



Madrasah development model based on strengthening the integrity values in Banyumas, Indonesia

Sutrimo Purnomo^{1✉}, Windhariyati Dyah Kusumawanti², Fatkhan Munif³

¹Islamic Educational Management Department, Universitas Islam Negeri Profesor Kiai Haji Saifuddin Zuhri Purwokerto

Jl. Ahmad Yani No. 40 A Purwokerto Utara, Banyumas, 53126, Indonesia

²English Education Department, Universitas Islam Negeri Profesor Kiai Haji Saifuddin Zuhri Purwokerto

Jl. Ahmad Yani No. 40 A Purwokerto Utara, Banyumas, 53126, Indonesia

³MI Al Ittihaad Pasir Kidul Purwokerto

Dusun I Pasir Kidul, Purwokerto Barat, Banyumas, 53135, Indonesia

✉trimo@uinsaizu.ac.id

Received 9 September 2023; Accepted 3 May 2024; Published 30 June 2024

Abstract: This study aims to find an integrity-value-based madrasah development model in Banyumas, Indonesia. Madrasahs, as one of the Islamic educational institutions in Indonesia, play a strategic role in achieving national education goals. Therefore, they need to be developed optimally, and strengthening the values of integrity is a key solution for madrasah development. This qualitative field research employs a case study approach. Data collection techniques used include interviews, observation, and documentation. The results show that the integrity values developed by the madrasahs in Banyumas include hard work, responsibility, discipline, and cooperation, involving all members of the madrasah community, including the head of the madrasah, teachers, and students. The implementation of the madrasah development model through integrity values involves creating clear rules, managing and socializing these rules, and finally, habituating the madrasah community to follow them. By implementing these aspects, the madrasahs in Banyumas can strengthen their integrity values and, consequently, develop their institutions effectively.

Keywords: integrity values; madrasah development; model; religion.

A. Introduction

The rapid development of science, knowledge, and technology has brought impacts and changes in all aspects of human life (Jiang & Hou, 2019). In addition to the various conveniences and benefits of knowledge and technology, these changes have also brought people into an era of increasing global competition (Kefela, 2010). The ability to adjust the framework of diversity. In addition, local wisdom can be

appropriately implemented by teaching the values at school (Hasbiah, 2015). For this reason, increasing the capacity of human resources and developing competitive institutions is a must, including improving the quality of education (Dung, 2020).

In the Law of the Republic of Indonesia, Number 20, the Year 2003, concerning the National Education System Chapter II Article 3, it emphasizes that education aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, become democratic and responsible citizens. Education is a systematic process to holistically improve human dignity, allowing the three dimensions of humanity (cognitive, psychomotor, and affective) to develop optimally (Miseliunaite et al., 2022; Hoque, 2017; Engin et al., 2024). For this reason, education should be able to become a strategic means to develop each individual's potential so that the ideals of building a complete Indonesian human being who can compete in the global era can be achieved (Machali & Hidayat, 2016). In addition, in the national education mission, it is also stated that there is an increase in professionalism and accountability of educational institutions as the centers of acculturating knowledge, skills, experience, attitudes, and values based on national and global standards (Machali & Hidayat, 2016) and to accomplish the educational goals.

Madrasahs, one of the recognized educational institutions in Indonesia, were based on the National Education System Number 20 in the Year 2003 as quoted by Hasri (2018) that a madrasahs have the same position as schools in general. This is certainly undoubtedly an asset for the nation to improve educational quality and compete with other nations. At this point, most of the madrasahs' statuses are private, so the sustainability of madrasahs will depend on the community as the main stakeholder. Munif (2020) stated that madrasahs are a concrete form of community-based education. It is because almost all levels of madrasah education, ranging from elementary school to junior and senior high school, are private. This means that the status of private madrasahs is mostly dependent on the sustainability of the community (Ibrahim, 2019). Based on the data from the Central Bureau of Statistics of Central Java Province regarding the comparison of the number of madrasahs, especially Madrasah Ibtidaiyyah (MI) with public and private status in the Banyumas Regency area in 2015 was 3:179, namely 3 of them are State Madrasah Ibtidaiyyah (elementary level of Islamic educational institution) and 179 of them are Private Madrasah Ibtidaiyyah (BPS, 2021). From the ratio between State MI and Private MI,

especially those in the Banyumas Regency area, it is unsurprising that the sustainability and development of a madrasah are strongly influenced by community participation and cooperation.

