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Institutional Study: Collaboration between *Madrasah Ibtidaiyah* and *Madrasah Diniyah* (Strengthening the Character of Religion and Science and Technology)

***Fina Kholij Zukhrufin¹, Faridi², Khozin³**

^{1,2,3} Muhammadiyah University of Malang, Jl Raya Tlogomas No. 246, Malang, East Java, Indonesia

*zukhrufin@gmail.com

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Abstract

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Education at Madrasah Ibtidaiyah and Madrasah Diniyah could be more optimal in maximizing students' religious, science, and technology education. Madrasah Ibtidaiyah combines the 2013 and independent curricula, but most teachers and parents consider Islamic learning less in-depth. Meanwhile, Madrasah Diniyah only focuses on religious teaching without including general knowledge. This research analyses the collaboration between Madrasah Ibtidaiyah (MI) and Madrasah Diniyah (Madin). The research method used is qualitative research with a case study approach. Data was obtained through observation, documentation and interviews. Data analysis refers to Miles and Huberman's theory, which involves data reduction, visualization and validation stages. The collaboration between MI Baitul Muttaqin and Madin Baitul Muttaqin involves joint decision-making to shape students' religious character and science and technology abilities through comprehensive learning between religion and science and technology. This

¹ orcid id: <https://orcid.org/0009-0009-9330-0961>

² orcid id: <https://orcid.org/0009-0008-4156-1580>

³ orcid id: <https://orcid.org/0000-0002-6192-267X>

collaboration is analyzed using collaborative governance theory, emphasizing shared goals, participation, organizational structure, role division, communication, and evaluation. The impact is comprehensive education of students' religious character and science and technology skills. The obstacles come from differences in the characteristics of Madin and MI educators, but the heads of MI and Madin consider the benefits to student more. Coordination, intensive communication and improving the qualifications of Madin educators are critical solutions for harmonizing learning. It is also essential to support harmonious family habits at home to achieve comprehensive results.

Pendidikan di Madrasah Ibtidaiyah (MI) dan Madrasah Diniyah (Madin) dinilai belum optimal dalam memaksimalkan pendidikan agama dan IPTEK peserta didik. MI menggabungkan kurikulum 2013 dan kurikulum merdeka, tetapi pembelajaran Agama Islam dianggap kurang mendalam oleh sebagian besar guru dan orang tua. Sementara Madin hanya fokus pada pengajaran agama tanpa menyertakan pengetahuan umum. Penelitian ini bertujuan menganalisis kerja sama antara MI Baitul Muttaqin dan Madin Baitul Muttaqin. Metode penelitian yang digunakan adalah penelitian kualitatif pendekatan studi kasus. Data diperoleh melalui observasi, dokumentasi, dan wawancara. Analisis data dilakukan dengan mengacu pada teori Miles dan Huberman, yang melibatkan tahap reduksi data, visualisasi, dan validasi data. Kolaborasi MI Baitul Muttaqin dan Madin Baitul Muttaqin melibatkan pengambilan keputusan bersama untuk membentuk karakter religius dan kemampuan IPTEK siswa melalui pembelajaran komprehensif antara agama dan IPTEK. Kolaborasi ini dianalisis menggunakan teori tata kelola kolaboratif, menekankan tujuan bersama, partisipasi, struktur organisasi, pembagian peran, komunikasi, dan evaluasi. Dampaknya pendidikan karakter religius dan keterampilan IPTEK siswa secara komprehensif. Kendala berasal dari perbedaan karakteristik pendidik Madin dan MI, tetapi kepala MI dan Madin lebih

mempertimbangkan manfaat kepada peserta didik. Koordinasi, komunikasi intensif, dan peningkatan kualifikasi pendidik Madin menjadi solusi kunci untuk keselarasan pembelajaran. Selain itu, pentingnya dukungan keselarasan pembiasaan keluarga di rumah untuk mencapai hasil yang komprehensif.

