

The Role of Madrasah Principal in Maintaining the Existence of Madrasah Diniyyah Takmiliah in Tamban Catur District

Nurul Hikmah¹, Cindy Marcelinna Putri², Muhammad Redha Anshari³

IAIN Palangkaraya, Indonesia^{1,2,3}

nurulhikmah@iain-palangkaraya.ac.id¹, cindy@gmail.com²,

m.redhaanshari@iain-palangkaraya.ac.id³

Abstract: *Madrasah Diniyah Takmiliah Awwaliyah as a non-formal Islamic educational institution has an important role in the progress of the Islamic ummah in Indonesia. However, currently, many Islamic madrasahs are no longer active for various reasons. This is due to several things, including curriculum, finances, infrastructure, and lack of cooperation between Islamic schools and the community. To ensure that the Islamic madrasa can continue to be active and exist, all elements in the madrasa need to play a good role, including the head of the madrasa. The purpose of this research is to examine the role of the head of Madrasah Diniyah Takmiliah Awwaliyah Thoriqossadah, Tamban Catur District so that the madrasah he leads can continue to exist today. This research is qualitative research located in MDTA Thoriqossadah, Tamban Catur District. The subject of this research is the head of the madrasah. The research results show that the madrasa head has carried out his role well as a decision-maker, information provider, supervisor, and as relationship builder. The role of the madrasah head as a decision maker can be seen in making decisions about using the yellow book-based curriculum, decision making in financial management, it can be seen that financial management is completely carried out by the madrasah starting from planning, extracting sources of funds to reporting, decision making in managing students can be seen from the division of groups classes according to age and ability in reading and writing the Al-Quran. The role of the madrasa head as a relationship builder can be seen from how the madrasa head has good relations with the parents of the students and the government through the head of the Kapuas district's educational boarding school.*

Keywords: *The Role of Headmaster, Madrasah Diniyah, Diniyah Takmiliah*

Introduction

Madrasah Diniyah Takmiliah Awwaliyah is a non-formal Islamic education institution that has long been established in Indonesia.¹ Its role and existence have been widely felt by the wider community, especially in

¹ Hasan Basri, "Disorientasi Pendidikan Madrasah di Indonesia', Potensia": Jurnal Kependidikan Islam3, no. 1 (13 June 2017): 61-81, <https://doi.org/10.24014/potensia.v3i1.3470>.

producing generations of Muslims who have a spiritual foundation and strong personality character. Madrasah Diniyah Takmiliyah, which is then abbreviated as MDT, is divided into three levels, namely basic, intermediate, and upper levels. The primary level is Madrasah Diniyah Takmiliyah Awaliyah, the intermediate level is Madrasah Diniyah Takmiliyah Wushta, and the upper level is Madrasah Diniyah Takmiliyah Ulya.² The development of MDTA is very dynamic and influenced by many things, but it still aims to lead to the progress of the madrasah diniyah itself. In general, the learning process in madrasah diniyah is carried out from the afternoon to the evening. The subjects taught are religious subjects using the yellow book.³ As a non-formal educational institution, Madrasah diniyah has many challenges so that its existence can continue to exist. According to Irawan, the existence of MDTA as a religious education institution that is also community-based, and always seeks to meet the community's needs in terms of religion, so maintaining MDTA so that it can continue to exist is very urgent.⁴ Khudrin (2022) mentions in his research that many madrasah diniyah have disbanded because they did not get attention from the community so there were no interested students. According to Ansori (2023), for MDTA to run effectively, it needs good madrasah management.⁵ In addition to management, the role of all elements in the madrasah is also needed, including the role of the madrasah head.⁶ Tajudin mentioned in his research that the madrasah head has a very crucial role in maintaining the sustainability of the madrasah he leads.⁷

² Muh Idris. (2023). "Implementasi Manajemen Kurikulum Madrasah Diniyah". *Ta'dibi : Jurnal Manajemen Pendidikan Islam*, 11(2), 86-110. <https://doi.org/10.61088/tadibi.v11i2.553>

³ Ashari, M. K. ., Faizin, M., Yudi, U. ., Aziz, Y. ., Irhamni, H. ., & Athoillah, S. . (2023). "Considering Local Government Policies Related to Madrasah Diniyah Takmiliyah in Indonesia". *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(3), 414-429. <https://doi.org/10.31538/tijie.v4i3.411>