Community participation and cooperation for madrasah development can certainly be achieved if the community already trusts the madrasah (As'ari & Nugraha, 2023). The impact of this trust will become the main capital for madrasahs to develop their institutions. Without strong public trust in madrasahs, solid participation, and cooperation cannot be built well to develop them. For this reason, building public trust in madrasahs is the main thing and cannot be separated from madrasahs' development.

In research conducted by Kanau and Haruna (2013) regarding community participation in education, findings were obtained that poor community participation as a major drawback to the development of education in Nigeria and because government alone cannot shoulder total responsibility of providing education for all and at all levels, the need for strategizing ways of enhancing and encouraging community participation.

In addition to the trust capital, madrasahs should also be able to strengthen their integrity values (Ilham, 2020). Therefore, religious values are used as the foundation in the development of madrasahs. These values then become a reference in the development by looking at social situations with the same religious affiliation so that they can become a driving force for the development of madrasahs.

The development of madrasahs through strengthening integrity values is carried out because the facts show that there are many problems facing Islamic education in madrasahs today, especially those related to values and morals. The research results show that the weak morals of madrasah students are one of the problems that must be resolved immediately. It happened due to several things, namely weak faith, a bad environment, and a lack of supervision of the students regarding the impact of technological advances.

Several cases occurred as a result of weak morals among students, ranging from brawls between students, the spread of pornographic videos via mobile phones or websites, and free sex among students. Research shows that of Indonesian teenagers aged 10-24 years, whose number has reached 62 million people, 15 percent of the total was alleged to have had sex before marriage. This further reinforces that the morals of Indonesian students, including those in madrasahs, must be improved, and once again,

strengthening integrity values to develop madrasahs, including the morals of students within them, is a must (Adelia & Mitra, 2021).

There is an Islamic educational institution that can develop madrasahs by strengthening the integrity values in Banyumas; it is Madrasah Ibtidaiyyah (MI) Ma'arif NU Teluk Banyumas Indonesia. The facts show that the development carried out by MI Ma'arif NU Teluk based on integrity value strengthening can be seen from the development of the quality of the teaching-and-learning process through improving the quality of teachers in instilling religious, moral, and politeness values to students as well as through discipline that will shape the personal character of the students so that they can direct their lives in the future to be better. This point becomes the capital strength for madrasahs to develop themselves through the trust given by the community with these embedded values.

From the various explanations above, by looking at the importance of developing madrasahs for educational attainment in Indonesia, this research is important to accomplish which aims to find a model for madrasah development through strengthening the integrity values at MI Ma'arif NU Teluk Banyumas, Indonesia.

B. Method

This study employs qualitative field research with a case study approach, conducted at MI Ma'arif NU Teluk, Banyumas Regency, from August to October 2022. The data collection techniques use participatory observation, interviews, and documentation. The researchers directly conducted the research at the site to observe the activities, actors, and social situations so that the obtained data could lead to the research objectives, focusing on the madrasah development model through strengthening the integrity values at the madrasah in Banyumas. The data analysis was carried out by looking at religion as the ideological basis of madrasah development and the integrity values developed by making the heads, teachers, and students of MI Ma'arif Teluk the subjects of this research so that in the end, the implementation of integrity-value based madrasah development model was obtained. Data reduction, presentation, verification, and conclusion are used to present the data analysis. The data obtained is validated using triangulation of time, sources, and techniques to ensure that the data obtained is valid.

C. Result and Discussion

Values believed by a community become the social capital. Values are indispensable in living together; therefore, values regulate the community order so that relations between people can run harmoniously. Value internalization aims to cultivate the 'students' moral development (Espinos & González, 2022).

The purpose of education must also be based on values (Ferary, 2023). This value relates to the selection of subjects to be taught in school, the assessment system for students, and making decisions about what to consider a priority for society and/or the children. How teachers teach and assess learning outcomes and the reasons for praising and punishing students are based on virtues and principles that they value themselves. School grades are clear in the organization, curriculum, and disciplinary procedures. They underlie all classroom interactions. Those values are reflected in the curricular content they focus on, the behavior they choose to enable or encourage in the classroom, the way they greet students and each other, the way they dress, the language they use, and even where they stand when they speak with students (Sutrop, 2015). Therefore, the school needs to instill the value to the students to teach the generation about the morality (Gökçe, 21).