I. INTRODUCTION

Madrasah, as an institution of Islamic education, plays a role in developing intellectual and spiritual participants to educate so that they can face globalization (Tinggapy, 2012). Madrasah models emerged along current development. The government noticed the growth of *Madrasah* with the published Constitution as a confession of the existence of *Madrasah*. Level Formal *madrasah* education begins from *Madrasah Ibtidaiyah* (MI), *Madrasah Tsanawiyah* (MTs), and *Madrasah Aliyah* (MA). Non-formal *Madrasah* education, called *Madrasah Diniyah* (Madin), has advanced from the existence of *Madrasah* from the beginning of its emergence, i.e. studying Islam (Nizah, 2016).

Madrasa holds two critical roles. First, role conservatives, i.e. look after the values, traditions and values of Islam. Second is the transformative role, namely educating students to face changing times (Fuady & Rizaldi, 2022). Function conservatism is done with continued knowledge, skills, and behaviour by marking Islamic teachings, so *Madrasah* graduates become the generation that has faith, fears Allah, and has noble and insightful morals (Asiah, 2020). The role of transformation is done with the formation of character that leads to morals, nobility, and educational Science and Technology (Gani, 2019)(Yusuf et al., 2021). The *Madrasah* curriculum is designed to contain knowledge and technology lessons, such as mathematics, physics, biology, and management (Huda et al., 2020). It has religious knowledge, education, morals, skills, work, and values (Zarkasyi, 2020).

The existence of *Madrasah* faces several challenges. First, provide comprehensive and flexible graduates to understand religious knowledge and Science and Technology (Kurniawan, 2019). Second, facing a marked moral crisis

with decadence and inconsistency morals (Muassomah et al., 2020). Third, balancing religious and scientific education knowledge in general (Intan & Ismail, 2023); (Nor Dalilah Zakaria & Raihanah Azahari, 2022).

Implementation of MI Baitul Muttaqin and Madin Baitul Muttaqin education assessed not capable of maximizing religious, science, and technology education. Implementation of MI Baitul Muttaqin education covers knowledge knowledge, general and spiritual. MI Baitul Muttaqin Curriculum combines Islamic lessons and lessons available, ie 2013 curriculum (K-13) and curriculum independent (Nasir, 2018)(Chairiyah, 2021; Rouf, 2016). However, despite several excellences, more than the impact of learning the Islamic religion at MI Baitul Muttaqin needed some great teachers and parents. Early *madrasah* Learning only teaches theology or does not teach knowledge in general (Nizah, 2016).

The advantages and disadvantages of MI Baitul Muttaqin and Madin Baitul Muttaqin education can be combined through collaboration. The collaboration aims to complete the Islamic religion and character learning program so that participants are educated, understand Islam thoroughly, and have general knowledge. According to governance theory, a collaborative, organizational, or system organization can make decisions in a way that is collective with different methods and using specific processes (Ansell & Gash, 2008). By governance theory, MI and Madin can collaborate using methods other to produce participant students who have religious character and are competent in the field knowledge.

This study analyzes the collaboration between MI Baitul Muttaqin and Madin Baitul Muttaqin based on collaborative governance theory. Both of them are at the Baitul Muttaqin Education Foundation. MI Baitul Muttaqin was founded in 2017 and has become a widespread MI public. Several influential MI Baitul Muttaqin educators' backgrounds in Science originate from graduates of the famous campus in East Java. MI Baitul Muttaqin collaborates with Madin Baitul Muttaqin to support learning the Islamic religion. MI Baitul Muttaqin established the Science Division to keep learning knowledge in general.

II. METHODS

This research uses a qualitative approach to explore an in-depth understanding of the collaboration between MI Baitul Muttaqin and Madin Baitul Muttaqin in strengthening students' religious, scientific, and technological character. The type study field (field research) aims to research object study in a way experienced at MI Baitul Muttaqin and Madin Baitul Muttaqin (Sugiyono, 2018). Location research by MI Baitul Muttaqin and Madin Baitul Muttaqin Wates, Kediri, East Java. Data collection via observation, interviews, and documentation. The informant study involves the head MI school, principal Madin, the participant teacher, and parents of MI Baitul Muttaqin and Madin Baitul Muttaqin students.

Data analysis using Miles and Huberman's theory includes three steps, namely data reduction, data presentation, and conclusions (Ikhwan, 2020). The validity of the data in this research uses method and source triangulation. The triangulation method combines various data collection techniques, such as interviews, observation and documentation. Triangulation sources use data sources such as documents, archives, interview results, and observation results from seemingly different points of view to provide views on the phenomenon being studied (Sugiyono, 2018).

