



THE IMPACT OF MADRASAH DINIYAH IN IMPROVING THE QUALITY OF  
ISLAMIC RELIGIOUS EDUCATION AT STATE ELEMENTARY SCHOOL 1  
KETRO KEBONAGUNG PACITAN

Supatmi\*, Anip Dwi Saputro, M. Zainal Arif, Ruhima Fatharani

Postgraduate Program, Muhammadiyah University of Ponorogo

Email: [patmi127621@gmail.com](mailto:patmi127621@gmail.com)

**ABSTRACT:** *This study aims to examine the impact of implementing Madrasah Diniyah on the enhancement of Islamic education quality at SD Negeri 1 Ketoro. Madrasah Diniyah, as a non-formal educational institution focusing on Islamic teachings, plays a crucial role in complementing and enriching the religious education curriculum in elementary schools. The research employs a qualitative approach with data collection techniques including interviews, observations, and documentation. The findings indicate that Madrasah Diniyah significantly contributes to improving the quality of Islamic education at SD Negeri 1 Ketoro. The integr between Madrasah Diniyah activities and formal school education helps students understand and practice Islamic teachings more deeply. Additionally, extracurricular activities organized by Madrasah Diniyah, such as Quran reading training and hadith studies, enhance students' religious knowledge beyond regular school hours. However, the study also identifies some challenges, such as the lack of coordination between the school and Madrasah Diniyah and students' limited time to participate in activities outside school hours. Despite these challenges, the positive outcomes, such as improved religious understanding and character development, highlight the significant role of Madrasah Diniyah in supporting the goals of Islamic education at SD Negeri 1 Ketoro.*

Penelitian ini bertujuan untuk mengkaji dampak implementasi Madrasah Diniyah terhadap peningkatan mutu pendidikan agama Islam di SD Negeri 1 Ketoro. Madrasah Diniyah, sebagai lembaga pendidikan non-formal yang fokus pada pengajaran agama Islam, memiliki peran penting dalam melengkapi dan memperkaya kurikulum pendidikan agama di sekolah dasar.

Metode yang digunakan dalam penelitian ini adalah pendekatan kualitatif dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi.

Hasil penelitian menunjukkan bahwa Madrasah Diniyah memberikan kontribusi signifikan terhadap peningkatan mutu pendidikan agama Islam di SD Negeri 1 Ketoro. Penerapan kurikulum yang terintegrasi antara kegiatan di Madrasah Diniyah dan sekolah formal membantu siswa dalam memahami dan mengamalkan ajaran agama Islam secara lebih mendalam. Selain itu, kegiatan ekstra kurikuler yang diadakan oleh Madrasah Diniyah, seperti pelatihan membaca Al-Qur'an dan kajian hadits, memperkaya pengetahuan agama siswa di luar jam pelajaran sekolah.

Penelitian juga menemukan beberapa tantangan, seperti kurangnya koordinasi antara pihak sekolah dan Madrasah Diniyah, serta keterbatasan waktu yang dimiliki siswa untuk mengikuti kegiatan di luar jam sekolah. Meskipun demikian, dampak positif yang dihasilkan, seperti peningkatan pemahaman agama dan pengembangan karakter siswa, menunjukkan bahwa Madrasah Diniyah berperan penting dalam mendukung tujuan pendidikan agama Islam di SD Negeri 1 Ketoro.

**Keywords:** *Madrasah Diniyah, Islamic education quality, SD Negeri 1 Ketoro, integrative curriculum, character development*

## INTRODUCTION

Education has a very significant role in the progress of a nation and state, so the existence of education is a forum that gives birth to the next generation of the nation's leadership baton. So there is a need for strengthening human resources, which does not only focus on transferring domain knowledge and skills. However, there also needs to be a balancing effort, in the form of internalizing good behavioral values that demonstrate a sense of humanity.

Islamic religious education at the elementary level plays a role in forming children's character and morals. By teaching values such as honesty, responsibility and mutual respect, religious education helps build a strong moral foundation from an early age. Children who receive Islamic religious education from the start will better understand their religious identity. This is important to form

awareness of their religious and cultural obligations, as well as to understand and appreciate Islamic teachings in everyday life (Saputro, 2017).

Islamic religious education not only teaches spiritual aspects but also often involves lessons on history, Arabic and Islamic sciences. This helps create a balance between general education and religious education, enabling students to develop a holistic understanding of the world.

