

STRATEGIC MANAGEMENT OF DINIYAH MADRASAH IN THE DEVELOPMENT OF CHARACTERISTICS

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Abstract

*Facing the challenges of an era full of changes in various sectors, including globalization, does not abandon the basis of the Qur'an and Sunnah. The current phenomenon is the moral crisis of school children. The demographic bonus era requires graduates who have knowledge, skills and exemplary attitudes. The focus of this research is the strategic management role of Madrasah Diniyah management in an effort to develop morals. This research is a qualitative research with a phenomenological approach. Data collection techniques through observation, interviews and documentation. The subjects were the head of Madrasah, teachers, guardians of students and the community. The object is the management of Madrasah Diniyah in fostering good morals. Data analysis used descriptive type of analysis technique. The conclusion is that the Independent Active Normative Innovative Polite Strategic Management (MANIS) model is the art of utilizing people to carry out work effectively and efficiently through realizing goals, visions and missions through planning, implementation and evaluation. The process of fostering good morals through the methods of understanding, habituation, *uswatun hasanah*, *Targhib* and *Tarhib* (praise and punishment). Through this Strategic Management model, significant results were obtained in increasing the practice of religious, social and cultural values. Madrasah Diniyah are very representative of conducting moral development and almost all students have good morals towards God, teachers and friends in the Madrasah environment.*

Keywords: *Strategic Management of Early Madrasah Management, and Karimah Morals*

A. Introduction

Children's morals in general, nowadays have undergone fundamental changes. Children have immersed themselves in the convenience of technology without properly understanding what technology was created for, giving rise to children who behave in defiance of their own parents, speak dirty or rude words, and so on. Looking at the phenomena above, who is actually responsible for the morals of children and where is the role of education which essentially teaches them to be good. Whether the teacher, or the parents or even the child himself. Education is at the forefront in shaping and fostering good morals, so strategic management is needed for its management. Management will run effectively so that learning objectives can be achieved in accordance with the predetermined plan. The management of coaching has an important role to be able to provide results in learning graduate output which will ultimately lead to an increase in the moral character of students.

Education is the main backbone and milestone for the progress of a nation. Education is the improvement of human quality in all aspects of cognitive, affective, psychomotor (Ulfiyah, 2022:46). Through education, students gain learning outcomes or abilities after receiving their learning experiences. As the purpose of national education as stated in Law No. 20 of 2003 that National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are knowledgeable, capable, creative, independent, and become citizens. a democratic and responsible state (UU No.20 tahun 2003, 2003).

Zaini said that "From this long goal, we can actually summarize and summarize it, hierarchically, into three big goals, namely: knowledge, piety, and also noble character" (Faishal Zaini, 2014).

Madrasahs as an educational institution that manages people as assets of Religion and the Nation in the face of the demographic bonus era, anticipating the competition in the demographic bonus era, it is necessary to prepare graduates who have quality knowledge and skills as well as exemplary attitudes (character). Islamic religious education taught at formal educational institutions is still seen as less relevant and less effective in the development of life in society. Non-formal education is needed to become a supporting educational institution and become an alternative education from formal education that students have taken the next day.

Teaching and learning activities at MDT had been carried out before the independence era which later developed into madrasahs, namely formal educational institutions fostered by the current Ministry of Religion. MDT operations are regulated in KMA No.1/2001 and confirmed by PP No.55/2007 on Religious Education and Religious Education. MDT consists of Madrasah Diniyah Awaliyah at the elementary level, Madrasah Diniyah Wustho at the junior high level and Madrasah Diniyah Ulya at the high school level. Madrasah Diniyah Takmiliah is a non-formal Islamic religious education that provides Islamic education as a complement to general education students (Fattah Jalal, 1998). Mc.Donald promotes that "madrasah diniyah has two models, namely: madrasah diniyah model A and madrasah diniyah model B. The first model is held in Islamic boarding schools, namely: madrasah diniyah under the auspices of Islamic boarding schools. The second model is held outside the Islamic boarding school, namely: madrasah diniyah which is outside the Islamic boarding school (Frederick J. Mc. Donald, 1959).

MDT prepares students in the aspect of character building in facing the challenges of life in the future. MDT is a form of Madrasah that only teaches religious sciences (diniyah) including Fiqh, Tawhid, Morals and Dates. However, even so, the existence of MDT still does not receive special attention from the community and the government. In fact, if you

look at the development of the spirituality of the current generation, it is increasingly alarming. Therefore, it has become a necessity that the existence of this madrasa diniyah takmiliyah gets better attention from the community and the government (Affan, 2017).

Based on EMIS data, the current number of MDT is 76,566 institutions, the majority of which take place in the community, such as mosques, prayer rooms, own buildings, and Islamic boarding schools. Of the existing MDT institutions, the number of MDT students is 6,000,062 people, the population of students at the school is 44,559,915 people. This means that there are still around 86.54% or 38,559,853 students who have not received MDT services.