Coleman gives a view of perspective value, namely values that make someone give up their interests to act in the common (collective) interest. Values will work well if sanctions follow them. Values can be linked to other social capital, such as obligations and expectations. Willmot and Young in Colman (1994) also explain that values apply in certain structures, in which there are always people who do something for the benefit of others. However, among them, some values bind and adhere together. Personal connections are important in environmental curricula, not only because students gain understanding through the connections but also by developing emotional connections to the subject matter. Increasing awareness and care leads to an increasing passion for the subject matter, whether it concerns the environment, animals, or a social situation (Behrendt & Franklin, 2014).

Concerning MI Ma'arif NU Teluk, the values built and developed cannot be separated from the traditions that run in educational institutions (Gamage et al. 2021; Spoutz, 2018). The following discusses how MI Ma'arif NU Teluk is building and developing its integrity values.

1. Religion as an ideological base for madrasah development at MI Ma'arif NU Teluk

Religious norms are rules or regulations for human life whose source comes from God's revelation. Adherents of religion believe that the rules and religious norms come from God Almighty, which was conveyed to His prophets and apostles to be distributed to all human beings in the world. Because it comes from God, the existing rules cannot be changed according to human will.

Religion has a fundamental role in human life because it contains instructions that allow humans to carry out their creative functions to achieve safety and happiness in this world and the hereafter. Therefore, religion fills every space and time of human life, including in education (Oruç, 2010; Bråten, 2021).

On the one hand, religion is part of the content that is learned and taught to students in educational institutions. On the other hand, religion is also the foundation of the development of education. The quality and achievement of learning cannot be separated from religious values because education transforms religious values.

Quality measures whether something is good or bad concerning the level, quality, and degree (intelligence, skills, and so on). Learning is an effort to change the student's behavior for the better. The quality of the learning process can be seen from the learning activities and understanding of students based on the basic competencies and indicators that must be achieved, as well as the performance of teachers who support the learning process.

In the National Education System Law No. 20 the Year 2003 Article 3, the national education has the function and purpose of developing capabilities and shaping the character and civilization of a dignified nation in the context of the intellectual life of the nation. This further emphasizes that religion is the foundation as well as the goal of the development of education. Religion is in line with the spiritual development. It means that spiritual development supports the goal of education (Moulin-Stožek, 2020).

2. Strengthening integrity values in madrasah development at MI Ma'arif NU Teluk

Below are presented the findings related to the integrity values developed and the process of transferring the concepts to become habituation as part of the efforts to develop MI Ma'arif NU Teluk, as follows:

a. Responsibility and Hard Work

Strengthening the value of this responsibility can be seen from the efforts of the head of the madrasah to improve the quality of the learning process. It is

conducted by increasing the competence and skills of teachers in learning activities. Therefore, it is expected to impact improving students' quality during the learning process.

Learning can be successful or qualified if it can achieve the goals set. It is supported by the Ministry of National Education through the systemic linkage and synergy of teachers, students, curriculum and teaching materials, facilities, media, and learning systems in producing optimal learning processes and outcomes following curricular demands. The components of learning quality include the learning behavior of educators, student learning behaviors and impacts, materials, media, climate, and learning systems. Based on the components of the quality of learning, teachers should emphasize three main components: 'teachers' skills, 'students' activities, and learning outcomes.

In this case, MI M'arif NU Teluk has put efforts into improving the quality of teachers through several activities such as participating in seminars and training, increasing networks with external parties, evaluating the learning outcomes, and discussing with other teachers to find solutions to common problems. Improving the quality of teachers will be followed by improving the quality of students. Teachers who are always improving their professional development will make many innovations in the learning process so that students can easily accept the teaching-and-learning processes.

The teachers are expected to understand the students' characters so that they can find an effective method and use the media appropriately. A qualified teacher will become a teacher who students adore. Their words can lead to positive effects on the students. Such nuances are being developed by MI Ma'arif NU Teluk so that students can feel safe and comfortable participating in the learning process.