⁴ Irawan, K. A., Ahyani, H., Jafari, A., & Rofik, A. (2021). "Peran madrasah diniyah an nur dalam pengembangan pendidikan islam melalui tradisi keagamaan". *Fitrah: Journal of Islamic Education*, 2(1), 52-65. <https://doi.org/10.53802/fitrah.v2i1.50>

⁵ Ansori, A. S., Aziz, A., & Izzah, I. (2022). "Manajemen Kurikulum Madrasah Diniyah Babussalam Wangkal Gading Probolinggo". *Jurnal Kewarganegaraan*, 6(2), 4156-4163. <https://doi.org/10.31316/jk.v6i2.3680>.

⁶ Khosyi'in, A. (2021). Peran "Kepemimpinan Kepala Sekolah, Pengambilan Keputusan, Dan Budaya Organisasi Terhadap Disiplin Kerja". *Chalim Journal of Teaching and Learning*, 1(1), 45-55. <https://doi.org/10.31538/cjotl.v1i1.76>

⁷ Tajudin, A., & Aprilianto, A. (2020). "Strategi Kepala Madrasah.dalam Membangun Budaya Religius Peserta Didik". *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 1(2), 101-110. <https://doi.org/10.31538/munaddhomah.v1i2.34>

The role of the head of madrasah diniyah is an effort made by the head of the madrasah to carry out his duties as the head of the madrasah.⁸ According to E. Mulyasa, "In the new paradigm of education management, the head of madrasah/school must at least be able to function as; Educator (educator), Manager, Administrator, Supervisor, Leader (leader), Innovator, Motivator."⁹ The madrasah head as a leader must also be able to carry out his role as a leader. There are four roles of leaders according to Nurhalim, namely "The role of seeking and providing information, the role of influencing others, the role of building relationships and the role of making decisions".¹⁰ When the role of the madrasah head has been carried out properly, the madrasah he leads will also run well.

Tamban Catur district is one of the 12 districts in Kapuas Regency, Central Kalimantan. There were 30 Madrasah Diniyah Takmiliah Awwaliyah, 7 Madrasah Diniyah Takmiliah Wushta, and 2 Madrasah Diniyah Takmiliah Ulya in Kapuas district in 2013 (Documentation, head of the head of religious education in Kapuas district). However, based on the results of interviews with staff of the Kapuas district pekapontren in the emis data entry section, it was stated that of the 30 Madrasah Diniyah Takmiliah Awwaliyah in Kapuas district in 2024 only 8 Madrasah Diniyah Takmiliah Awaliyah (MDTA) institutions remained active. There are many reasons why MDTAs in Kapuas District are no longer active, including the curriculum, where the learning process is carried out during the day, while students must study in formal schools/madrasas in the morning. This causes students who are already in junior high school to no longer be able to attend lessons at the madrasah diniyah during the day. Another reason is that the financial resources that only come from student fees are insufficient for teachers' salaries and other needs in the madrasah and the lack of cooperation between madrasah diniyah and the community. Although there are many reasons why MDTAs are no longer active, of the eight active MDTAs, there are still two MDTAs that still exist and have the largest number of students, namely MDTA Thoriqossadah with 105 students and MDTA Izharul Ulum with 102 students. Both madrasas are located in the Tamban Catur district.¹¹ Based on the results of interviews with the head of the Diniyah Takmiliah Awaliyah

⁸ Juliantoro, M. (2017). "Peran Kepala Sekolah dalam Meningkatkan Mutu Pendidikan". *Jurnal Al-Hikmah*, 5(2), 24~38. Retrieved from <https://ejournal.badrusholeh.ac.id/index.php/AlHikmah/article/view/42>

⁹E. Mulyasa, "Menjadi Kepala Sekolah Profesional" (Cet: X; Bandung: Remaja Rosdakarya, 2009), h. 98.

¹⁰ Nurhalim, N., Saputra, M. Z. A., Ningsih, N. S. ., Amirullah, A., Musli, M., & Jamrizal, J. (2023). "Konsep Kepemimpinan: Pengertian, Peran, Urgensi dan Profil Kepemimpinan". *Jurnal Pendidikan Tambusai*, 7(1), 2070–2076. <https://doi.org/10.31004/jptam.v7i1.5525>

¹¹Interview with pekapontren staff on January 1, 2024

Thoriqossadah madrasah, he said that to keep the MDTA running and existing, all elements of the madrasah must play an active role in it.

