

The Model of Madrasah Labor Based on Local Wisdom and an Integration of Tradition and Education

Rahmawati¹, Khadijah², Prayoga Saputra³, Suci Ramadhanti Febriani⁴

^{1, 2, & 4} Universitas Islam Negeri Imam Bonjol Padang, Sumatera Barat, Indonesia.

³ Universitas Islam Negeri Maulana Malik Ibrahim Malang, Jawa Timur, Indonesia.

* Correspondence to: rahmawati@uinib.ac.id

Abstract: This research aims to identify the Madrasah labor model at the Tarbiyah and Teacher Training Faculty of UIN Imam Bonjol Padang by adopting three Madrasahs at Adabiyah, Diniyah Putri College and Sumatra Thawalib Padang Panjang College. This research uses a qualitative research design and uses descriptive analysis methods. Data collection techniques include interviews, observation and documentation. The results of the research show that the form of local wisdom and school development strategy at Adabiyah is through the integration of local wisdom by internalizing Minangkabau philosophical values in learning, while at the Diniyah Puteri Padang Panjang college internalizing local wisdom in the form of internalizing a typical local curriculum related to the affective values of a woman Minang. The Madrasah labor model that is suitable for the Tarbiyah and Teacher Training Faculty of UIN Imam Bonjol is a Madrasah labor developed on the basis of local culture and wisdom. Culture and local wisdom-based Madrasahs are a Madrasah model organized to meet national education standards that are enriched with comparative and competitive advantages based on noble cultural values so that students can learn actively to develop all their potential.

Keywords: Education; local wisdom; madrasah labor.

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INTRODUCTION

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation and state (Khadavi et al., 2023) Increasing The Effectiveness of Islamic Religious Education Learning in Building Students's Spiritual Intelligence. Education as a form of effort to develop human life can be carried out in the family environment, community environment, institutions, schools or Madrasahs (Vhalery et al., 2022). According to article 1 point 8 of Law No. 23 of 2003 concerning the National Education System, it is explained that the levels of formal education in Indonesia are basic education, secondary education and higher education.

The laboratory is a very important part of the existence of a university. Article 41 of Law No. 12 of 2012 concerning higher education explains that universities must provide facilities and infrastructure for educational needs in developing students' talents, interests, potential and intelligence (Shattock, 2017). The existence of Madrasah Aliyah Labor cannot be separated from a university, like a coin that has two sides that cannot be separated. Madrasah Aliyah Labor is a place of practice for prospective student educators, a model Madrasah, educational innovation for lecturers, a means of disseminating research output,

supporting the implementation of the tri dharma of higher education and clinical education (Sofyan & Nata, n.d.).

The existence of Madrasah labor in tertiary institutions functions to support the achievement of the goals of higher education in accordance with article 5 of Law No. 12 of 2012, namely: (a) developing the potential of students to become human beings who believe in and are devoted to God Almighty and have noble, healthy, knowledgeable character ., capable, creative, independent, skilled, competent and cultured for the benefit of the nation; (b) producing graduates who master branches of science and/or technology to fulfill national interests and increase the nation's competitiveness; (c) the production of science and technology through research that pays attention to and applies humanities values so that they are beneficial for the progress of the nation, as well as the progress of civilization and the welfare of mankind; and (d) the realization of community service based on reasoning and research work that is useful in advancing welfare (UU No. 12 of 2012: 7) (Kahfi et al., 2021).

Madrasah Aliyah or MA is a high school with Islamic characteristics organized by the Ministry of Religion or the community (Anwar et al., 2019). The existence of madarasas as educational institutions in Indonesia besides schools became stronger with the issuance of the SKB of 3 ministers (Minister of Religion, Education and Home Affairs) in 1979. With this SKB, Madrasahs were placed as part of the national education system. Madrasahs make a big contribution to supporting the achievement of national education goals (Kusnanto et al., 2023), namely developing the potential of students to become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (National Education System Law No. 20 of 2003). As a form of partnership between Islamic Religious Universities, including (UIN), (IAIN), (STAIN) and Private Islamic Religious Universities (PTAIS) with partner schools (lab schools).

Madrasah Aliyah Laboratories that partner with universities should have quality and superiority compared to other Madrasahs (Radzi et al., 2019). Excellence in management, Madrasah head figure, skilled and professional teachers, academic and non-academic culture and effective organizational structure (Burhanuddin et al., 2022). Because the Madrasah was developed based on research and development. Partner here means cooperation. According to the Big Indonesian Dictionary (1995), it means activities or efforts carried out by several people (institutions, government and so on) to achieve common goals.