Teachers' skills in the learning process majorly affect students' activities and learning outcomes. Teachers are said to be successful if students can understand what the teacher conveys and bring positive behavior changes in their lives. Such a teacher is a valuable asset for an educational institution because they can improve the quality of education in the madrasah.

From this description, it is clear that strengthening the values of responsibility and hard work is one of the efforts conducted by MI Ma'arif NU Teluk to develop its institutions, especially by increasing the competence and skills of teachers so that quality learning is accomplished.

b. Discipline and Cooperation

The values developed at MI Ma'arif NU Teluk synergize with the vision, mission, and ultimate goals. The next value developed is discipline. According to Suharsini as quoted by [Ariwibowo \(2014\)](#), discipline comes from the Latin *diciplina*, which means following people to learn under leadership. The General Director of Early Childhood Education and the General Director of Primary and Secondary Education explained that discipline is a person's compliance in following rules and regulations because it is driven or caused by something from outside. Discipline refers to a person's obedience to rules or regulations that are driven by awareness in his heart ([Sholeh, 2004](#)).

In an educational institution, discipline is one of the values instilled to support one's career or value for quality educational institutions. Discipline must be developed and nurtured early so that it becomes capital for the students and becomes self-command in social life. Leaders in educational institutions play an important role in instilling a disciplined attitude toward their subordinates. Through good discipline implementation, educational institutions will achieve better improvement.

In cultivating discipline, it is necessary to know the elements of discipline to be implemented. Hurlock, as quoted by [Ariwibowo \(2014\)](#) said that several important elements in the discipline include the existence of regulations to control a person's behavior in groups, organizations, or communities. Habits arise from the order in society. Punishment is an action or response to a mistake made in implementing discipline. Appreciation can then be interpreted as an affirmation of positive actions. In addition, consistency is a balance between expectations and reality. In educational institutions, consistency is exemplified by providing appreciation and punishment following applicable regulations.

In its development, MI Ma'arif NU Teluk seeks to improve discipline through several aspects. Discipline is instilled and implemented by all madrasah communities to share the benefits. Discipline is applied through many activities. The highest discipline is exemplified by the leader, namely the head of the madrasah. The leaders in an educational unit are the role models that need to be followed ([Röhl et al., 2022](#)). In instilling discipline, the leader cooperates with the teachers to make a common rule. The rules become a binder so that discipline can continue to increase and punishment as a consequence for violations committed.

The discipline in MI Ma'arif NU Teluk is implemented well. The efforts to improve discipline at MI Ma'arif NU Teluk were achieved by making rules for teachers, employees, and students, and also the class rules developed by the homeroom teacher. The implementation of discipline is accomplished through:

- 1) The habituation of coming to school on time according to a predetermined time. The working hours of teachers and employees at MI Ma'arif NU Teluk start from 07.00 until 15.00.
- 2) Students and teachers start the lesson according to the scheduled hours during the teaching-and-learning activities. Then, the subjects taught, and assignments' submissions are done according to the schedule.
- 3) For the extracurricular activities, the students choose and follow their interests according to schedule.
- 4) Concerning the discipline in attending meetings, the teachers and employees attend the meetings based on the schedule.

MI Ma'arif NU Teluk has tried to develop a disciplined attitude through some activities. It is intended that all school members can have a disciplined spirit that will be embedded in their hearts so that it becomes a behavior to change themselves and invite others. During the teaching-and-learning activities, the teacher as an actor who deals directly with students must instill a disciplined attitude. The disciplined behavior at MI Ma'arif NU Teluk is increasing, starting from teachers who arrive early and students who are rarely late to madrasahs.

Apart from that elaboration, the value of cooperation is also clear by enforcing the rules requires cooperation from various parties, especially the school community, starting from the head, teachers, and students of MI Ma'arif NU Teluk. Without good cooperation from all madrasah members, the disciplinary values to be instilled will be difficult to achieve optimally.

3. Implementation of madrasah development model based on the integrity value strengthening at MI Ma'arif NU Teluk

The model of developing madrasahs through strengthening integrity values at MI Ma'arif NU Teluk is carried out through elements of specific rules, socialization, and control by the leadership, in this case, the head of the madrasah. Then, over these rules, the rules are implemented in habituation. A detailed elaboration will be presented in the following section.