The local government of Cirebon Regency with the issuance of Regional Regulation (Perda) No 10 of 2013 concerning Madrasah Diniyah Takmiliyah Awaliyah (MDTA) which requires children aged 1-10 years to participate in MDTA is a juridical foundation which is a tool for MDTA in managing and being responsible for development MDTA, and institutionally MDTA has been recognized as part of the national education system, but in its development the regional regulation has not been effective because the regional regulation has also not provided reinforcement and contribution to Islamic religious education services. For this reason, steps need to be taken to carry out a number of synergies and innovative policies.

Strategic management is a science that at the end of the 21st century or the 3rd millennium century was considered the key to success for managers in running their businesses. So management education never forgets and always pays attention to and incorporates strategic management knowledge into its curriculum (Gitosudarmo, 2001). Strategic management is a dynamic process of vision, change and creation aimed at the creation and implementation of new ideas and creative solutions. Efforts to develop MDT education based on strategic management are based on three things; (a) prepare students to become graduates who have good morals; (b) The moral values of karimah are

seen as being able to shape one's character to be faithful, obedient to worship, always keep promises, carry out the mandate, be polite in words and actions, tawakkal (surrender), gratitude and tawadhu' (humble oneself), be devoted to both parent and (c) no matter how free a person is to carry out independent activities, these activities must be controlled so that the result is benefit and benefit, and this is where Islamic values play a role to fill and frame them.

Various MDT management strategies are sought so that the objectives can be achieved easily even though there are obstacles that stand in the way (Hax, 1996) reveal the importance of strategy as a very basic framework for bringing organizations together, sustainably and facilitate adopters to an ever-changing environment.

Then there is Article 21 concerning Non-formal Early Education which states that: Non-formal Diniyah Education is held in the form of book recitation, Taklim Council, Al-Qur'an Education, Diniyah Takmiliyah, or other similar forms, non-formal Diniyah education as referred to in paragraph (1) can be in the form of educational units, and non-formal Diniyah education which develops into educational units. education, must obtain a permit from the office of the Regency/City Ministry of Religion after fulfilling the provisions concerning the requirements for the establishment of an education unit.

MDTA is legally protected by PP 55 of 2007 concerning Religious Education, PMA 13 of 2014 concerning Islamic Religious Education, and Presidential Regulation 87 of 2017 concerning Strengthening Character Education (*Perpres No. 87 Tahun 2017, n.d.*), in addition to legal forces (regulations) at the regional level. Then the birth of Law no. 18 of 2019 concerning Islamic Boarding Schools, formally regulates Madrasah Diniyah, namely Madrasah Diniyah in addition to teaching religious materials, providing additional subjects that are tested nationally. So that graduates of formal Madrasah Diniyah can have a formal diploma as well as MI or SD alumni. However, the establishment of a formal

Madrasah Diniyah imposes very strict requirements, including being in a boarding school (*UU No 18 Tahun 2019, 2019*).

However, the Head of MDTA Ulil Albab, Grogol Village, Gunungjati District, Cirebon Regency still recognizes and believes in maintaining the identity of Madrasah Diniyah as an Islamic educational institution because since its inception, Madrasah Diniyah has been designed to protect the interests of Muslims through education. Core MDT is the development of good morals for their students, because these children really need good moral education.

The use of good strategic management will be able to bring the organization to be able to implement its strategy through program planning, budgeting processes, performance management systems, changes in organizational structure, and program and project management (Poister & Streib, 1999).

Moharman and wihlsetter in Sagala stated that "in implementing MBM, Madrasahs have "full authority and responsibility" in determining educational programs and various policies according to the vision, mission and goals of education". MBM has great potential in forming Madrasah principals, teachers, professional education system managers and community participation providing a high level of involvement in providing the basic framework for developing the quality of education in Madrasah, Sagala (Sagala, 2015)

When viewed from the point of view of Madrasahs, the existence of Madrasahs has always been in a marginalized position, even though Law No. 20 of 2003 has placed Madrasahs in the same position as general education and become one in the national education system which is all components of education that are interrelated in an integrated manner to achieve educational goals. In fact, these regulations have not been fully implemented, especially in the management of MDTA. This is due to a number of weaknesses, including weaknesses in the management of MDTA management, such as the absence of a clear and comprehensive policy framework regarding MDTA management, training that is

considered too fat, the quantity, quality and teacher competence is still low and mismatched, the budget is very limited, with unit costs that are not equivalent to the unit cost of formal Madrasahs, inadequate facilities and infrastructure, and highly varied conditions of Madrasahs.

Therefore, this condition must be corrected immediately so that the quality of education at MDT will be better in the future to realize the vision of "character building" and the formation of good character. To realize the vision, mission and goals, MDT is required to establish various programs and activities, determine priorities, control the empowerment of various potentials of MDT and the surrounding environment, and be accountable to the community and government.

Based on the background of the problem and the analysis of the survey by researchers on the implementation of strategic management of Madrasah Diniyah management in fostering good morals in Cirebon Regency, there are a number of problems that can be identified in most MDTA, including: (a) