

Integral Values in *Madrasah*: to Foster Community Trust in Education

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ABSTRACT: *This article aims to illustrate the reality of the relationship between public trust in madrasas. The pattern of the relationship examined is not only limited to individual students, guardians of students or managers of madrasas, but to other people such as their families and society in general. This is done to understand the trust that was initially built only at the level of individual students or guardians of students or madrasah managers also occur at the level of the general public until a sociological trust is formed. In general, the community does not know and understand clearly what is a madrasa and what is a school. Madrasahs are often understood as non-formal education for madrasah diniyah which implements learning every evening. The discussion of madrasas in this paper is a formal education madrasa under the auspices of the Ministry of Religion in the field of Madrasah Education whose education level starts from the most basic level, namely RaudhatulAthfal (RA), Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs) to Madrasah Aliyah (MA) or Madrasah Aliyah Kejuruan (MAK). Where the level above is a single unit that is mutually sustainable. The results showed that the relationship of public trust is not always based on consideration of rational economic transactional but also based on moral rationality and religiosity. This is where trust develops between students or guardians of students and madrasah managers. From the perspective of symbolic interactionism, the behavior of students or guardians of students and madrasah managers reflects the meaning of worship and reinforces their relationship of trust with their religiosity.*

Artikel ini bertujuan untuk menggambarkan realitas hubungan antara kepercayaan publik terhadap madrasah. Pola hubungan yang diteliti tidak hanya terbatas pada siswa perorangan, wali murid atau pengelola madrasah, tetapi juga bagi orang lain seperti keluarga dan masyarakat pada umumnya. Hal ini dilakukan untuk memahami kepercayaan yang pada awalnya dibangun hanya pada tingkat siswa perorangan atau wali siswa atau manajer madrasah juga terjadi pada tingkat masyarakat umum sampai kepercayaan sosiologis terbentuk. Secara umum, masyarakat tidak tahu dan mengerti dengan jelas apa itu madrasah dan apa itu sekolah. Madrasah sering dipahami sebagai pendidikan non-formal untuk madrasah diniyah yang menerapkan pembelajaran setiap malam. Pembahasan madrasah dalam tulisan ini adalah madrasah pendidikan formal di bawah naungan Kementerian Agama di bidang Pendidikan Madrasah yang tingkat pendidikannya dimulai dari jenjang paling dasar, yaitu Raudhatul Athfal (RA), Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs) ke Madrasah Aliyah (MA) atau Madrasah Aliyah Kejuruan (MAK). Dimana level di atas adalah satu unit yang saling berkelanjutan. Hasil penelitian menunjukkan bahwa hubungan kepercayaan publik tidak selalu didasarkan pada pertimbangan transaksional ekonomi rasional tetapi juga didasarkan pada rasionalitas moral dan religiusitas. Di sinilah kepercayaan berkembang antara siswa atau wali siswa dan pengelola madrasah. Dari perspektif interaksionisme simbolik, perilaku siswa atau wali siswa dan manajer madrasah mencerminkan makna ibadah dan memperkuat hubungan kepercayaan mereka dengan agama mereka

Keywords: *Madrasah, Relationship, Religiosity.*

INTRODUCTION

Today, the world experiences a modern process, namely a global process due to the development of science and technology. Global development can progress towards a positive direction but also can progress towards the negative depending on those who are oriented towards the future, who are able to change knowledge into policies and those who have the characteristics that modern society has (Ahmad Fauzi, 2018). From this situation, the existence of one nation

with another nation became one in all fields of economy, culture, social and so on.

That is the picture of the future that will happen, and humanity must inevitably face it. Such a future will further affect the world of education both in terms of institutions, educational materials, teachers, methods, facilities and infrastructure and so forth. This in turn becomes a challenge that must be answered by the world of education (Tarmizi, 2016).

adrasas as Islamic educational institutions have emerged and developed along with the entry and development of Islam in Indonesia. Madrasas have undergone developmental stages and types in line with the development of the nation since the sultanate, the colonial period, and the independence period. These developments have changed education from its initial form, such as pengajian in homes, langgar, musholla, and mosques, becoming formal school institutions such as the form of madrasa that we know today.