First is specific rules. These clear rules form the basis for developing a value-based madrasah at MI Ma'arif NU Teluk. The rules in question have been clearly explained in the discipline and cooperation in the integrity-value-strengthening aspect above. These rules become a barometer for the development of madrasahs so that all parties are obliged to implement these rules with full discipline, responsibility, hard work, and cooperation as the values instilled in the development of madrasahs at MI Ma'arif NU Teluk.

Second is rule socialization. The socialization of these rules is necessary, from the head of the madrasah to teachers, from teachers to guardians of students, and the students. If there is no rule socialization, these rules cannot be implemented properly.

The socialization of this rule is carried out verbally by the head or teacher at a teacher meeting or student-guardian meeting. In addition to using oral media, the rules are also socialized in written form, either by letter or in writing that is presented on the walls of the madrasah and even social media, especially WhatsApp (as one of the means of socialization from teachers to guardians of students at MI Ma'arif NU Teluk). This strategy is done to adapt to increasingly advanced communication technology.

Third, control or supervision of the leadership is carried out by the Head of MI Ma'arif NU Teluk. Monitoring activities are one of the most important functions in achieving organizational management. Monitoring is a process of collecting the data to ensure whether the results that have been implemented follow the plan with goals (Kelly & Reid, 2020). Monitoring is an attempt by the officers to improve teaching, select teachers' career development, and revise the educational objectives, teaching materials, teaching methods, and learning evaluation.

In the context of education, monitoring is closely related to the quality assurance system in madrasahs. The aim is to find out the advantages and disadvantages so that improvements can be made to the quality of education services (Komsiyah, 2022). Monitoring in an educational unit is carried out by superiors. At MI Ma'arif NU Teluk, the detailed monitoring activities are as follows:

- 1) Supervision

Supervision is a process of assistance, guidance, and coaching from the principal to the teacher to improve the learning process. The assistance is professional and implemented through dialogue to solve learning problems.

The supervision referred to in this study is the institution's effort to assess the effectiveness of teachers and employees at MI Ma'arif NU Teluk. The supervision activities are carried out to review the teachers' planning, implementation, and classroom management, task management and working implementation by employees, and the evaluation of implementation results. The one who carries out supervision at the madrasah is the head of the madrasah. Supervision is carried out twice in one semester.

In addition to the supervision carried out by the madrasah headmaster, other parties, such as the board of teachers and the madrasah committee, are also madrasah partners. The cooperative relationship that exists is a form of improving the quality of education. The madrasah reports on madrasah activities to the management and committees on an unscheduled basis. This is intended so that the board and committees know the progress of the madrasah and can provide evaluations so they can follow up on the existing gap. Head of MI Ma'arif NU Teluk Purwokerto said:

Kami tidak bisa berjalan sendiri, Mas. Kami butuh masyarakat khususnya wali peserta didik yang diwakili oleh komite madrasah untuk bersama-sama membangun dan mengawasi jalannya pendidikan di lembaga kami. Hal ini agar bertujuan agar terpatni dalam diri masyarakat rasa memiliki terhadap lembaga dan tanggung jawab bersama untuk mengembangkan dan membangun MI Ma'arif NU Teluk. Kami sadar, bahkan sangat sadar Mas kalau kami tidak bisa apa-apa dalam memajukan MI ini tanpa dukungan dan bantuan masyarakat. Mekaten Mas. (SM, personal communication, September 25, 2022)

[We cannot do this alone, Sir. We need the community, especially the guardians of the students represented by the madrasah committee, to work together in developing and supervising the education process in our institution. This aims to instill a sense of ownership within the community towards the institution and a shared responsibility to develop and advance MI Ma'arif NU Teluk. We are aware, very much aware, Sir, that we cannot achieve anything in advancing this madrasah without the support and assistance of the community. That's how it is, Sir.]