Madrasah Aliyah has a very important mission in preparing the young generation of Muslims and leaders to play a role in the development of the people and nation in the future (Nursikin & Nugroho, 2020). Madrasah Aliyah is also seen as having a strategic position in delivering its alumni to quality universities (Fadillah et al., 2021). Therefore, its existence needs to get attention from various parties.

Based on the researcher's observations in attending meetings and meetings with the leadership of UIN Imam Bonjol and the leadership of FTK, it was revealed that the leadership's desire and hope was to form a laboratory school for the Tarbiyah Faculty. In the evaluation meeting for the implementation of PPL for the 2017/2018 academic year which was held in January 2018, the Chancellor of UIN Imam Bonjol Padang Dr. Eka Putra Wirman expressed his hopes and plans to make UIN Imam Bonjol's campus II in Lubuk Lintah a teacher's campus in which laboratory schools will be established which will

become a forum for developing professional teacher competencies and at the same time as an educational institution that can be accessed by the community around the campus.

During the leadership of the new UIN Chancellor, Prof. Dr. Martin Kustati, M.Pd in various meetings and opportunities he always expressed his hope for the immediate realization of the FTK Madrasah laboratory as a form of campus contribution and role. social UIN Imam Bonjol Padang. Responding to these hopes, the leadership of FTK UIN Imam Bonjol has made various preparations for this, including forming a committee that will prepare a proposal for the formation of the labor Madrasah.

Looking at the conditions above, the researcher sees the urgency of this research to design a clear and measurable plan in preparing a Madrasah labor model that is appropriate and in accordance with the character of FTK UIN Imam Bonjol and meets the needs and development of the community. Starting this research, researchers traced community interest in the FTK model Madrasah that would be developed. The tracer results show the great hope of the community for FTK to have a Madrasah/school.

In this research, researchers will look at the description and development of Madrasahs that have existed and developed for a long time in West Sumatra, which were founded by great fighters and scholars of West Sumatra, such as Madrasahs/schools founded by Sarikat Oesaha Adabiah, Padang Panjang Thawalib College, and Diniyah Putri College. Padang Panjang. Apart from that, we also looked at the description and development of existing model Madrasahs at PTKI in Indonesia, such as the Aliyah Laboratory Madrasah of UIN Syarif Hidayatullah Jakarta and MAN 4 Bantul which was founded by UIN Sunan Kalijaga Yogyakarta (Laeli & Maryani, 2020). Based on an analysis of several local Madrasahs and labor Madrasahs, the researcher tried to offer a Madrasah model based on local wisdom from West Sumatra for the Tarbiyah and Teacher Training Faculty of UIN Imam Bonjol Padang.

METHOD

The type of research used in this research is qualitative research, using descriptive analysis methods. The qualitative descriptive analysis method is to analyze, describe and summarize various conditions and situations from various data collected in the form of interviews or observations regarding the problems being researched that occur in the field (Harrison et al., 2020).

Sugiyono (2019) explains that the descriptive analysis method is an analysis method based on post-positivism philosophy (Ginting & Anzela, 2019). The data used is primary and secondary data. Primary data in this research are the results of observations and interviews with the leaders/principals of Adabiyah schools, Diniyah Girls' College and Thawalib Padang Panjang College. The secondary data in this research is a description of the condition of Madrasahs, forms of activities, and Madrasah development strategies.

The data collection methods used in this research are interviews, observation and documentation. In this research, the data obtained is a description of the activities, activities and forms of local wisdom that apply and become traditions in the school/madrassa studied. The data obtained is used to analyze and design the Madrasah labor model that will be developed. The observations in this research are through observations made on the real conditions of forms of local wisdom which have become traditions and culture in the field, namely at Adabiyah schools, Diniyah Girls' Colleges and Padang Panjang Thawalib Colleges. Meanwhile, data through documentation is a

complement to data obtained from observations and interviews. The credibility of research results will be higher if you use documentation studies in qualitative research.

The data analysis techniques that will be used in this research are qualitative analysis and descriptive analysis (Lester et al., 2020). Moleong stated that qualitative analysis is a research procedure that will produce descriptive data in the form of written and spoken words from people and observed behavior.

Meanwhile, the descriptive analysis in this research is to describe the conditions of the school/Madrasah, analyze and design a Madrasah model based on local wisdom that is suitable for application at the Tarbiyah and Teacher Training Faculty of UIN Imam Bonjol Padang. There are three components to the steps taken in analyzing qualitative descriptive data which will be described as follows.