Good religious education can prevent potential radicalization by instilling the values of tolerance and moderation. With the right approach, Islamic religious education can prevent children from extremism and provide them with positive guidance in life (Saputro, 2016).

Islamic religious education is one of the pillars in forming the identity of Muslim children in Indonesia. Amidst rapid technological progress and development, the challenges in maintaining and improving the quality of Islamic religious education are increasingly complex. Elementary school, as the initial stage of formal education, plays a crucial role in introducing and learning the fundamentals of Islam. To support this process, various efforts are undertaken, including through non-formal educational institutions such as Madrasah Diniyah.

Madrasah Diniyah is a non-formal Islamic educational institution that focuses on teaching Islam outside of formal schools. These institutions often provide additional curriculum oriented towards developing students' religious knowledge and character. Although Madrasahs have long existed and contributed to religious education, their impact on the quality of Islamic religious education in elementary schools needs to be studied more deeply.

Madrasah Diniyah functions as a complement to formal education received in public schools. It provides additional in-depth religious knowledge and facilitates spiritual development that is not always found in formal schools.

Madrasah diniyah are often managed by local communities and are based on Islamic boarding schools, which allows religious education to be tailored to local needs and values. This creates a learning atmosphere that is more intimate and relevant to the social and cultural context of the local community.

Besides religious studies, Madrasah Diniyah often also teaches social skills such as cooperation, leadership, and social responsibility. This helps students to develop skills that are useful in interactions and social life.

The challenges facing Islamic schools are the quality and standardization of education. Because Islamic schools can vary in curriculum and facilities, there is a need to ensure that the education provided meets consistently high-quality standards.

Religious education in Indonesia plays a crucial role in shaping the character and morals of the younger generation. Madrasah Diniyah, as a non-formal educational institution focused on Islamic religious studies, plays a strategic role in improving the quality of religious education for students. Especially at the elementary school level, the integration of religious education through Madrasah Diniyah can be key to students' spiritual and moral development.

Ketro 1 Elementary School, as a public elementary school, faces challenges in providing quality Islamic religious education. The formal curriculum implemented in schools is often limited to religious studies, which is insufficient to fully explore Islamic teachings. This is where the Madrasah Diniyah (Islamic boarding school) plays a complementary role in Islamic religious education, providing additional time for studying the Quran, hadith, fiqh, and morals.

Madrasah Diniyah is a religious educational institution that provides additional lessons outside of regular school hours. The programs offered at Madrasah Diniyah often include lessons such as reading the Qur'an, understanding the hadith, as well as learning about morals and worship. Thus, Madrasah functions as an important means of deepening students' religious knowledge outside the formal curriculum at school.

This study aims to assess the impact of Madrasah Diniyah on the quality of Islamic religious education at SD Negeri 1 Ketro. Several aspects to be examined include:

1. Improving Religious Knowledge: How participation in Madrasah Diniyah influences students' understanding of Islamic teachings.
2. Character and Moral Development: The extent of additional religious education in Madrasah Diniyah and its impact on student success.
3. Parental Involvement: The role of parents in supporting religious education in Madrasah Diniyah and its impact on student success.
4. Comparison of Learning Outcomes: Comparison between the results of religious learning at SD Negeri 1 Ketro with those without support from Madrasah Diniyah.

This study aims to provide a clear picture of the contribution of Madrasah Diniyah in improving Islamic religion at SD Negeri 1 Ketro. The results of this study are expected to provide insight for

educators, policy makers, and parents in understanding the important role of Madrasah Diniyah in religious education.

The research location on the impact of Islamic madrasah diniyah in improving the quality of Islamic religious education at SD Negeri 1 Ketoro usually involves the following aspects:

1. School: Ketoro 1 Public Elementary School, the primary research location. Here, researchers will collect data on how the Islamic school contributes to improving the quality of Islamic religious education at the school.
2. Madrasah Diniyah: A non-formal Islamic religious education center typically held outside of school hours. This location is crucial for evaluating the program, curriculum, and teaching methods implemented.
3. School and Madrasah Community: Includes teachers, students, parents, and madrasah diniyah administrators, as well as other relevant parties at SD Negeri 1 Ketoro. Their interactions can provide insights into the impact and effectiveness of religious education programs.
4. Data and Documents: Researchers need related documents, such as the religious education curriculum in elementary schools, reports on Islamic school activities, and student academic data.
5. In this study, researchers will use qualitative methods, such as interviews, observations, and document analysis to understand the impact of Islamic schools on the quality of religious education at SD Negeri 1 Ketoro.