Several previous studies on the role of the head of madrasah diniyah have been conducted. Azizah, in her research, discusses the Role of Madrasah Heads as Supervisors in Improving Teacher Performance where the results of her research show that the role of the madrasah head as a supervisor in MA Roudlotul Ulum Mojoduwur Jombang in improving teacher performance is carried out by directing and guiding teachers when difficulties in the learning process.¹² Another study by Harun explains specifically the role of the madrasah principal as a manager, the results of his research show that as a manager the madrasah principal has compiled a madrasah program, formed a work team contained in a hierarchical organizational structure, mobilized education, and education personnel in the madrasah, and directly supervised in completing madrasah tasks.¹³ Another study by Anwar regarding the role of the madrasah principal as an administrator, where the results show that as an administrator the madrasah principal must be able to manage the document files properly in the madrasah.¹⁴ The research conducted by researchers will examine the role of the head of the madrasah as a whole so that the madrasah he leads can continue to exist.

Starting from the results of interviews and literature analysis, the purpose of this study is to examine more deeply the role of the madrasah head in maintaining the existence of madrasah diniyah takmiliyah awaliyah Thoriqossadah Tamban Catur District.

Method

This research is qualitative research and is a type of field research. The subject of this research is the head of the madrasah diniyyah takmiliyah awwaliyah Thoriqossadah. The informants were the head of the foundation, teachers, students, and the head of the Kapuas district pekapontren. The techniques used in collecting research data are interviews, documentation, and observation. Observation is used to find out the learning process in the madrasah diniyyah takmiliyah awwaliyah Thoriqossadah which is part of curriculum management. Meanwhile, interviews were used to obtain data on the management of madrasah diniyyah takmiliyah awwaliyah

¹² Azizah, M., & Apdila, M. N. . (2021). "Peran Kepala Madrasah Sebagai Supervisor dalam Peningkatan Kinerja Guru". *Chalim Journal of Teaching and Learning*, 1(1), 73–84. <https://doi.org/10.31538/cjotl.v1i1.90>

¹³Harun, Z., & Masrufa, B. (2023). "Peran Kepala Madrasah Sebagai Manajer Dalam Peningkatan Kinerja Tenaga Administrasi Di MA Miftahul Ulum Cermenan Ngoro Jombang". *Irsyaduna: Jurnal Studi Kemahasiswaan*, 3(1), 105-117. <https://garuda.kemdikbud.go.id/documents/detail/3534023>

¹⁴ Anwar, F., Sahroni, S., & Darain, D. (2024). "Peran Kepala Madrasah Sebagai Administrator Pendidikan". *At-Ta'lim : Kajian Pendidikan Agama Islam*, 6(1). Retrieved from <https://ejournal.an-nadwah.ac.id/index.php/Attalim/article/view/679>

Thoriqossaadah in Tamban Catur District, Kapuas Regency, and the leadership role of the head of the madrasah diniyyah takmiliyah awwaliyah Thoriqossaadah in maintaining the existence of madrasah. Documentation is used to obtain data related to the curriculum. After the data is collected, researchers will analyze it using descriptive analysis techniques. The data validity test in this study uses a credibility test using source triangulation and technique triangulation techniques.

Researchers will elaborate and describe data about the leadership role of madrasah principals in maintaining the existence of madrasah diniyyah takmiliyah awwaliyah in the Tamban Catur District, Kapuas Regency. The data analysis process begins with reviewing all the data that has been obtained. Then the data is organized systematically so that it will be easier to understand and interpret. Furthermore, the data was grouped based on certain categories. There are four components of data analysis used as expressed (Miles et al., 1992), namely:

First, is data collection. In the first stage, researchers collected data at the location of the research site using interviews, documentation, and observation methods. The second is data reduction. The second stage of the research will reduce the data. Researchers will sort and select data that is relevant to the formulation of problems and research objectives. This aims to make it easier for researchers to process data. Third, data presentation (Data Display). The third stage is data presentation. At this stage, the researcher will describe the data that has been obtained and sorted without covering the existing shortcomings. Fourth, conclusion drawing / verification. In the conclusion stage, the researcher will provide conclusions from all the data that has been collected based on the research objectives.