First, collect the necessary data and information about the description of local wisdom in these Madrasahs through interviews and field observations. Then identify the existing conditions and analyze them in depth based on an analysis of community needs, studying the components related to the Madrasah model that will be designed. Second, create a Madrasah system model design by considering the needs and conditions that exist in the field. Third, provide recommendations on the implementation of the Madrasah model design that has been created which is suitable for application to the Tarbiyah and Teacher Training Faculties.

RESULT AND DISCUSSION

Local Wisdom-Based Education at Adabiyah School in Padang

The form of local wisdom developed at the Adabiyah school can be seen from the Adabiah vision, namely "Noble character, Achievement, Independence, Healthy environmental culture, Minangkabau culture based on Faith and Taqwa". Adabiah, as a school that has been present and developing for a very long time in West Sumatra, continues to strive to maintain the spirit of its founding, namely providing education for all levels of society (Alfurqan, 2020). Adabiah is committed to maintaining the values and culture that are deeply rooted in society. Based on the results of an interview with the Principal of Adabiah 2 High School, Mrs. Ratna Gusti Herlina, she explained that in accordance with the mission of the Adabiah school, namely to form students with noble character, all components in the school starting from the foundation, principal, teachers, staff, even staff gardens and cleanliness are required to be committed to maintaining morals and daily habits. Every school member applies Minangkabau culture in their daily lives, such as wearing brackets for female teachers and students, wearing koko shirts for boys.

Introducing Minangkabau culture and customs is carried out through silat activities (Warmansyah et al., 2022). Silat is a mandatory extra-curricular activity that all Adabiah High School students must take part in. Because in this series of silat training students are introduced to traditional Minangkabau cultural values. Apart from that, through Islamic activities centered at the mosque, the school implements the values of faith and piety in every school member through congregational prayer activities, cults, commemoration of religious holidays, women's activities and religious mentoring. Students' concern for the environment is proven by the slogan adhiwiata, achievement, independence and Minang culture (Agus R et al., 2022).

Education based on local wisdom at Thawalib Padang Panjang College

Sumatra Thawalib was the first modern Islamic school in Indonesia and still exists today. The school, which has existed since a century ago, is the result of the thoughts of reformist and moderate Minangkabau ulama (Abdullah, 1970).

Thawalib College currently has 5 school units, namely RA Al-Quran Thawalib College, MTsS Men's Thawalib College, MAS - KUI Men's Thawalib College and MAS - KUI Putri Thawalib College. The management of the Thawalib Foundation for the 2017-2022 period laid down the vision of the Thawalib Foundation: As an educational institution that produces cadres of leaders of the faithful who are Tafaquh Fiddien with extensive knowledge, have good morals and have a spirit of independence.

Meanwhile, the mission carried out is to form a generation of khairul ummah who are superior in religious knowledge, educate and develop a generation of akhlakul karimah with independent personalities, serve the community so that the realization of intellectual leaders of the ummah. The target for Thawalib Padang Panjang graduates set by the Thawalib Foundation Management is for Thawalib graduates from all levels of education to be figures who have good morals, are good at worship, master Arabic/English, have memorized the Koran, are able to read books and are ready to compete in the world education (Zulmuqim et al., 2020).

All components of the Padang Panjang Thawalib College in carrying out activities always adhere to the principles of Islamic teachings, namely the Qur'an and al-Sunnah and adhere firmly to the basic values of the College, namely: 1) Belief based on monotheism which is based on the teachings of the Qur'an and al-Sunnah, which forms piety in life; 2) Obedience to worship (always carrying out mahdhah worship, both obligatory and sunnat/tathawwu', according to the guidance of the Prophet), the tahsinah (benefit or function) of that worship shines through in daily life; 3) Sincerity (doing something solely because of Allah SWT) in life and fighting to uphold Islamic teachings; 4) Shiddiq (honest and trustworthy) in heart, words and actions; 5) Amanah (commitment and high moral responsibility) in carrying out institutional duties and can be trusted; 6) Fathanah (mind intelligence as Ulil Albab) in thinking, insightful, and producing works of thought; 7) Tabligh (conveying kindness to others, communicative and skilled at building networks); 8) Cooperation by maintaining a critical attitude of Tajdid and innovation (renewal and forward thinking) in developing life; 9) Istiqamah (consistent) in words, thoughts and actions. Learning ethos (enthusiasm and willpower) to always develop oneself, seek and enrich knowledge, and apply knowledge in life; 10) Moderate (wise and takes a position in the middle) in attitudes, thoughts and actions; 11) Exemplary (being uswah hasanah/a good example) in all attitudes and actions.