The interest of the Islamic community in Indonesia towards madrasas is actually quite high. In some regions, the number of madrasah *ibtidaiyah*, *tsanawiyah* and *aliyah* students is even greater than the number of elementary, middle or high school students (Emmi Kholilah Harahap, 2020; Ibrahim, 2019). In their eyes, madrasas have several advantages compared to public schools. Madrasas, especially those in boarding schools, provide a strong mental religious provision (faith and devotion) to their students. With this strong mentality, it is expected that when they become leaders in the future, they will become leaders who are honest, trustworthy, and fair.

In general, educational activities have existed since humans were created (Jalaluddin, 2001). In Islamic teachings education gets a very urgent and high position, because education is one of the central concerns of society. Education is an effort to pass on positive values in accordance with global demands, which will be a helper and guide in living life, as well as to improve the fate and human civilization (Mansur, 2001). Without education, people today will not be different from humans of the past, even lower or worse quality.

Modern society in a nation can be realized through improving its education, this also applies to the Indonesian nation, which is predominantly Muslim. In this case, these problems will be described and discussed in the concept of madrasas that arise from perceptions that become a public trust in the masrasah.

METHOD

Analysis of the method in this journal uses library research using a philosophical approach (studying integral value in madrasas: to foster community trust in education in madrasas). Data collection techniques used in the article are the documentation technique that is collecting data in the form of sources from books in the library, articles related to the writings related to research, and collected and taken and synthesized and associated with the object of study (Joko Subagyo, 1991). Data analysis was performed by examining various literature from documentation data to various data from research results related to the object of the research article. Understanding is done first by analyzing and identifying what kind of problem is being studied. The second understanding examines as a source and documentation that needs to be sought for a solution to the problem of the problem. The third stage is drawing conclusions from the study of problems that have been written.

FINDINGS AND DISCUSSION

Definition of Perception

Perception is a term that is familiar to be heard in everyday conversation. The term perception comes from English "perception" taken from the Latin "perceptio" which means to accept or take (Desmita, 2011). In the English-Indonesian dictionary, the word perception is interpreted as "vision" or "power response to understand or respond" (John M. Echols, Hassan Shadily, 2005).

Kartini Kartono argues "Perception is the process by which a person becomes aware of everything in his environment through his senses, environmental knowledge obtained through sensory interpretation" (Kartini, Kartono, 2000).

Perception means a person's view or personal observation of an event or event. This perception is formed by hope or experience. Differences in perception can lead to communication delays. Therefore, one factor in the formation of effective communication is the presence of similar perceptions.

Ahmad Fauzi distinguishes between processes of sensation and perception. Sensation is the reception of stimuli through the sensory organs, while perception is the interpretation of stimuli that already exist in the brain. Although the tool for receiving a stimulus is similar for each individual, the interpretation is different. To illustrate the difference in sensation with perception, when comparing portraits of a scene with landscape painting, the portrait takes the form of the sensory view, whereas landscape painting depends on the

interpretation of the painter. In other words the eye accepts while the mind perceives (Ahmad Fauzi, 1999). Perception is the process of evaluating an object which is part of a sensation.

Perception is one of the most important aspects of human cognitive, which allows it to know and understand the world around it. Without the right perception, human beings are unable to capture and interpret various phenomena, information or data that always surrounds them. Likewise, the presence of community and madrasa institutions for parents of students and students as students themselves in schools, they will not get meaningful benefits from the information or subject matter that the teacher delivered, or maybe even misleading, without the perception that right (Arif Wahyudi, 2019). In this case the community also does not obtain information about the management of the ideal madrasa if it is not shown and explained by the competent institution that has conferences and authority such as the manager and organizer of the madrasa itself. This is because perception is the initial process that involves the entry of information into the human brain (Desmita, 2010). If the teacher as an educator is wrong or wrong in learning interactions, the results have an impact on student learning because the understanding and knowledge gained is common, therefore perception determines the inheritance of concepts to the content of learning in educational institutions.