Result and Discussion

Result

Madrasah diniyah takmiliyah awwaliyah Thoriqossadah Tamban Catur District may be in existence since 1980 until now because of the role of the madrasah principal in managing the madrasah. Based on the results of interviews and observations, it is found that the madrasah head in his leadership has carried out his role well as a decision-maker and as a relationship builder. The role of the madrasah principal as a decision maker is reflected in the decision to use the yellow book-based curriculum, decision making in financial management is seen that financial management is fully carried out by the madrasah starting from planning, extracting sources of funds to reporting, decision making in the management of students is seen from the division of group class according to age and ability to read and write the Qur'an. The role of the madrasah head as an information provider and as a supervisor has been carried out even though it has not been maximized. The role of the madrasah head as a relationship builder can be reflected in how

the madrasah head relates well with the parents of the students and the government through the Pekapotrean secretariat, Kapuas Regency.

1. Role as decision-maker

The role of the head of the madrasah diniyah takmiliah awwaliyah Thoriqossadah as a decision-maker is seen in terms of curriculum management. The curriculum used in madrasah diniyah takmiliah awwaliyah Thoriqossadah is a yellow book-based curriculum. The curriculum was compiled together with the founder of the madrasa. The purpose is that children around the madrasah may receive religious education and may recognize and read the yellow Islamic classic books. The subjects taught are Arabic, Fiqh, Nahwu, Shorof, tajwid, Akhlak, History, and Tawheed. All of these subjects are taught starting in grade 4 with the consideration that students who are in grade 4 have been fluent in reading and writing the Qur'an so that it will be easier to study the yellow scriptures directly. The following are the names of the books taught in each class.

تاريخ	اسم الكتاب	موضوع	موضوع	موضوع	موضوع	موضوع
١	سورة الفاتحة	عقيدة الاسلاميه	القرآن الكريم	القرآن الكريم	القرآن الكريم	القرآن الكريم
٢	صباح الخير	القرآن الكريم	القرآن الكريم	القرآن الكريم	القرآن الكريم	القرآن الكريم
٣	فاتحه	القرآن الكريم	القرآن الكريم	القرآن الكريم	القرآن الكريم	القرآن الكريم
٤	نور الهدى	القرآن الكريم	القرآن الكريم	القرآن الكريم	القرآن الكريم	القرآن الكريم
٥	صالحه	القرآن الكريم	القرآن الكريم	القرآن الكريم	القرآن الكريم	القرآن الكريم
٦	مسعوداه	القرآن الكريم	القرآن الكريم	القرآن الكريم	القرآن الكريم	القرآن الكريم
٧	فهم مبارك	القرآن الكريم	القرآن الكريم	القرآن الكريم	القرآن الكريم	القرآن الكريم
٨	البيان	القرآن الكريم	القرآن الكريم	القرآن الكريم	القرآن الكريم	القرآن الكريم

Figure 1. Names of the books taught.

Madrasah diniyah takmiliah awwaliyah Thoriqossadah consists of 6 group class, from Grade 1 to Grade VI. The learning is carried out from 13:30 - 16:00 WITA on Monday to Saturday. The learning process in the classroom begins with praying together, then the ustadz/ustadzah reads the reading of the book, reads the meaning then explains the meaning expressed in the book, asks questions and answers, gives assignments, and asks students to come forward to test the understanding of the students, especially in the learning process of nahwu and shorof which does require

examples and direct practice by the students. The students in the Diniyah Takmiliyah Awwaliyah Thoriqossadah Madrasah are also familiar with discussing with other students in the learning process, especially in Fiqh learning. In the discussion of Fiqh material, some laws are relevant to everyday life. At 16:00 WITA, the students together with the ustadz/ustadzah perform asr prayers together then after praying together, the learning process ends.

The role of the madrasah head in decision-making related to financial management in madrasah diniyah takmiliyyah awwaliyah Thoriqossaadah can be reflected in the financial management that is fully managed by the madrasah. Students are charged a tuition fee of Rp 400,000 per year. Since the majority of students' parents in the Tamban Catur district are farmers, the tuition fee can be paid using 5 blocks of rice. The amount of rice has never changed since 1980 until now. As for the amount of tuition fees, it follows the price of rice every year. The rice given by the student is then stored in the madrasah's granary. If the price of rice is expensive, then the rice will be sold and the money is kept as madrasah cash which will then be distributed every month for the salaries of ustdz/ustadzah who work as teachers. The source of finance in the madrasah diniyah takmiliyyah awwaliyah Thoriqossaadah only comes from student tuition fees.