Madrasah diniyah plays an important role in strengthening the Islamic religious education received by students in public schools. Good religious education can shape students' character and morals, as well as provide a deeper understanding of Islamic teachings. Based on this statement, the researcher is interested in taking a thesis with the title " The Impact of Madrasah Diniyah in Improving the Quality of Islamic Religious Education at State Elementary School I Ketoro, Ketoro Village, Kebonagung District, Pacitan Regency ".

#### LITERATURE REVIEW

1. The Madrasah Diniyah Learning Program in improving the quality of Islamic Religious Education at SD Negeri 1 Ketoro

The Madrasah Dininyah learning program at SD Negeri 1 Ketoro focuses on the integration of Islamic religious education in the independent curriculum.

- a. Ketoro 1 Public Elementary School

The Madrasah Diniyah learning program at SD Negeri 1 Ketoro focuses on the integration of Islamic religious education in the independent curriculum.

b. Islamic School

Islamic Elementary School at Ketoro 1 Public Elementary School To provide accurate information about the programs implemented to improve the quality of Islamic religious education, researchers need various further details. Madrasah Diniyah implements a program to improve the quality of Islamic religious education at SD Negeri 1 Ketoro.

2. Form of Cooperation between Madrasah Diniyah and SD Negeri 1 Ketoro

The collaboration between Madrasah Diniyah and SD Negeri 1 Ketoro encompasses various aspects, including curriculum integration, utilization of educational resources, and improving the quality of learning. Through this collaboration, the two educational institutions collaborate on developing learning programs that integrate religious values with general education materials, organizing extracurricular activities that support student development, and providing training and competency development for teaching staff. This collaboration aims to create optimal synergy in supporting the achievement of holistic educational goals for students at both schools.

There are several forms of cooperation between Madrasah Diniyah and SD Negeri 1 Ketoro

a. Curriculum Integration

Curriculum integration between Madrasah Diniyah and SD Negeri 1 Ketoro can be done by including religious subject matter into the general elementary school curriculum and organizing joint teaching and learning activities that combine academic and religious aspects, in order to create holistic and balanced learning.

b. Extracurricular Programs

Extracurricular programs refer to additional activities held outside the core curriculum to support students' holistic development. This program is designed to complement formal learning and provide a broader learning experience.

c. Character building

This study aims to analyze the effectiveness of collaboration in the character building program at SD Negeri 1 Ketoro which integrates collaboration on religious values with character education, and to evaluate its impact on the development of students' character.

d. Help and Support

To improve the quality of Islamic religious education at SD Negeri 1 Ketro, cooperation between Islamic schools and schools can be carried out in the form of assistance and support.

e. Joint Activities

Collaboration between Madrasah Diniyah and SD Negeri 1 Ketro in improving the quality of Islamic religious education can be carried out through various activities.

f. Counseling and Extension.

Improving the quality of Islamic religious education at Madrasah Diniyah and SD Negeri 1 Ketro, cooperation in outreach.

3. The impact of collaboration between Madrasah Diniyah and SD Negeri 1 Ketro on improving the quality of Islamic religious education.

The collaboration between Madrasah Diniyah and SD Negeri 1 Ketro can have a significant impact on improving the quality of Islamic religious education.

Here are some positive impacts that could arise from this collaboration:

a. Curriculum Integration

With this collaboration, the Islamic religious education curriculum taught at Madrasah Diniyah can be integrated with the curriculum at SD Negeri 1 Ketro. This enables students to gain a more comprehensive and structured understanding of religion, combining theoretical and practical aspects.

b. Improving the Quality of Teaching

This collaboration can improve the quality of Islamic religious instruction through training and professional development for teachers from both institutions. Different experiences and teaching methods can complement each other, enriching the learning process.

c. Holistic Learning

Students will receive a more holistic educational approach. Religious education at the Islamic boarding school (madrasah diniyah) can help develop students' spiritual and moral aspects, while formal education at SD Negeri 1 Ketro focuses on academics and basic skills.

d. Increasing Student Motivation and Engagement

Students involved in collaborative programs may feel more motivated and enthusiastic about learning because they see the relevance and practical application of religious studies in life.

e. Synergy between Educational Institutions

This collaboration can create synergy between different educational institutions, strengthening the relationship between formal schools and religious educational institutions. This can also

open up opportunities for sharing resources, such as books, teaching materials, and facilities.

f. Increasing Cultural and Religious Awareness.