2) Stakeholder assessment

In continuing the effort, MI Ma'arif NU Teluk continues to improve the quality of its education. It makes the madrasah cooperate with outside parties who are not institutionally integrated with the madrasah. However, its role can

support the progress of the madrasah. This cooperation can increase the value of trust from outsiders so that MI Ma'arif NU Teluk gradually experiences good development. From the results of the students' number calculation in the quarters of the year, the increase in the number of students is quite significant. It is a form of the madrasah's hard work in building cooperation so that the madrasah has a particular place in the hearts of the community.

Fourth is habituation. This habituation is the ultimate process, starting from the existence of specific rules to the socialization and supervision of these rules. In addition to the several habituation activities previously described, MI Ma'arif NU Teluk also applies several other habituations closely related to religious values as a basis for acting as well as the main goal in education, namely piety to God Almighty.

The application form of religious norms at MI Ma'arif NU Teluk is implemented through several points, including morning behavioral activities. In the morning behavioral activities, in the context of religious norms, MI Ma'arif has tried to build religious values through personality development such as the *Dhuha* prayer activities (one of the optional prayers in Islam conducted after sunrise and ends at meridian), memorizing *Juz 30* (the last of thirty equally divided sections of the Qur'an as the final section in the Quran), congregational prayers, funeral prayers, *istighosah* activities (activities of reciting particular words in Islam to remember God for asking for help), the commemoration of religious holidays, and daily *infaq* (spending wealth for a certain purpose as guided by Islam).

In reality, the goals to be achieved by MI Ma'arif NU Teluk through the development of religious values, in general, are the ability and consistency in worshipping Allah, the formation of an independent person who has good character, increased social spirit, and a sense of solidarity with others, respects each other in religious differences and develops human beings who behave according to the guidance of Islamic law.

In addition, habituation is also related to decency values. Moral norms are rules of life that come from the voice of the human heart. This rule of life is rooted in the whispers of the human conscience. Moral norms exist simultaneously with the existence of humans, regardless of gender or

ethnicity. The truth of conscience will always state the truth and cannot be deceived by anyone.

MI Ma'arif NU Teluk developed moral norms through interactions between students, parents, teachers, communities, and relevant stakeholders. The relationship that exists is the application of moral norms. When there is a gap, conscience tends to choose between the truth or the opposite. In the implementation, the moral norm is developed through a culture of honesty achieved in madrasahs and society.

The value of politeness also gets the attention of MI Ma'arif NU Teluk to get used to it. The norm of politeness is related to human interaction in everyday life. The norm of politeness comes from the way of life and culture in the form of habits in society in regulating life, like speaking more gently with older people, behaving politely, and so on.

MI Ma'arif NU Teluk develops the politeness norms through politeness in attitude, speech, and the way they wear their outfit. Instilling the norm of politeness is also achieved through habits such as being kind to all friends and avoiding hostility (Pertwi, 2020). In speaking, they use polite language. While in the way they wear the outfit, they wear polite clothes according to the provisions of Islam.

D. Conclusion

Madrasa development model based on integrity values can be an alternative for madrasa development, which often does not view integrity as capital that can be used as a basis for institutional development. It is important to do because the development of institutions in madrasahs (Islamic educational institutions) becomes an absolute element that must be achieved as part of efforts to accomplish educational goals more effectively and efficiently. Various efforts can be made to complete the goal. One of the ultimate efforts is strengthening the integrity values, which was carried out by MI Ma'arif NU Teluk Purwokerto, Indonesia.

To sum up, the integrity-value-based madrasah development model is presented as the goal of this study. Strengthening integrity values, especially religious values, offers a significant benefit for the community, encouraging parents to send their children to the madrasah. Tangible evidence of these values is observed in the daily

behavior of students both at school and at home, enhancing public trust and belief in MI Ma'arif NU Teluk as an educational institution that meets their needs, particularly in moral development. The integrity values developed by MI Ma'arif NU Teluk include hard work, responsibility, discipline, and cooperation, involving all members of the madrasah community, from the head of the madrasah to the teachers and students. The madrasah development model is implemented by creating specific rules, which are then socialized and controlled by the head of the madrasah. The final step involves habituating the madrasah community to these rules. By strengthening its integrity values, MI Ma'arif NU Teluk effectively develops its institution.