Perception as a result of experience about objects, events, or relationships obtained by deducing information in interpreting messages (Suryadi, 2019). Upon one's perception so that we are able to give meaning to sensory stimulus. So the relationship between sensation and perception, sensation is part of perception. However, in interpreting the meaning of sensory information not only involves sensation, but also attention, expectation, motivation and memory. Thus it can be understood that perception is a process of interpretation of an object that is seen, heard and felt.

The perception allows people to choose, behave, organize from their environment and that process influences their behavior. Perception is the core of communication, while the interpretation (interpretation) of the core perception is identical to the backwards (decoding) in the communication process (Nadhifah Attamimi, 2010). Perception is visible knowledge about what's out there. Perception is what determines people choose a message and ignores other messages, the higher the degree of similarity of perceptions between individuals, the easier and more often they communicate.

According to Devito in Nadhifah perception is the process by which someone becomes aware of the many stimuli that affect the senses on him (Nadhifah, 2010). Perception includes sensing (sensation) through our sense instruments (sense of touch, sense of sight, sense of smell, sense of taste, and sense of hearing), attention, and senses of interpretation. Sensation refers to messages sent to the brain through vision, hearing, touch, and taste (Roviana Dhani Wahyu S, 2015). Sensory receptors are the link between the human brain and the surrounding environment. The eye reacts to light waves, ears to sound waves, skin to pressure temperature, nose to smell, and tongue to taste, then the stimulation is sent to the brain.

The process of entering information in humans is not like a machine that can provide a response to each stimulus automatically, whereas for humans every information or stimulus must first pass through a complex set of cognitive processes and involve almost all of his personality (Abdul salam pulungan, 2019). Therefore, what happens outside can be different from what gets to the human brain, because there are other cognitive factors that are not functioning properly. The existence of such a perception reality, requires a leader or a teacher to understand the symptoms of perception, so that the information conveyed is not interpreted differently by the community (people) old students or students themselves.

The most important stage in perception is the interpretation of information that we get through one or more of our senses. Human perception is actually divided into two perceptions of objects (physical environment) and perceptions of humans (Bahruddin, 2018). Perception of objects through physical symbols and responding to external traits, while perceptions of humans through verbal and non-verbal symbols and responding to external and internal traits.

Background of experience, culture, different psychological atmosphere also makes different people's perceptions of an object. Based on experience, it means that human perceptions of people, objects or events and their reactions to things based on their past experiences and learning are related to people, related to objects or events and their reactions to things based on their past experiences and learning relating to people, related to institutions, related to objects, and similar events.

Perception based on culture means that perception is a view of the environment is subjective. The greater the cultural differences between two people the greater the difference in their perceptions of a reality and therefore no two people have exactly the same perception.

This is supported by Dedi Mulyana's opinion that: Perception occurs based on the background of a psychological atmosphere which means that perception is a psychological cognitive process in oneself that reflects the attitudes, beliefs, values and rewards used to use perceptual objects (Nadhifah Attamimi, 2010).

The learning process in madrasahs or schools intentionally involves interaction between students and teachers and in the family environment there is interaction between parents and children, this continues until students graduate from the madrasah (Mukhlis Abu Bakar, 2018). This interaction is a positive interaction because in it there is a learning process so that this process produces a change in students in accordance with the purpose of education. In this learning process the teacher conducts an evaluation of learning at the end of each lesson to see the results for one or two semesters the teacher holds a learning process. This allows students to consciously see, hear, feel and become actors in the learning process (Kisbiyanto, 2018). Therefore, it is very possible for parents of students to make an assessment of the teacher, the performance of the leader and the achievements of the education service as long as they interact with the madrasah environment.