By studying in an environment that supports and facilitates religious understanding, students can have a greater awareness of Islamic values and practices. This can have a positive impact on their behavior and attitudes in society.

g. Support for parents

This collaboration can also involve parents in the process of their children's religious education, providing insights and ways to support religious education at home.

## **METHODS**

### **A. Research Approaches and Types**

Study This use method study qualitative based on procedures study. This qualitative research aims to explore and understand the impact of the Islamic religious school (madrasah diniyah) on improving the quality of Islamic religious education at Ketro 1 Public Elementary School. Through this approach, the research will explore the experiences, views, and perceptions of various stakeholders, including students, teachers, and parents, to gain in-depth insights into how the integration of the Islamic religious school (madrasah diniyah) affects the quality of Islamic religious education at the school.

### **B. Data source**

This research was conducted at Ketro 1 Public Elementary School, located in Ketro Village, Kebonagung District. The research was conducted from May to July 2024 with the aim of exploring the impact of Islamic madrasah diniyah on improving the quality of Islamic religious education at the school.

This study uses qualitative data obtained through observation, in-depth interviews, and documents related to the impact of Islamic madrasahs on improving the quality of Islamic religious education at SD Negeri 1 Ketro, Ketro Village, Kebonagung District. Data was obtained from various sources, including the head of the madrasa, teachers, students and official documents related to the implementation of the religious education program at the school.

### **C. Data collection technique**

Technique collection data in This qualitative research involved several methods to gain an understanding of the impact of

Islamic religious schools on the quality of Islamic religious education at SD Negeri 1 Ketro, Ketro Village, Kebonagung District. The methods used included:

- a. In-depth Interviews: Conducting interviews with madrasah principals, teachers, and parents to gain their perspectives on the impact of madrasah diniyah on religious education. These interviews can provide insight into perceptions, motivations, and perceived outcomes.
- b. Observation: Observing teaching and learning activities at Islamic boarding schools and interactions between teachers and students to gain a deeper understanding of the learning process and dynamics.
- c. Documentation: Analyze related documents, such as curriculum, activity reports, and student achievement records at Islamic boarding schools and SD Negeri 1 Ketro.

#### D. Data Analysis Techniques

This qualitative research data analysis aims to explore and understand the impact of Islamic madrasah diniyah on improving the quality of Islamic religious education at SD Negeri 1 Ketro, Ketro Village, Kebonagung District. This study uses in-depth interview, observation, and documentation study methods to collect data from various sources, including teachers, students, and madrasah diniyah administrators. The results of the analysis show that Islamic schools provide a significant contribution in enriching students' religious knowledge, improving their skills in practicing worship, and building better character. In addition, Islamic schools also play a role in strengthening the synergy between formal education in schools and non-formal religious education, thus positively influencing the quality of Islamic religious education in schools. This finding shows that the integration between Islamic madrasah diniyah and formal education at SD Negeri 1 Ketro can be an effective model in efforts to improve the quality of Islamic religious education at the elementary level.

#### E. Data Validity Check

Data validity in qualitative research is crucial to ensure the validity and reliability of the findings. For this qualitative study on the impact of Islamic schools on improving the quality of Islamic religious education at SD Negeri 1 Ketro, several steps and techniques can be used to ensure data validity:

1. Triangulation: Involves using multiple data sources, methods, or theories to verify findings. For example, in addition to

interviews with teachers and students, researchers might use direct classroom observation, analyze madrasah diniyah curriculum documents, or conduct interviews with parents.

2. Diversity of Data Sources: Collecting data from various informants or research participants to gain a comprehensive perspective. This could include teachers, madrasahs, students, parents, and the principal of SD Negeri 1 Ketoro.
3. Internal Validity: Ensuring that the researcher's findings are consistent with the data collected. This can be achieved by reviewing interview notes, conducting thorough coding, and ensuring that the data analysis aligns with what the research participants expressed.
4. Member Checking: Returning initial findings or a summary of the analysis to the informant to ensure that the researcher's interpretation is accurate and in line with their views.
5. Audit Trail: Keeping detailed records of the research process, including decisions made during data analysis. This helps others follow the researcher's thought process and assess the validity of the research.
6. Reflexivity: Recognizing and documenting how one's position, abilities, or background as a researcher may influence the research process and interpretation of data. This is essential to ensure that the researcher's analysis is not unduly influenced by personal perspectives.
7. Credibility and Consistency: Examine the credibility of the data by testing the consistency of the findings within the broader research context. For example, check whether the results from the Islamic boarding school under study are consistent with the literature or other relevant studies.