The role of the madrasah head as a decision maker in terms of managing students in the Diniyah Takmiliyyah Awwaliyah Thoriqossaadah madrasah can be reflected in the management of students arranged by the madrasah. From the results of the interview with the head of the madrassa, it was stated that the madrassa had never conducted promotions, spread brochures, or posted announcements. However, the number of students in this madrasah increases every year. In this academic year, the number of students in the diniyah takmiliyyah awwaliyah Thoriqossaadah is 105 students consisting of 50 male students and 55 female students as shown in the following table:

Table 1. Number of Students

Class	Male	Female	Total
I	14	7	21
II	5	8	13
III	9	11	20
IV	8	10	18
V	10	10	20
VI	4	9	13
Total	50	55	105

The role of the head of madrasah diniyah in terms of managing human resources in madrasah diniyah takmiliyyah awwaliyah Thoriqossadah is fully organized by the madrasah. There are 8 teaching staff in this madrasah, consisting of 1 madrasah head as well as teaching staff, 4 ustadzah, and 3 ustadz. Ustadz/Ustadzah who teach all have a background of pesantren graduates or have received education at pesantren even though they did not graduate.

2. Role as Information Provider

The role of the head of the madrasah diniyyah takmiliyah awaliyah Thoriqossadah as an information provider is carried out by the head of the madrasah to all ustadz/ustadzah, students, and also parents of students. If there is a new decision taken either related to the curriculum, teaching schedule, learning process, financial management, management of students, or information related to other matters, the head of the madrasah will immediately provide this information.

The madrasah head will also provide information openly if there are new ustadz/ustadzah teaching in the madrasah related to the payroll system, financial resources, teaching schedules, and the number of teaching hours. So transparency in the madrasah becomes very important. The transparency of this information is also one of the things that makes the madrasah able to survive and exist.

3. Role as Supervisor

The role of the head of the diniyah takmiliyah Awaliyah Thoriqossadah madrasah as a supervisor has been implemented but remains unsatisfactory, especially during the learning process. In the process of teaching and learning activities, the head of the madrasah does not supervise related to the material, media, or teaching methods carried out by ustadz/ustadzah. The head of the madrasah also does not supervise the teaching administration of ustadz/ustadzah in the madrasah. The principal only supervises the classes during the learning process. When there is an ustadz/ustadzah who is unable to attend to teach, the madrasah head will give responsibility to another ustadz/ustadzah to replace the empty class, so that students are able to continue learning on that day. In addition to supervising the class, the madrasah head also supervises the discipline of teachers in teaching by preparing an attendance list that is signed every day / every time they are present. This aims to monitor the discipline of ustadz/ustadzah in teaching.

4. Role in building relationships

The role of a community organizer is carried out well by the head of madrasah diniyyah Awwaliyah Thoriqossadah. The head of the madrasah continues to build good relations with the Foundation, among ustadz/ustadzah both senior and junior. The head of the madrasah also builds good relations with students and student parents. Good relations are also established with the community around the madrasah diniyah so

that without the distribution of brochures, promotion or socialization madrasah could survive and also exist until now. In addition, the madrasah head also builds good relations with the government, in this case, the Ministry of Religious Affairs of Kapuas Regency by sending monthly reports to the Pekapontren secretariat.

This is also the reason why madrasah diniyah takmiliyah awwaliyah Thoriqossadah has survived, recorded as one of the active madrasah diniyah in Kapuas Regency.