Simamora argues that, people can give different perceptions of the same stimuli because of three perceptual processes, namely selective attention, selective disorders, and selective recall, 1) Selective interest. People are generally faced with a very large amount of stimulation every day and not all of these stimuli are acceptable. Selective attention means that it must be able to attract the attention of consumers, where the message delivered will be lost to most people who are not in the market for the product, except for a fairly prominent or dominant message that surrounds the market consumer, 2) Selective disorders (Selective distortion). The stimuli that consumers pay attention to are not always what they mean. Everyone tries to adjust the information that comes with their views. Selective distortion describes the tendency of people to concoct information in a personal sense. People tend to interpret information in ways that are more supportive than opposing the conception they already have, 3). (Simamora Henry, 1996) Selective recall (Selective retention). People tend to forget what they learned and hold back information that supports their attitudes and beliefs. Given that being selective means they will remember what is said to be the superiority of a product and forget what the competitor said. The consumer will remember it when he remembers about choosing a product. Likewise with the selection of people towards education in madrasah. The community, especially

parents of students will be selective to determine where their children will continue their studies.

In another meaning, someone's experience makes something urgent in perception, because a person's learning experience also influences a person's perception, as well as perceptions can be seen in the views, attitudes and behavior of a person. In understanding one's perceptions, it is necessary to know some basic principles of perception. Simamora and Dewi S. Prawiradilaga as quoted by Riswandi, stated that there are 5 (five) basic principles of perception as follows:

- 1) Perception is relative. Everyone gives a perception that is very possible different between one another. Perception is relative, meaning the perception of something that really depends on who does the perception.
- 2) Perception is very selective. Perception depends on choices, interests, uses, and suitability for someone.
- 3) Perception can be arranged. Perception needs to be regulated or organized so that it is easier to digest the environment or stimulus.
- 4) Perception is subjective. A person's perception by that expectation or desire.
- 5) A person's or group's perceptions vary, even in the same situation. This principle is closely related to differences in individual characteristics, so that every ordinary individual digests a stimulus from an environment that is not the same as another individual (Riswandi, 2009).

From the various definitions above, there are some who are editorial without length and there are also those that are not short. However, the various definitions above have few or many similarities between one another, except that some of them have revealed them in detail and some are general in nature. Basically all the different views or definitions meet in a kind of initial conclusion, that perception is an opinion or one's view of something based on vision, knowledge and interpretation results processed through stimuli and responses.

Thus the definition of perception includes 3 elements, namely: 1) sensing (sensation) through the tools/senses (eyes, telingah, nose, skin and tongue 2) attention (attention); 3) interpretation that is interpreting or giving meaning to information that reaches someone through the five senses obtained from the environment. Therefore someone will pay attention to something if something is meaningful to themselves and other people and will not pay attention to something

if it is not meaningful to themselves and the environment around them.

Factors Affecting Perception

Tjiptono and Anastasia as quoted by Didi Prayitno, said that perception is influenced by cooperation of external factors (stimulus) and internal factors (personal). External factors include things that come from outside the individual, such as education, experience, social environment, and others. Inside factor is everything that comes from within the individual, such as creativity, feeling, intention, and belief. Therefore, perceptions can change due to the influence of experience, friends, environment, and so on. These external factors include the surrounding community environment (Didi Prayitno, 2008).

For example, the family environment, according to Bimo Walgito, said that parents' perceptions of education would affect their aspirations. That is, the ability of parents to see the importance of education will affect expectations and goals for success in the future. The aspirations here are the wishes, hopes, or ideals of parents towards the educational attainment level of their children. The perception of parents by seeing successes or failures experienced before, both experienced by themselves and experienced by others finally made a mirror of experience for him. A person's experience that is felt as success will increase his aspirations and this is where parents will have the perception that education has important benefits. However, if someone's experience is perceived as a failure of their aspirations to drop dramatically, even parents will have the perception that education is not very useful (Bimo Walgito, 1997).

Parents' perceptions of children's education can be observed from the way the parents assess the importance of learning for their children and can also be seen from how to understand the functional value of education for the future lives of their children (Ahmad Salim, 2018). Parents' perception of school function is the assumption or opinion of parents as daily observations about school. Parents' perception of children's education is a parent's concept of the meaning and importance of the education process of their children after kindergarten/RA education, elementary/MI, junior high school/MTs and high school/MA related to the relevance of education and the cost of education. he replied. If parents' perceptions of good education will support the emergence of high aspirations, the awareness of continuing their children's education to a higher level of education will also be great. Another problem that causes school dropouts is a

classic problem, namely the perception of rural parents who think that education for girls is less important. This is based on the assumption that those who are responsible later after being married are men, so women only help (Esi Parlinda, 2016). Thus, it is not surprising that there are still many rural girls who are still found before graduating from junior high school.