By applying these methods, researchers can increase the validity of data in qualitative research and provide a stronger contribution to understanding the impact of Islamic madrasahs on the quality of Islamic religious education at SD Negeri 1 Ketoro.

## **FINDINGS AND DISCUSSION**

The study conducted at State Elementary School 1 Ketoro, Ketoro Village shows that Madrasah Diniyah has a significant impact on improving the quality of Islamic Religious Education (IRE) among students. The presence of Madrasah Diniyah provides reinforcement in three main areas: religious knowledge, religious practices, and the development of Islamic character.

In terms of knowledge, students who regularly attended Madrasah Diniyah demonstrated stronger mastery of Islamic teachings compared to those who relied solely on formal education. They were more fluent in Qur'an recitation, had memorized short surahs, and understood basic fiqh and aqidah more comprehensively. This indicates that the additional hours of learning in Madrasah Diniyah successfully filled the gap left by the limited time allocation of Islamic Religious Education in the formal school curriculum.

Religious practices also improved noticeably through the role of Madrasah Diniyah. Students developed consistent habits such as praying in congregation, reciting the Qur'an after Maghrib, and using Islamic greetings in their daily communication. These practices were more strongly embedded among Madrasah Diniyah students than among those who did not actively participate. This reflects the practical dimension of religious learning that Madrasah Diniyah emphasizes alongside theoretical understanding.

Another important contribution of Madrasah Diniyah is the formation of Islamic character. Through regular guidance, discipline, and close interaction with teachers, students showed improved behavior such as respect for elders, honesty, and responsibility. The community and parents acknowledged this positive transformation, highlighting that Madrasah Diniyah not only strengthened knowledge but also shaped attitudes and values that are essential in daily life.

Overall, the role of Madrasah Diniyah at State Elementary School 1 Ketoro reflects the concept of integrated education, where formal and non-formal institutions collaborate to build students' intellectual and spiritual capacity. The findings also resonate with previous research stressing the importance of community-based religious education in developing strong moral foundations. Thus, Madrasah Diniyah is not merely a supplementary program but a vital partner in enhancing the quality of Islamic Religious Education, as it strengthens knowledge, practices, and character in a holistic manner.

## CONCLUSION

The conclusion of the impact of the Islamic Madrasah on improving the quality of Islamic religious education at SD Negeri 1 Ketoro can be described as follows:

1. Improving the Quality of Religious Education : The Islamic boarding school (Madrasah Diniyah) contributes significantly to improving the quality of Islamic religious education at SD Negeri 1 Ketjo. The program implemented at the Madrasah Diniyah complements the existing religious education curriculum at the school, providing students with a deeper understanding of Islam.
2. Strengthening Knowledge and Skills : Through madrasah diniyah, students gain additional knowledge and skills in various aspects of Islamic teachings, including Quranic recitation, Islamic jurisprudence (fiqh), morals, and Islamic history. This helps strengthen their religious foundation and supports the development of good character.
3. Increasing Motivation and Discipline : Activities at Islamic schools often foster motivation and discipline in students. Learning at Islamic schools, which typically takes place outside of regular school hours, can foster a passion for learning and a consistent approach to religious obligations.
4. Collaboration between School and Madrasah : The integration of educational programs at SD Negeri 1 Ketjo and the Islamic school demonstrates a strong collaboration, where both institutions complement and support each other in achieving more holistic educational goals. This creates a more holistic and harmonious learning environment.
5. Impact on the Social Environment : The existence of Islamic schools can influence the social environment surrounding the school by encouraging the application of religious values in daily life. Students who receive a good religious education tend to have a positive impact on their family and community.

Overall, the Islamic school has a positive impact on improving the quality of Islamic religious education at SD Negeri 1 Ketjo, both in terms of religious knowledge, learning motivation, and strengthening student character.