Discussions

1. The role of the Madrasah Head as a decision-maker

The madrasah head has a very crucial role as a decision-maker in the educational institution. Fitriani in her research states that the head of the madrasa is the top leader in the educational institution and should be able to make decisions wisely.¹⁵ Decision-making by the madrasah head is a necessity to achieve the goals of the institution he leads. Eka added that a leader must be able to make the right decision to achieve the desired target.¹⁶ However, Khosyi'in stated that the madrasah goals or objectives will be achieved if all elements in the madrasah can play an active role, not only the madrasah head as a leader.¹⁷ The role of the head of the Madrasah Diniyah Takmiliyah Awwaliyah Thoriqossadah as a decision maker is seen in terms of curriculum management, financial management, and management of students. The curriculum used in madrasah diniyah takmiliyah awwaliyah Thoriqossadah is a yellow book-based curriculum. The curriculum is the main requirement in an educational institution. As stated by Rizal the curriculum is a core component in the implementation of the Educational Institution.¹⁸ The head of the madrasah made the right decision by continuing to use the yellow book-based curriculum. Eka mentioned that a leader must be able to make the right decision to achieve

¹⁵Fitriani, M. I., & Hakim, M. V. F. (2021). "Principal Leadership Patterns in Collaborating With School Committee". *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 6(1), 194-205. <https://doi.org/10.31538/ndh.v6i1.1384>

¹⁶Ekasari, S., Orba Manullang, S., Wahab Syakhrani, A., & Amin, H. (2021). "Understanding Islamic Education Management in Digital Era: What Experts Say." *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam*, 6(1), 127-143. <https://doi.org/10.31538/ndh.v6i1.1336>

¹⁷Khosyi'in, A. (2021). "Peran Kepemimpinan Kepala Sekolah, Pengambilan Keputusan, Dan Budaya Organisasi Terhadap Disiplin Kerja". *Chalim Journal of Teaching and Learning*, 1(1), 45-55. <https://doi.org/10.31538/cjotl.v1i1.76>

¹⁸Rizal, S. U., & Hikmah, N. (2022). "Needs Assessment in Curriculum Development for Madrasah Ibtidaiyah Teacher Education Study Program at IAIN Palangka Raya". *Southeast Asian Journal of Islamic Education*, 5(1), 19-31. <https://doi.org/10.21093/sajie.v4i2.5011>

the desired target.¹⁹ The goal of madrasah diniyyah awwaliyah Thoriqossadah is for children who live in the area around the madrasah to have religious knowledge and be able to recognize and read the yellow book. However, despite this, there needs to be an evaluation of the curriculum carried out by the madrasah head regularly so that the quality of the madrasah can be maintained. The subjects taught at MDTA Thoriqossadah are Arabic, Fiqh, Nahwu, Shorof, Akhlak, Tajweed, History, and Tawheed, which fulfill all the components of religious knowledge needed for the basic level.

The learning process at MDTA is carried out from 13:30 - 16:00 WITA on Monday to Saturday. The learning process in the classroom begins with praying together, then the ustadz/ustadzah reads the reading of the book, reads the meaning then explains the meaning expressed in the book, asks questions and answers, gives assignments, and asks students to come forward to test the understanding of the students, especially in the learning process of nahwu and shorof which does require examples and direct practice by the students. Students in the Diniyah Takmiliah Awwaliyah Thoriqossadah Madrasah are also familiar with discussing with other students in the learning process, especially in Fiqh learning. Some laws are relevant to everyday life in the discussion of Fiqh material. At 16:00 WITA, the students together with the ustadz/ustadzah perform the Asr prayer together then after the prayer, the learning process ends.

Decision-making regarding financial management in madrasah diniyah takmiliah awwaliyah Thoriqossadah is fully regulated by the madrasah. The element of financing or finance in educational institutions is very important. One of them is for the salary of ustadz/ustadzah, buying facilities and infrastructure equipment.²⁰ Financial management at MDTA Thoriqossadah has been carried out according to the functions of financial management, clear planning, clear financial sources, and clear reporting systems. Although students pay tuition fees, they are not charged a due date every month. Students may pay monthly or at once per year when the harvest season has arrived. This is because the majority of students' parents are farmers. Financial management at MDTA Thoriqossadah is still very manual, using notes. Darawati mentioned that whatever the financial management is, the most important thing is that it must be clear in terms of planning, financial sources, and reporting. Even so, of course,

¹⁹Ekasari, S., Orba Manullang, S., Wahab Syakhrani, A., & Amin, H. (2021). "Understanding Islamic Education Management in Digital Era: What Experts Say". *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam*, 6(1), 127-143. <https://doi.org/10.31538/ndh.v6i1.1336>

²⁰Muhammad Ikbali, Muhammad Irsan Barus, dan Ficki Padli Pardede, "Kompetensi kepala madrasah dalam menyusun RAPBM di MTs. Swasta Al-Hikmah Tebing Tinggi", *Ta'dibuna: Jurnal Pendidikan Islam* 9, no. 1 (30 April 2020): 151, <https://doi.org/10.32832/tadibuna.v9i1.2533>.

it will be different if financial management in MDTA is application-based, it will be easier in terms of recording and so on. As Sudriyanto's research states it is important to have a financial management application so that it can be monitored properly.²¹ In financial management, the MDTA head has also performed his role well, namely as an administrator, manager, and also a good supervisor.