References

- Adelia, I., & Mitra, O. (2021). Permasalahan Pendidikan Islam di Lembaga Pendidikan Madrasah. *Jurnal Islamika: Jurnal Ilmu-Ilmu Keislaman*, 21(1), 32-45. <https://doi.org/10.32939/islamika.v21i01.832>
- Ariwibowo, A. (2014). *Penanaman Nilai Disiplin di Sekolah Dasar Negeri Suryowijayan Yogyakarta* [Undergraduate Thesis, Universitas Negeri Yogyakarta]. Lumbung Pustaka Universitas Negeri Yogyakarta. <https://eprints.uny.ac.id/13844/>
- As'ari, A. & Nugraha, E. (2023). Perkembangan Madrasah dan Tingkat Kepercayaan Publik, *Jurnal Manajemen Pendidikan Islam*, 8(1), 41-53, <https://doi.org/10.18860/jmpi.v1i1.19749>
- Badan Pusat Statistik. (2021). *Banyaknya SD/MI Negeri Dan Swasta Menurut Kabupaten/Kota, 2021*. Badan Pusat Statistik Provinsi Jawa Tengah. <https://jateng.bps.go.id/statictable/2022/09/14/2686/banyaknya-sd-mi-negeri-dan-swasta-menurut-kabupaten-kota-2021.html>
- Bråten, O.M.H. (2021). The Role of Space and Time: A Comparative Exploration of Religion and Education, Introduction to the Special Issue, *Religion & Education*, 48(4), 367–383, <https://doi.org/10.1080/15507394.2021.1963162>
- Behrendt, M., & Franklin, F. (2014). A Review of Research on School Field Trips and Their Value in Education. *International Journal of Environmental & Science Education*, 9, 235-245. <https://doi.org/10.12973/ijese.2014.213a>.
- Colman, J. S. (1994). *Foundations of Social Theory*. The Belknap Press.
- Dung, B.X. (2021). Higher Education and Improving the Quality of Human Resources Today, *European Journal of Human Resource Management Studies*, 5(2), 45-52, <http://doi.org/10.46827/ejhrms.v5i2.1056>

- Engin, M.Ç., Gençdoğan, B., & Engin, A.O. (2024). A Taxonomic Approach on Learning Areas, *European Journal of Education and Pedagogy*, 5(3), 8–14, <https://doi.org/10.24018/ejedu.2024.5.3.583>
- Espinos, V.F. & González, J.L. (2022). Virtues and Values Education in Schools: a Study in an International Sample, *Journal of Beliefs & Values*, 45(1), 69-85, <https://doi.org/10.1080/13617672.2022.2158018>
- Ferary, D. (2023). A Philosophical Perspective on the Purpose of Education in Indonesia. In: Hebert, D.G. (eds) *Comparative and Decolonial Studies in Philosophy of Education*. Springer. https://doi.org/10.1007/978-981-99-0139-5_4
- Gamage, K.A.A., Gamage, D.M.S.C.P.K. (2021). The Role of Personal Values in Learning Approaches and Student Achievements, *Behavioral Sciences*, 11(7), 1-23, <https://doi.org/10.3390/bs11070102>
- Gökçe, A.T. (2021). Core Values in Education From the Perspective of Future Educators, *Sage Open*, 11(2), 1-14, <https://doi.org/10.1177/21582440211014485>
- Hasbiah, A.W. (2015). Analysis of Local Wisdom as Environmental Conservation Strategy in Indonesia, *Journal Sampurasun Interdisciplinary Studies for Cultural Heritage*, 1(1), 1-7, <https://doi.org/10.23969/sampurasun.v1i1.19>
- Hasri. (2018). Madrasah Sebagai Lembaga Pendidikan Islam, *Al-Khwarizmi Jurnal Pendidikan Matematika dan Ilmu Pengetahuan Alam*, 2(1), 69-84, <https://doi.org/10.24256/jpmipa.v2i1.103>
- Hoque, M.E. (2017). Three Domains of Learning: Cognitive, Affective and Psychomotor, *The Journal of EFL Education and Research*, 2(2), https://www.researchgate.net/publication/330811334_Three_Domains_of_Learning_Cognitive_Affective_and_Psychomotor
- Ibrahim, B. (2019). Madrasah Transformation Into Modern Educational Institutions During The New Order, *Istawa: Jurnal Pendidikan Islam*, 4(2), 196-216, <https://doi.org/10.24269/ijpi.v4i2.2006>
- Ilham. (2020). Pendidikan Islam Di Madrasah: Suatu Kajian Permasalahan dan Solusi Pendidikan Madrasah dalam Perspektif Filsafat Pendidikan Islam, *Tajdid: Jurnal Pemikiran Keislaman dan Kemanusiaan*, 4(2), 103-124, <https://doi.org/10.52266/tajdid.v4i2.516>
- Jiang, Q. & Hou, L. (2019). Research on the Influence of Science and Technology Advancement and Social Progress on the Ideological and Political Education Work in Colleges and Universities. *Advances in Social Science, Education and Humanities Research*, 328, 87-90. <https://www.atlantispress.com/proceedings/ichssd-19/125911608>