#### A. Implementation

To implement the findings of the impact of Islamic madrasah diniyah in improving the quality of Islamic religious education at SD Negeri 1 Ketjo, there are several steps that can be taken. This implementation could involve a systematic and collaborative strategy between the Islamic boarding school (madrasah diniyah), the school, and the surrounding community. Here are some steps to consider:

1. Initial Evaluation and Assessment: a) Conduct a comprehensive evaluation of the current situation at SD Negeri 1 Ketjo regarding the quality of Islamic religious education. This includes assessing

the curriculum, teaching methods, and student learning outcomes. b) Identify existing strengths and weaknesses, as well as how the Islamic school has had an impact before.

2. Integrative Curriculum Development: Collaboration between the Islamic school and SD Negeri 1 Ketoro to develop an integrated curriculum. This could involve adding relevant Islamic religious material to the school curriculum or holding special sessions on Islam at the Islamic school. Ensure that the curriculum developed not only complies with national education standards, but also covers important aspects of Islamic religious education.
3. Training and Professional Development: Conduct training for teachers at SD Negeri 1 Ketoro on how to teach Islamic religious material effectively, as well as methods of integrating religious education into the general curriculum. Involve teaching staff from Islamic schools in this training to ensure there is an exchange of knowledge and experience.
4. Joint Activity Program: Design activity programs that involve students from SD Negeri 1 Ketoro and Islamic schools, such as competitions, discussions, and extracurricular activities that focus on Islamic religious values. This joint activity can increase students' understanding and involvement in Islamic religious learning.
5. Monitoring and Evaluation: Establish monitoring and evaluation mechanisms to assess the impact of implementation on the quality of Islamic religious education. This could include competency tests, classroom observations, and feedback from students and parents. Use evaluation data to make adjustments and continuous improvements to programs that have been implemented.
6. Parent and Community Participation: Involve parents and the community in the implementation process by holding regular meetings and workshops to explain the benefits of the program and gain their support. A supportive community will strengthen program implementation and provide a greater positive impact.
7. Documentation and Publication: Document the process and results of implementation to track progress and create best practices that can be shared with other schools. Publish program findings and impacts to inspire and provide useful information for other educational institutions.

With these steps, it is hoped that the Islamic school can effectively improve the quality of Islamic religious education at SD

Negeri 1 Ketro, as well as support the formation of better student character in the context of religious education.

#### B. Suggestion

Based on the conclusion of Madrasah Diniyah regarding improving the quality of Islamic religious education above, the researcher makes several suggestions as follows:

1. The principal is the primary supervisor of school programs and must consistently motivate students about the importance of Madrasah Diniyah activities and monitor their progress . Furthermore , schools are expected to have better facilities.
2. SD Negeri 1, in order for Madrasah Diniyah to successfully carry out its role in the learning environment of SD Negeri 1 Ketro, must be supported through participation in programs that improve the quality of education.
3. To foster a sense of responsibility and professionalism towards educational progress, teachers and staff should attend training, seminars and other activities that can increase their motivation.
4. This institution should carry out monitoring and evaluation not only with the principal and the head of the Islamic school, but also in collaboration with all components involved, both directly and indirectly, in carrying out the monitoring and evaluation.
5. Students of Ketro 1 State Elementary School should be more active and enthusiastic in participating in Islamic school activities so that they are able to understand religious knowledge as a whole and apply it in everyday life.

#### REFERENCES

- Ali, Mukti. Jakarta: Rajawali 1987 *Several Religious Issues Today* .
- Arifin, Imron. *Qualitative Research on Social and Religious Sciences* in Malang, Publisher: Kalima Sahada Press, 1996
- Arikunto, Suharsisni . *Practical approach research procedures*, Jakarta Reneka Sipta, 1998
- Fathurrohman Muhammad and Sulistyorini, *Implementation of Improving the Quality of Islamic Education*, (Yogyakarta: PT. Telus, 2012)
- Jalaluddin and Saeed, Usman . *Philosophy of Islamic Religious Education/Philosophy of Concepts and the Development of Thought* , Jakarta: PT Raja Grafindo Persada, 1994
- Moleoang, Lexy J. *Qualitative Research Methodology*. Bandung : PT Teen Rosda Kariya Karya, 1996