Starting from the description, the concept of public perception (parents) about education is a view of parents in seeing the concept of education. This means the ability of parents to see the vision and benefits of education for children.

Community Perception of Madrasas

If we look at the views and assessments of the community towards the madrasa in the last two decades, it can be divided into three groups as follows: *First*, consider and maintain the madrasa as a pure *fiddien tafaqqahu* institution. This group is of the opinion that as a madrasa *tafaqqahu fiddien* institution it is hoped that it can still function as a place to prepare Islamic cadres who are capable and skilled as religious guides and "practitioners" in the community.

They argued that the main reason for parents to send or enter their children to madrasas was to study and explore religion. Future guarantees and employment for their children for this group are not so problematic (Farah Muthia, 2018). On the basis of these thoughts and views, this group wants that whatever steps taken in the reform of madrasa education such as the renewal of the teaching system and curriculum, should not shift or eliminate the main roles and functions of the madrasa as *fiddien tafaqqahu* institutions (Taufikin, 2018). For this group, if the contents of the madrasa curriculum had referred to secular education and the aspects of the *salaf* were missing and thus the madrasa could no longer deliver their children to the mastery of religion, it would be impossible for them to be willing to put their children in the madrasa. According to them, if you want to learn and explore general knowledge why not just choose public schools whose quality and learning facilities are relatively better than madrasas.

Secondly, it is argued that education or the existence of madrasas has led to the dualism of education and dichotomy between general knowledge and religion in Indonesia. This group also believes madrasas tend to print exclusive citizens. Therefore, the existence and the madrasa education system need to be questioned again.

Basically the group's views and judgments on madrasas are not very different from the views of colonial colonists, full of prejudice and discrimination. This group with a vocal brand of madrasa as the

dominant factor in preserving the dualism of education in Indonesia without wanting to understand the background and historical aspects of the existence of madrasahs.

Karel A. Steenbrink in his book *Islamic Boarding School, Madrasah, School* describes that in fact since the first centuries expanded its colonies in Indonesia the Dutch colonial government has shown a discriminatory attitude towards Islamic schools (*madrasah*) compared to its attitude towards Christian schools organized by missionaries and Zending (Arif Wahyudi, 2019). Although some Dutch experts recommend that Islamic education institutions that exist and are widespread in the Islamic community be used to educate indigenous people, in reality the Dutch colonial government always chose other paths rather than adjusting to Islamic education.

One of the important figures from the Dutch colonial government officials who refused the madrasa to serve as a model of indigenous education was noted J.A. Van Der Chijs, who at that time in 1865 served as Indigenous Education Inspector. Although he agreed that indigenous schools (ie Islamic schools) were interspersed with indigenous habits, he did not accept them because according to him the habits practiced at Islamic schools (*madrasahs*) were too bad. The bad habit is mainly the method of reading Arabic texts that are only memorized without understanding. Third, the view that madrasahs need to be maintained as an alternative institution for Muslims.

With its function as a *fiddien tafaqqahu* institution or a form of education characterized by Islam, madrasahs are still needed by Indonesian society. In connection with the source of prospective students who will enter the IAIN and Islamic Higher Education, madrasa graduates remain the foundation of hope. It is hard to imagine how high the quality of education at IAIN and other Islamic Higher Education Institutions, if the input is only from public schools (Aida Hayani, 2018). But this group was concerned about the reality faced by madrasahs, starting from the standard of both quantity and quality to substandard (Karel A Steenbrink, 1994).

Likewise, the facilities and infrastructure and other learning resources in general are far from adequate, especially for private madrasahs. With substandard workforce and with inadequate facilities, it is difficult to obtain truly high quality education in the madrasa. In addition, a more fundamental problem is that the contents of madrasah education tend to be public schools. Facing this reality, this group is often faced with steps that are all dilemmatic.