Decision-making in the management of students in madrasah diniyah takmiliyyah awwaliyah Thoriqossaadah can be seen from the fact that the management is fully regulated by the madrasah. Starting from planning the division of group class based on the ability to read and write the Qur'an of the students. The interview with the head of the madrasah stated that the madrasah has never done any promotion, spread brochures, or posted announcements. However, the number of students in this madrasah increases every year. In this academic year, the number of students in the diniyah takmiliyyah awwaliyah Thoriqossaadah is 105 students consisting of 50 male students and 55 female students. The management of human resources in the diniyah takmiliyyah awwaliyah Thoriqossaadah madrasah is fully organized by the madrasah. There are 8 teaching staff in this madrasah, consisting of 1 madrasah head as well as teaching staff, 4 ustadzah and 3 ustadz. Ustadz/Ustadzah who teach all have a background of pesantren graduates or have received education at pesantren even though they did not graduate.

2. Role as Information Provider

A good educational institution is an educational institution that is easy to access information. The role of the head of the madrasah diniyyah takmiliyah awaliyah Thoriqossadah as an information provider is carried out by the head of the madrasah to all ustadz/utadzah, students, and also parents of students. If there is a new decision taken either related to the curriculum, teaching schedule, learning process, financial management, management of students, or information related to other matters, the head of the madrasah will immediately provide this information. The madrasah head will also provide information publicly if there is a new ustadz/ustadzah teaching in the madrasah related to the payroll system, financial resources, teaching schedule, and the number of teaching hours. So transparency in the madrasah becomes very important. The transparency of this information is also one of the things that makes the madrasah able to survive and exist. Yassin revealed that in addition to

²¹ Darawati, D. (2023). "Sistem Pengelolaan Kurikulum Dan Keuangan Madrasah Diniyah Takmiliyah Di Kecamatan Sungai Tabuk". *Tarbiyah Darussalam: Jurnal Ilmiah Kependidikan dan Keagamaan*, 7(02), 57-74. DOI: <https://doi.org/10.33650/coreai.v4i1.6312>

being a leader, the madrasah head is also tasked with providing information to the community.²²

3. Role as Supervisor

Being a supervisor is one of the roles of a madrasah head. Supervising teacher performance is a must that must be done by the madrasah principal.²³ The head of the diniyah takmiliyah Awaliyah Thoriqossadah madrasah has carried out his role as a supervisor but has not been optimized, especially during the learning process. According to Azizah, the quality of educational institutions depends on the quality of the learning process. In the process of teaching and learning activities, the head of the madrasa does not conduct supervision related to the material, media, or teaching methods carried out by ustadz/ustadzah. Because according to the head of the madrasa, the ustadz/ustadzah already knows well what the appropriate method should be when teaching students using the yellow classical books. Although the methods used are traditional methods such as sorogan and bandongan methods, the quality of learning is not reduced. Madrasahs remain in existence and survive to this day. Subhan stated that one of the most effective models in studying the yellow book for students at the earliest stages is to use of the sorogan model.²⁴ Faisal (2020) reinforces based on the results of his research that the sorogan method and bandongan method can be preserved and continued to be developed as a learning system.²⁵ Hikmah also stated the same thing that these two methods are appropriate to use in learning the yellow classical books.²⁶

The head of the Thoriqossadah diniyah awaliyah madrasah carries out his role as a supervisor by supervising the class at the beginning or middle of the learning activity process to check whether all classes have conducted learning or not. If there is a class that has not carried out the learning process, because there is an ustadz/ustadzah who is unable to attend to teach, then the head of the madrasa will give responsibility to another ustadz/ustadzah to replace the empty class, so that students may