III. FINDINGS AND DISCUSSION

Educational Activities at *Madrasah Ibtidaiyah (MI) Baitul Muttaqin*

MI Baitul Muttaqin has two educational focuses: strengthening students' religious character and Science and technology. MI Baitul Muttaqin's religious character education is carried out through the application of faith and morals. Based on the 2013 curriculum and the Merdeka Islamic Religious Education (PAI) curriculum, observation results show that several activities instilling religious values at MI Baitul Muttaqin include: (a) Getting used to reading Asmaul Husna and Juz 30 before learning (KBM); (b) Dhuhur prayers in congregation at the

mosque; (c) Routine *tahsin* and *tashih* prayer reading activities; (d) Get into the habit of greeting and kissing hands when students come to school; (e) Get used to speaking *Kromo Inggil* in daily activities at school; (f) Guide the bicycle from the gate to the parking area; (g) Pay respect to the teacher by bowing when passing them; (h) Carrying out routine *istighosah* once a month involving the entire Baitul Muttaqin Foundation, including MI, PAUD, and RA; (i) Holding regular recitations once a month involving the community, especially students and their guardians.

According to the head of MI, this activity aims to instil religious values in daily activities. *Istighosah*, which involves the entire Baitul Muttaqin Foundation, seeks to create a consistent educational environment to build religious character. Regular recitations involving the community, students and guardians of students strengthen ties between schools and regions to deepen the Islamic religion further.

Implementing Islamic religious values at MI Baitul Muttaqin needs to be improved by allocating 2 hours of lesson time each week. This time allocation needs to be considered sufficient to convey the material and familiarize with Islamic religious values. Therefore, it is necessary to consider increasing time allocation and implementing effective teaching strategies so students understand and apply Islamic teachings comprehensively.

In the field of knowledge and technology, MI Baitul Muttaqin established the Science and Technology Division, which aims to increase students' understanding of various fields of Science and technology. This division is supported by teaching staff with diverse backgrounds in various fields of Science from well-known campuses in East Java, such as economics, industrial engineering, Science and education. The science and technology division's activities encourage students to become critical, creative thinkers and have a deep understanding of Science so that a solid foundation is formed for developing students' science and technology abilities. Several science and technology division programs include a) SKAL (Science, Creativity and the Natural Environment) for grade 4 and 5 students; b) Shikhsana Vidya Class Olympic preparation program for students in grades 2 to 4;

c) ICT reinforcement given to students in grades 1 to 6 ; d) Fun Science for students in grades 4 to 6.

The establishment of the science and technology division provides several benefits. They first increased students' understanding of various fields of Science and technology with the support of teaching staff who graduated from well-known campuses in East Java. Second, developing students' critical and creative thinking abilities. Third, preparation for the Olympics. Fourth, provide ICT reinforcement to students in grades 1 to 6. Fifth, provide fun learning about Science to motivate their interest in Science and technology.

Islamic Religious Education is an essential core of education in *Madrasah*. This statement aligns with the views of KH Hasyim Asy'ari, who considers Islamic religious education to achieve humanity, understand the essence of creation and the Creator, and understand the responsibility of being a caliph on Earth. Islamic Religious Education aims to bring people closer to Allah SWT by referring to the Al-Qur'an and Hadith (Amiruddin, 2018; Rosyidin et al., 2023).

Madrasah Ibtidaiyah (MI) comprehensively prioritizes learning Islamic Religious Education (PAI) to form students' religious character. Educational activities at MI strive to apply habits and examples inside and outside the learning process. This aims to create an environment that supports students' moral and ethical development.

Science and Technology education is an aspect that is no less important in learning at *madrasah*. This is because humans, as caliphs on Earth, need to know how to manage the universe well. This idea aligns with Ahmad Dahlan's thoughts, who consider the development of general knowledge, such as medicine, mathematics, physics, economics and other fields, to be very important in human life (Hasan & Taufiq, 2023; Lenggono, 2018).

