceability) is a characteristic related to speed/politeness, competence, convenience, and satisfactory handling of complaints.

In line with Saharuddin's opinion, the indicator of educational quality is aesthetics (aesthetics) characteristic of beauty, which is subjective so that it is related to personal considerations and reflection of individual choices and perceived quality, namely characteristics related to reputation (brand name, image).

CONCLUSION

Based on the opinions of the interviews and experts above, the researcher concludes that all those interested in madrasah should direct all resources to support the implementation of the teaching process as the key to improving student learning outcomes. The resources in question are not only human (man), money (money) and material (material) but include a) Knowledge (namely curriculum, school goals and learning), b) Technology (media, techniques and teaching tools), c) Power (power and authority), d) Material (facilities, equipment suppliers), e) People (educational, administrative and other support staff), f) Time (allocation of time a year, a week, a day, a lesson hours), and g) Finance (allocation of funds). All of these efforts to improve learning outcomes and the quality of education, in general, must be carried out in an integrated manner by utilizing the various potentials within educational institutions (schools/madrasah) and building good teamwork.

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