Local Wisdom-Based Education at Padang Panjang Women's Diniyah College

Diniyah Putri College has a vision "To become a center for modern Islamic education based on the Al-Qur'an and Hadith that produces works on the world stage", with the mission: 1) Building and developing various centers of excellence for knowledge based on the Al-Quran and Hadith; 2) Preparing human resources of global quality and morals in accordance with sharia; 3) Develop business activities professionally to achieve creative independence.

Diniyah Putri College has several educational level programs starting from RA Rahmah el-Yunusiyah, MI Rahmah al-Yunusiyah, MTsS DMP Diniyah Putri, SMP Diniyah Putri, MAS KMI Diniyah Putri. The curriculum used by Diniyah Putri is the QUBA curriculum,

namely Qur'an, Sunnah, Brain, Attitude, meaning that the Qur'an and Sunnah lead the work of the brain which can be seen in attitudes/morals (attitude) (Febriyani, 2022). Various superior programs implemented at all levels show Diniyah College's commitment to continuing and preserving the values and spirit of struggle brought by Rahmah el-Yunusiyah (Muhtar, 2022). These programs are: 1) Tahfizul Qur'an (minimum 1 juz); 2) Character education for Santri; 3) Implementation of parenting education by teachers, applying parenting and teaching patterns with love; 4) Implementation of a curriculum with a multiple intelligence approach. There is no superior class, all students are valued equally according to their respective strengths and talents; 5) Has 20 extracurricular programs to support the application of multiple intelligences. Consist of; a) Academic extracurriculars: physics, chemistry, biology, mathematics, social studies, English and Arabic; b) Non-academic extracurriculars: fashion, culinary, sewing, borders, writing (poetry, short stories, articles, novels), public speaking (MC, TV presenter, radio presenter, speech, trainer, motivator), Art (calligraphy, painting, music traditional, traditional dance, theater), nasyid, choir, drumband, photography, film shooting and design, and computers; c) Various motivational, emotional and spiritual training plus: outbound training and supercamp directly guided by the Diniyyah Training Center together with national trainers; d) Blueprint for students' future plans for the next 25 years; e) Arabic and English Language Programs. 6) Domestic scientific study program, National and political insight: DPR-MPR RI; Economic and business insights: Jakarta Stock Exchange ; Insight into science and business applications: PT Pusaka Tradition Ibu (Wardah factory), PT Dirgantara Indonesia; Higher education insight: visiting the best Indonesian universities (UI, ITB, IPB, UNPAD, LIPIA etc.)

Based on the explanation regarding the implementation of some of the oldest Madrasahs in Indonesia which still exist and develop to this day, of course the Tarbiyah and Teacher Training Faculty of UIN Imam Bonjol Padang should be able to learn and be able to modify the local wisdom education model which has been implemented for a long time in schools and Madrasahs such as Adabiah, Sumatra Thawalib and Diniyah Putri.

In this research, the researcher offers an educational model for the Madrasah Aliyah Labor Faculty of Tarbiyah and Teacher Training, UIN Imam Bonjol Padang, developed on the basis of local wisdom and based on the Al-Qur'an and the Hadith of the Prophet SAW (prophetic education). The true educational process is the process of humanizing humans with the provision of nature and all the potential of the mind, sight, hearing and heart given by Allah SWT. The first task of education is to recognize all the potential that each student has and develop it to become a human being who believes, surrenders to Allah and is able to become a leader to prosper the earth which is entrusted by Allah SWT (Fitria et al., 2020). The second task of education is to carry out the educational process according to the guidance that Allah has exemplified through His messenger, namely the process of recitation, tazkiyah and taklim (Supratman, 2018). (al-Qur'an Surah Al-Baqarah: 129, Ali Imran: 164 and al-Jumu 'ah: 2).