- Kanau, A. A. & Haruna, M. J. (2013). Towards Promoting Community Participation in Education in Nigeria, *Academic Journal of Interdisciplinary Studies* 2, (7), 131-136. <http://dx.doi.org/10.5901/ajis.2013.v2n7p131>
- Kefela, G.T., (2010). Knowledge-Based Economy and Society Has Become A Vital Commodity to Countries, *International NGO Journal*, 5(7), 160-166, https://academicjournals.org/article/article1381828238_Kefela.pdf
- Kelly, L. M. & Reid, C, (2020). Baselines and Monitoring: More than a Means to Measure the End, *Evaluation Journal of Australasia*, 21(1), 40-53, <https://doi.org/10.1177/1035719X2097752>
- Komsiyah, T. (2022). Quality Control Management Of Madrasah Education In International Standard, *International Journal Of Science Technology & Management*, 3(1), 265-274, <https://doi.org/10.46729/ijstm.v3i1.328>
- Machali, I., & Hidayat, A. (2016). *The Handbook of Education Management: Teori dan Praktik Pengelolaan Sekolah/ Madrasah di Indonesia*. Kencana.
- Miseliunaite, B., Kliziene, I., & Cibulskas, G. (2022). Can Holistic Education Solve the World's Problems: A Systematic Literature Review, *Sustainability*, 14(15), 1-20, <http://dx.doi.org/10.3390/su14159737>
- Moulin-Stožek, D. (2020). Spiritual Development as an Educational Goal, *ECNU Review of Education*, 3 (3), 505-518. <https://doi.org/10.1177/2096531120935128>.
- Munif, F. (2020). Pengembangan Madrasah melalui Modal Sosial, *Jurnal Kependidikan*, 8(1), 85-98, <https://doi.org/10.24090/jk.v8i1.5133>
- Oruç, C. (2010). The Impacts of Religious Education on Individual and Social Life, *Dinbilimleri Akademik Araştırma Dergisi*, 10(3), 195-211, <https://dergipark.org.tr/tr/pub/daad/issue/4496/61934>
- Pertiwi, H. (2020). Menumbuhkan Sikap Sopan Santun Dalam Kehidupan Sehari-hari Melalui Layanan Klasikal Bimbingan dan Konseling Kelas XI SMA Negeri 3 Sukadana, *Jurnal Inovasi Bimbingan dan Konseling*, 2(2), 65-69, <https://doi.org/10.30872/ibk.v2i2.652>
- Röh, S., Pietsch, M. & Cramer, C. (2022). School 'leaders' self-efficacy and its impact on innovation: Findings of a repeated measurement study, *Educational Management Administration and Leaderships*, 1-20. <https://doi.org/10.1177/17411432221132482>
- Sholeh, A. R. (2004). *Madrasah dan Pendidikan Anak Bangsa (Visi Misi dan Aksi)*. PT Raja Grafindo Persada.
- Spoutz, D.M., (2018). *A College Favorite: Students' Perceptions of Traditions and Culture in Higher Education*. (Master of Arts in Higher Education Theses). Retrieved from Taylor University. (Accession No. 115). <https://pillars.taylor.edu/mahe/115>

Sutrop, M. (2015). Can Values be Taught? The Myth of Value-Free Education. *Trames: Journal of the Humanities and Social Sciences*, 19(2), 189-202.
<http://doi.org/10.3176/tr.2015.2.06>.