Learning general Science and Islamic religious education in *madrasah* is based on the views of Islamic education initiated by Buya Hamka and Mohammad Natsir. This view combines spiritual and worldly aspects in education based on the principle of monotheism to enrich experience and guide humans towards nature. Mohammad Natsir believes that education is an institution that trains both

physically and spiritually to achieve perfection (*insan kamil*), which is based on the Al-Qur'an (Buzdar et al., 2015; Utomo et al., 2023).

Educational Activities at *Madrasah Diniyah (Madin)* Baitul Muttaqin

Activity education *Madin* Baitul Muttaqin's role strengthens Islamic religious education for developing a strong religious character. This matter was caused by *Madin*, who was capable of conserving Islamic education and moral values in public. Function *Madin* covers as an institutional religious teacher, preserving Islamic teachings, forming and planting morals karma that can be complete Islamic religious education in schools, general or formal (Muhria, 2020). Master *Madin* can use praise, recommendation, direction, habituation, reprimand, warning, prohibition, and punishment in his learning (Muhria, 2020; Muzayaroh, 2021; Triantoro et al., 2023).

Madin has a role in giving Muslim society an understanding of the importance of religious education. *Madin* was then recognized by the government as an integral part of the national education system in Indonesia (Nizah, 2016). Collaboration or cooperation between institutions formal education with *Madin* written in results research by Rojii et al., namely with integration with traditional institutions to own objective principles, designing teaching materials, developing method learning, as well evaluation learning (Naim et al., 2022; Rojii et al., 2020).

Madin Baitul Muttaqin is a sub-section of *Madrasah Ibtidaiyah* (MI) Baitul Muttaqin. *Madin* Baitul Muttaqin role amplifier learning for MI Islamic Religious Education material. Activity *Madin* helps reduce habits of playing with annoying gadgets and focus on studying students. Learning *Madin* Baitul Muttaqin use method habituation and example for the students. Activity learning *Madin* takes place from 15.00 to 16.30. Learning materials *Madin* Baitul Muttaqin contains various aspects of the Islamic religion, starting from reading and writing the Qur'an (BTQ), *tauhid* (monotheism), *akhlaq* (ethics), *tajwid* (how to read the Qur'an correctly), *fiqh* (Islamic law), and Arabic books. Objective central learning *Madin*, i.e. strengthen *tauhid* (the oneness of Allah), *akhlaq* (morality), and BTQ (reading and writing the Qur'an).

Activity *Madin* Baitul Muttaqin gives significant benefits. First, strengthen Islamic religious studies, especially those taught at MI. Second, prevent the habit of playing with gadgets. Third, habituation and example create good character and behaviour by Islamic religious teachings. Fourth, time learning after school hours allows students to learn and understand Islamic religious values. Fifth, get material comprehensive Islamic spiritual learning. Sixth, strengthen aspects important to Islamic education such as *tauhid* (oneness of Allah), *akhlak* (morality), and BTQ (reading the Qur'an).

Collaboration of *Madrasah Ibtidaiyah* and *Madin*

Collaboration involves joint decision-making where the decision-making rules are understood by everyone and all parties (Koontz, 2016; Sanaghan & Lohndorf, 2015). In partnership with MI Baitul Muttaqin and *Madin* Baitul Muttaqin contributes to shaping students' religious character and science and technology abilities through comprehensive learning between religion and Science and technology (Rohman et al., 2023). The form of collaboration between MI Baitul Muttaqin and *Madin* Baitul Muttaqin can be seen from several aspects:

a. Strengthening religious character

MI Baitul Muttaqin conducts various activities to instil Islamic religious values, such as reading *asmaul husna*, congregational prayers, *tahsin* and *tashih* prayer readings. MI Baitul Muttaqin regularly holds regular *istighosah* monthly to create a consistent educational environment to build religious character. *Madin* Baitul Muttaqin reinforces MI's Islamic Religious Education learning, which focuses on monotheism, morals and reading and writing the Qur'an. *Madin's* activities help reduce the habit of playing with gadgets, which can disrupt students' learning focus.

b. Strengthening Science and technology

MI Baitul Muttaqin established a science and technology division to improve students' understanding of science and technology. Educators from various scientific backgrounds support this division. Science and technology division programs such as SKAL, *Shiksana Vidya Class*, ICT, and Fun Science encourage students to think critically and creatively in Science and technology.