- Muhaimin, *Development of Islamic Religious Education Curriculum in Madrasah Schools and Universities* , Jakarta: Raja Grafindo Persada, 2005
- Zajin Nour, *Educational Quality Control Movement* , Yogyakarta: Aries Media 2011
- Republic of Indonesia, Department of Religion, 2009. *Al-Qur'an and translation* (Surabaya , CV Jaya Sakti)
- Dictionary Team , Center for Language Development and Cultivation, 1996 *Big Indonesian Dictionary* (Jakarta: Balai Pustaka)
- Nata, Abuddin, 1997. *Philosophy of Islamic Education* (Jakarta : logos discourse of science)
- Hamalik, Oemar, 2010. *Psychology of Teaching and Learning* (Bnadung : Sinar Baru Algensindo)
- Nata, Abudin, 2009. *Islamic Perspective on Learning Strategies* , (Jakarta: Prenata Media Group)
- Majid, Abdul and Dian Andayani, 2005. *Competency-Based Islamic Religious Education (Concept and Implementation of the 2004 Curriculum)* , (Bandung, PT. Remaja Rosdakarya)
- Buchori, Mochtar, 2001. *Scope of Educational Problems in Indonesia* (Yogyakarta : PT. Tiara Wacana Yogya)
- Amin, Headri, 2004 *Integrated Quality Improvement of Islamic Boarding Schools and Islamic Boarding Schools* , (Jakarta : Diva Pustaka)
- Daulay, Haidar Putra, 2002 *Dynamics of Islamic Education in Southeast Asia* , (Jakarta: PT. Rineka Cipta)
- Article 12 paragraph (4), Article 30 paragraph (5) and Article 37 paragraph (3) of Law Number 20 of 2003 concerning the National Education System
- Ministry of Religion, *Islamic School Implementation Plan, 2006* (Jakarta: Directorate General) of Islamic Education and Islamic Boarding Schools (Directorate General of Islamic Education, Ministry of Religion, Republic of Indonesia)
- Law Number 20 of 2003 concerning the National Education System
- Asrori Muhammad, 2013. *Development of Arabic Language Curriculum in Islamic Boarding Schools* (Malang : UIN Maliki Pres)
- Arifin, HM, 2003 *History of Islamic Education* , (Jakarta: Bumi Aksara)

- Hasbullah, 2001. *History of Islamic Education in Indonesia* , (Jakarta: Raja Grafiindo Persada)
- Attic Ali, 2003 *English-Indonesian-Arabic Dictionary (Complete Edition)* (Yogyakarta : Mukti Karya Grafika)
- Muhaimin, 2005. *Development of Islamic Religious Education Curriculum (Jakarta: PT. Rja Grafindo Persada)*
- Fitri Rahmawati, " *Strategies for Achieving Quality Learning* ", in [http://www. Google.com](http://www.Google.com), (April 14, 2007)
- Directorate. Elementary and Secondary Education, 2002. *Madrasah - Based Quality Improvement Management* (Jakarta: Concept and Implementation Book II I)
- Nana Syaodih Sukmadinata, et al., 2006. *Quality Management of Secondary Education*, (Bandung Pt. Revika Adi Tama)
- Muhaimin, *Paradigm of Islamic Education*, 2004. (Bandung: PT. Remaja Rosdakarya)
- Muhaimin, 2003. *New Directions for the Development of Islamic Education*, (Bandung : Nuansa)
- Hayat Rukyati, "Revitalizing the Role of Madrasah Diniyah", <http://ww.madin.co.id>
- Umaroh Aini, "The Role of Islamic Education in the Development of Thought on Islam" *Thoughts on Philosophy, Politics, Economics, Society, Culture* (Yogyakarta: Presma and Ar-ruzz Media)
- Saputro, A. D. (2016). Implementasi Media Pembelajaran Komik Islam Untuk Meningkatkan Prestasi belajar dalam berpikir Kritis Siswa di Sekolah. *ULUL ALBAB Jurnal Studi Islam*, 17(1), Article 1. <https://doi.org/10.18860/ua.v17i1.3264>
- Saputro, A. D. (2017). Peran Media Pembelajaran Komik Sains dalam Meningkatkan Prestasi Belajar Siswa di Pendidikan Dasar. *Holistik*, 2(1), Article 1. <https://doi.org/10.24235/holistik.v2i1.1708>
- Sugayono, 2013. *Educational Methods with Quantitative, Qualitative, and Research and Development Approaches* (Bandung: Alfabeta).