This group also believes that along with the dynamics and progress of the era that is increasingly globalizing, madrasas should have more established their unique institutional identity, besides not avoiding the tendency to isolate themselves and exclude themselves without responding to developments that are happening outside. This implies the need for comprehensive reform within the madrasah institutionally. Because who knows in the future, this educational institution will become the first and foremost school that will be addressed by the people because after all Muslims are the majority people in this country.

Madrasah Relations with the Community

Madrasas are social institutions that cannot be separated from their environment, whereas the community cannot be separated from the madrasa. That said, because both of them have interests, madrasas are formal institutions that are given the mandate to educate, train and guide the younger generation for their role in the future, while the community is the user of education services.

The influence of the community on madrasa as a social institution, feels very strong, and also affects individuals in the madrasa. The environment in which madrasas are located, is a very complex community, consisting of various levels of society that are complementary, and unique in nature, as a result of the background of diverse cultural dimensions. Complex communities, which consist of small groups with the collective characteristics they have, where the madrasa is located, sometimes have different specific expectations for the wisdom of the madrasa, such as goals, objectives, curriculum, programs and so on (Wajosumidjo, 2003). Therefore, it needs to be considered really, in improving and enhancing cooperative relations between schools and the community. The lack of public attention so far towards madrasas is also caused by a lack of information relating to education in madrasas to the public.

In relation to the matter intended to obtain broad support from the community, socialization efforts need to be carried out that aim to introduce various things about the madrasa, objectives, functions, and objective conditions. This is important, especially to attract the attention of various parties related to madrasah management so that they are encouraged to implement efforts to improve the quality of education carried out in madrasas. So that the vision and mission of the madrasa in accordance with the new paradigm of education management, it is felt the need to revitalize the relationship between madrasas and the surrounding community and environment. This is

important, because madrassas need input from the community in compiling relevant programs, while requiring support in implementing the program. On the other hand, people need madrasa services to get relevant educational programs. Such connections can occur, if the principal is active and can build mutually beneficial relationships (*mutualisme*).

According to E. Mulyasa, the relationship between madrasahs and the community is intended to: (1) develop public understanding of the *madrasah*, (2) assess the madrasah program, (3) bring together parents and teachers in meeting the needs of students, (4) develop awareness of the importance of madrasa education in the era of globalization, (5) building and maintaining public trust in madrasahs, (6) telling the public about the work of the *madrasah*, (7) mobilizing support and assistance for (E Mulyasa, 2003).

The relationship between madrasa and the community is very beneficial and meaningful for the benefit of fostering moral, material and community support as a source of learning (Munjin, 2017). Whereas for the community can know various things about madrasahs and innovations that are produced, channel the need to participate in education, make pressure, and demands on madrasa. For this purpose, various techniques and media can be carried out, such as holding meetings or meetings, correspondence, contact books, madrasa bulletins, and extracurricular activities that benefit students and parents alike.

Madrasah relationship management with the community is the whole process of madrasah activities that are planned and tried intentionally and seriously, and continuous guidance to get sympathy from the community, especially those with a direct interest in the madrasah (Ikhwan, 2017). Thus, the operational activities of education, performance and productivity of madrasahs are expected to be more effective and efficient. In essence, madrasahs are an inseparable part of society, as well as the results of education in the form of graduates, will be the hope and longing for the community. Therefore, madrasahs may not be ivory towers for the community.

Government limitations in the provision of facilities and infrastructure as well as education funding, have led to increasingly important community support and participation, especially communities directly related to madrasahs. Education as a social institution will be more smooth and successful in carrying out its duties, and gain sympathy from the community, if you can establish a close and harmonious relationship through proper management.

The relationship between madrasa and the community is essentially a tool that plays a role in fostering and developing the personal growth of students in the madrasa. In this case, the madrasa as a social system is an integral part of a larger social system, namely society. Madrasas and communities have a very close relationship in achieving the goals of madrasas or education effectively and efficiently. Instead the madrasa must also support the achievement of goals or fulfill the needs of the community, especially education needs. Therefore, madrasas are obliged to provide information about goals, programs, needs, and in society. On the contrary, the madrasa must know the needs, expectations, and demands of the community, especially towards the madrasa. In other words, between the madrasa and the community must be fostered and developed a harmonious relationship.