Collaboration can solve the main problem of contemporary Islamic education, namely the separation between science and religion (Ondeng & Kamaluddin, 2023). This approach aligns with Muhammad Abduh's thoughts that education must shape the mind and soul by combining intellectual and spiritual elements (Shabir & Susilo, 2018).

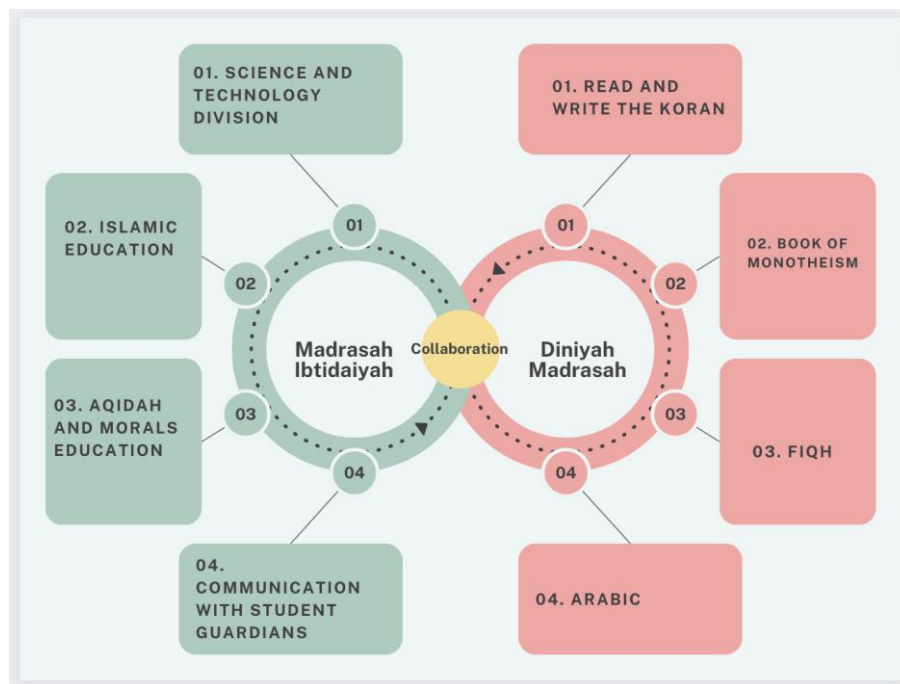


Figure 1. Scheme Collaboration between MI and Madin

The collaboration between MI Baitul Muttaqin and *Madin* Baitul Muttaqin can be analyzed using collaborative governance theory. This theory emphasizes interactions between organizations or sub-divisions that work together to achieve common goals (Ansell & Gash, 2008; Rapp, 2020).

a. Common goals

MI and *Madin* have a common goal, namely strengthening Islamic religious learning. *Madin* acts as a reinforcement for learning Islamic religious education material at MI. The objectives of the collaboration include maintaining Islamic spiritual knowledge, preventing the habit of playing with gadgets, creating character according to Islamic teachings, and presenting comprehensive Islamic religious education material.

b. Participation And Engagement

MI Baitul Muttaqin actively supports *Madin's* activities by providing learning time and resources for Islamic religious education, including monotheism, morals, and reading and writing the Qur'an.

c. Organizational structure

Madin Baitul Muttaqin, as a sub-section of MI Baitul Muttaqin, shows an integrated organizational structure. *Madin's* learning activities occur after school hours, leading to effective time coordination between the two institutions.

d. Division of roles and responsibilities

MI is responsible for formal education, including Islamic religious subjects. *Madin* is accountable for strengthening Islamic learning. This division of roles ensures that each institution focuses on its contributions and responsibilities.

e. Communication and openness

Communication between MI and *Madin* plays an essential role in maintaining harmony and activity goals. The information openness factor strengthens collaboration. Habitual and exemplary activities are effective methods of creating *akhlakul karimah* character.

f. Evaluation and improvement

Evaluation of the impact of activities is carried out to ensure the achievement of collaboration goals and increase collaboration activities. Evaluation can be a fruitful, sustainable program to create a comprehensive and balanced education between religion and science and technology (Naim et al., 2022).