The first prophetic concept is Tilawah. Tilawah here means the process of reading kauniyah verses (empirical facts) and qauliyah verses (revelation arguments) with the aim of instilling confidence in Allah SWT. This process is carried out to build students' way of thinking that is clear and correct, and has solid logic. The second prophetic concept is tazkiyah. Tazkiyah educators invite students to purify themselves by reflecting and introspecting themselves. If the recitations use a lot of rational potential, then the tazkiyah process uses more of the potential of the heart and feelings. The third concept is

taklim (teaching). *Taklim* means teaching, namely an effort to provide scientific insight and understanding of the content of the Qur'an and wisdom (sunnah of the prophet) through reading activities about religious reality, science and the universe (science and technology). At this stage, educators provide more knowledge/transfer of knowledge, both about natural sciences or science tools such as language, tafsir, hadith, *ushul fiqh*, so that students have broad insight or *tsaqafah*. For more details, the models offered are in the image below:

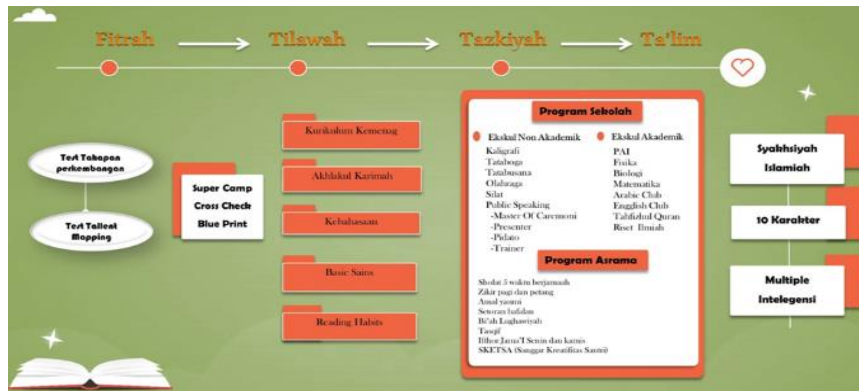


Figure 1 Education Process of MAL FTK UIN Imam Bonjol Padang

Recognition of students' potential is carried out by conducting developmental stage tests and talent mapping tests (Masri & Suliman, 2019). The developmental stages test is carried out to determine the stages of student brain development according to their biological age and chronological age. Biological age is all the attitudes, habits and abilities that a student should have at a certain age. Chronological age is the student's age according to their date of birth. Education, learning and coaching are carried out after studying students' brain development at the start of school. The first step the teacher takes is to adjust the development of biological age to chronological age. Coaching and guidance will be carried out in accordance with the Koran and Sunnah to form 10 student characters.

The next stage is carrying out a talents mapping test to determine and map students' talents and interests. After an introduction to the stages of development and interests, students will attend a super camp or training for 2 days to guide them to recognize various universities and job opportunities to enable students to plan their future. Based on the findings, planning for the development of Madrasah labor requires clear educational goals from educational institutions. In general, correlation is needed between national goals and local curricula. It can be said that the design of Madrasah labor also considers various aspects such as cognitive, affective and psychomotor balance in each design, implementation and evaluation (Muskania & Zulela Ms, 2021).

CONCLUSION

This research concludes that formulating a superior and competitive laboratory Madrasah model requires a systematic and in-depth study. An LPTK can develop a Madrasah model that will be developed by looking at the existing forms of Madrasahs that have demonstrated their existence in educating the nation's generation. All forms of advantages and disadvantages possessed by the institution become the basis for consideration for formulating a better model. In addition to the demands of current developments, community needs and institutional cultural values need to be maintained

and preserved for the survival of future generations. The Madrasah labor model that is suitable for the Tarbiyah and Teacher Training Faculty of UIN Imam Bonjol is a Madrasah labor developed on the basis of local culture and wisdom. Culture and local wisdom-based Madrasahs are a Madrasah model organized to meet national educational standards that are enriched with comparative and competitive advantages based on noble cultural values so that students can learn actively to develop all their potential so that they become superior, intelligent, individuals. cultured, sensitive to the environment and responsive to world developments. The Madrasah education model being developed remains based on the concept of Islamic education which is based on the Koran and has been exemplified by Rasulullah SAW in educating generations and forming Islamic civilization (prophetic education). Islamic education is based on a complete and integral introduction to the nature of creation and human potential. Prophetic education was developed in three stages, namely first, the recitation process, scientific learning that instils confidence through the reading of *kauniyah* verses (empirical facts) and *qauliyah* verses (revelation arguments). Second, the *tazkiyah* process, forms a person who is strong, has noble character, a clean heart, a visionary, able to see all problems clearly, calmly and wisely through good vertical communication (divine transcendence) and harmonious vertical relationships (social communication). Third, *taklim*, a learning process that provides superior and professional scientific insight (*tsaqafah*) through learning and understanding the Al-Qur'an, Sunnah, and the reality of culture and the natural environment (science and technology) based on the nation's religious and cultural values. In order to form students with personality (*syakhsiyah Islamiyah*) using the *tazkiyah* process. The entire educational process is carried out in an integrated manner within the school, dormitory and community environments.

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