The relationship between the madrasa and the community and the surrounding environment is increasingly felt by the people who have realized and understood the importance of education. However, it does not mean that the people who are still not aware of the importance of education, this cooperative relationship does not need to be fostered and developed. In communities that lack awareness of the importance of education, madrasas are required to be more active and creative to develop more harmonious cooperative relationships. If the relationship between the madrasa and the community goes well, the sense of responsibility and community participation in advancing the madrasa will also be good and high. In order to create good relations and cooperation between madrasas and the community, the community needs to know and have a clear picture of the madrasa. The description and condition of the madrasa can be informed to the public through reports to parents of students, monthly bulletins, publishing newspapers, exhibitions of madrasas, open house, visits to madrasas, visits to home students, explanations by madrasah education staff, radio, and television, and annual reports (Munjin, 2017).

The head of the madrasa and the teacher is the key to the success of the madrasa relationship with the community, which must pay great attention to what happens to students in the madrasa and what parents and the public think about the madrasa. The head of the madrasa is required to constantly foster and develop a good cooperative relationship between madrasa and the community in order to create an effective and efficient madrasa. The harmonious relationship between the madrasa and the community according to Mulyasa will form: (a) mutual understanding between the madrasa and

the community, including the world of work. (b) help each other between madrasa and the community because they know the benefits, meaning and importance of their respective roles. (c) close collaboration between madrasas and various parties in the community and feel proud to be partially responsible for the success of education in madrasas (Ainurrafiq Dawam, 2004).

In line with Muhammad Mukadar's opinion, he said that as for the most dominant factors supporting the perception and interest of the people in Buru Island towards madrasas, namely: (1) Performance (physical appearance of the school building, infrastructure facilities including uniforms used such as uniforms for students is fairly well maintained. (2) Religious (guaranteed moral and spiritual values in students and shown in the practice of religious values in the school environment and in society). (3) The cost of education is relatively affordable so that people from various entities or clusters with various social statuses show an attitude of partiality to continue their children's studies in the madrasa. (4) Theoretical philosophy (there is a prominent academic culture and supported by an educational curriculum that accommodates local content as a regional characteristic in people's lives). (5) Community participation and cooperation (madrasah care education) with madrasah committees in both aspects of work planning and policy making are always guided by community-based management (SBM) in *madrasah*. (6) Besides that the management and management of *madrasah* in Namlea have organizational militancy because of the spirit of da'wah which is the initial capital in moving Islamic education institutions in *Madrasah*.

CONCLUSION

Factors supporting community perceptions of madrasas are proven in madrasas until now religious spirit and the cultivation of noble morals are quite significant when compared to education in elementary, middle and high school. Madrasah studies will ensure that the integral values and basic competencies of everyday Islamic teachings will grow so that they will have an impact on both the cultivation of noble character and shaping experience and knowledge in the younger generation, will have an impact on public trust in madrasahs. maintain the Islamic spirit of children entrusted by parents in the madrasa so that even though facilities and infrastructure building facilities are inadequate but do not have an impact on the interest of parents of students to send their children to madrasas in both rural and urban communities.

To overcome the inhibiting factors of community perceptions of madrasas and the solution can be done in three ways, First maintaining good relations with the community through hospitality, as well as communication, and interaction between madrasah managers and community members. The two physically need to provide learning support facilities such as the procurement of the number of books, labs, art buildings and houses of worship will have an impact on improving the achievements and interests of students in the madrasa. Third, improving people's perceptions and interests towards some communities, especially parents of students who have not responded and who want to make madrasas as the first alternative, for work reasons it is necessary to develop vocational madrasas as a link and macth model, so that community perceptions are in accordance with proportional perceptions of madrasas as a general educational institution that has a religious pattern equivalent to a general education institution brought in by the Ministry of National Education.

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