²² Muhammad Yasin, Rosaliana, R., & Sevia Rahayu Nur Habibah. (2023). "Peran Guru di Sekolah dan Masyarakat. *DIAJAR: Jurnal Pendidikan Dan Pembelajaran*", 2(3), 382-389. <https://doi.org/10.54259/diajar.v2i3.1810>

²³ Laksono, T. A. (2021). "Analisis Kepala Madrasah Sebagai Supervisor di Lembaga Pendidikan Islam". *LEADERIA: Jurnal Manajemen Pendidikan Islam*, 2(1), 11-22. <https://doi.org/10.35719/leaderia.v2i1.57>

²⁴ Arief Subhan, "Lembaga Pendidikan Islam Indonesia Abad ke-20: Pergumulan antara Modernisasi dan Identitas", (Jakarta: Kencana, 2012), hlm. 87

²⁵ Kamal, Faisal. 2020. *Paramurobi: Jurnal Pendidikan Agama Islam* 3 (2), 15-26. Accessed August 25, 2024. <https://doi.org/https://doi.org/10.32699/paramurobi.v3i2.1572>.

²⁶ Hikmah, N. (2022). "Pelatihan Membaca Kitab Kuning Berbahasa Melayu di TPA Jamiatul Fatihah Kota Palangka Raya". *Jumat Keagamaan: Jurnal Pengabdian Masyarakat*, 3(2), 82-84. https://doi.org/10.32764/abdimas_agama.v3i2.2887

continue to learn on that day. In addition to conducting classroom supervision, the madrasah head also prepares an ustadz/ustadzah attendance list to monitor the discipline of ustadz/ustadzah in teaching.

4. Role in Building Relationships

Establishing good relations is one of the roles that must be carried out by the madrasah head. Tamam stated "Public Relations with the community is a means that has an important role in fostering and developing the personal growth of students in schools. Therefore, the success of an educational institution organization in achieving its mission and goals is determined by the role and activities of public relations in maintaining harmonious relationships."²⁷ The role of the madrasah head in a building relationship is very important, both relationships with the Foundation, fellow ustadz/ustadzah, students, parents of students, and the government. Good relations are also established with the community around the madrasah so that without the distribution of brochures, promotion, or socialization, the madrasah may continue to survive and also exist until now. However, it would be better if madrasah diniyah takmiliyah awwaliyah Thoriqossadah could spread information related to learning activities or activities carried out at the madrasah so that the madrasah could be better known by the wider community. Activities this way are better known as marketing education services. Marketing of educational services when carried out using social media. As in Nurmalasari's research which reveals that marketing education in pesantren through social media, makes it easier for prospective students to get information about the pesantren to be chosen.²⁸

In addition, the madrasah head also maintains a good relationship with the government, in this case, the Ministry of Religious Affairs of Kapuas Regency, by sending monthly reports to the Pekapontren sekretariat. The reports submitted to the head of religious education are reports on the learning process, teacher reports, and also reports on the number of students. Good relations carried out by the madrasah head are an implementation of the concept of public relations management. Tamam mentioned in his research that good public relations management is very important to maintain the school or madrasah that is managed to keep running.

²⁷ Tamam, B., Fathorrahman, Z., & Sholeh, K. (2021). "Manajemen Humas Dalam Meningkatkan Partisipasi Masyarakat: Di Madrasah Diniyah Awwaliyah Nurul Holil Panyirangan-Pangarengan". *Kabillah: Journal of Social Community*, 6(1), 61-83. DOI: <https://doi.org/10.35127/kabillah.v6i1.136>

²⁸ Nurmalasari, N., & Masitoh, I. (2020). "Manajemen Strategik Pemasaran Pendidikan Berbasis Media Sosial". *Journal of Management Review*, 4(3), 543-548. DOI: <http://dx.doi.org/10.25157/mr.v4i3.4524>

Conclusion

The head of Madrasah Diniyah Takmiliyah Awwaliyah Thoriqossadah Tamban Catur District may maintain the madrasah he has led into existence until now because he has carried out his role well as a decision-maker, information provider, supervisor, and relationship builder. The role as a decision maker is evident from the decision to use the yellow book-based curriculum, the implementation of the learning process, in the management of students and finances. The role as an information provider is seen when the head of the madrasa always provides information that he gets to the ustadz, students, and also the students' parents. The role of the supervisor can be recognized from how the madrasah head supervises the learning process in the classroom. Meanwhile, the role as a relationship builder is well implemented.

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