Impact on Students

Various efforts were made to educate faith and morals at *Madrasah Ibtidaiyah* (MI). Most teachers believe that collaboration has mixed positive impacts on students. However, you need to realise that the results obtained by each student can be different. Some students respond quickly and demonstrate positive action, while others require repeated reminders and conditioning, especially prayer. This shows that religious character education is a dynamic and individual process. This means that each student's level of understanding and

development is different. Efforts to habituate and provide role models in schools are likened to "strengthening" the religious and moral values taught in class.

The habit of parents' alignment is a factor that remains important. If parents support and practice the same Islamic values taught at school, the results will look more natural. If you get used to it at home, not accompanied by habituation at school, then the impact felt by participants will only be limited to the school environment. Therefore, collaboration between schools and families supports the effective formation of student character.

Obstacles and Challenges

The collaboration between MI Baitul Muttaqin and Madin Baitul Muttaqin encountered obstacles. First, Madrasah Diniyah (Madin) educators have different characteristics from teachers at Madrasah Ibtidaiyah (MI). This is due to the recruitment of Madin educators and local community leaders who need help understanding Islamic education methods. Differences in characteristics result in differences in habituation and discipline between Madrasah Ibtidaiyah (MI) and Madrasah Diniyah (Madin). However, the Head of MI still considers the benefits of learning Madin, especially writing and reading Arabic and memorising the Koran.

The Head of Madin, in acknowledging the obstacles to collaboration, also sees the potential for mutual benefit. The unique characteristics of Madin educators, while different from those at MI, can be a source of strength and innovation. The Chairman of Madin recognises the benefits of Madin's learning, which can enhance the human resources of Madin educators and align them with the educational methods at MI. This underscores the importance of coordination, intensive communication, and improving the qualifications of Madin's human educational resources to achieve harmony in learning approaches.

The heads of MI and Madin are advised to work together intensively, coordinate, and communicate to achieve harmony in learning approaches. The current implementation of collaboration increases the number of teaching hours outside formal hours and positively impacts students' abilities and character, especially in Islamic Religious Education subjects (Shulhan, 2018). This effort

positively impacts the madrasah if managed with strong managerial skills and forms a positive school culture (Mutohar, 2020).

Second, harmony between habits at home by parents and at school needs to be achieved to achieve comprehensive results in cognitive, affective, and psychomotor aspects. Parental support and applying the same values can make children's character formation more effective. However, if the home environment is unsupportive, the positive impact may be limited to the school environment.

Family is a crucial factor in developing a child's character. The role of parents is as a role model, providing care, forming habits, explaining actions, and involving children in decision making. Family education has a significant influence on children's success in learning. Effective family education can increase children's interest in learning, while insufficient family education can reduce interest in learning and potentially hinder children's learning achievement. Therefore, collaboration between schools and families is critical to creating a comprehensive learning environment (Nasution, 2019; Sukiyani & Zamroni, 2015).

IV. CONCLUSION

The collaboration between MI Baitul Muttaqin and Madin Baitul Muttaqin has positively impacted the formation of religious character and strengthened students' science and technology skills through a comprehensive approach. Through spiritual support, MI carries out various activities such as reciting asmaul husna, congregational prayers, tahsin, reciting tashih prayers, and routine istighosah. Madin strengthens PAI MI learning, helps reduce the habit of playing with gadgets, and provides comprehensive Islamic religious education material.

Collaboration is analysed using collaborative governance theory. There are shared goals, active participation, an integrated organisational structure, clear division of roles, good communication, and evaluation to improve collaboration programs. The varied student responses show the importance of harmonising habits at home and school in shaping student character. Collaboration between MI and Madin faces obstacles, especially differences in the characteristics of

educators. The Head of Madin recognised this challenge and showed indications of increasing the human resources of Madin educators through coordination, intensive communication, and improving qualifications.

Harmony between home and school habits is essential for comprehensive cognitive, affective, and psychomotor outcomes. As the first environment, the family plays a vital role in shaping a child's character. Parental support and application of the same values can increase the effectiveness of children's character formation. Collaboration between schools and families is the key to creating a holistic learning environment.

Even though there are obstacles and challenges, the collaboration between MI Baitul Muttaqin and Madin Baitul Muttaqin has positively impacted the formation of religious character and strengthened students' science and technology, which aligns with the goals of comprehensive Islamic education.

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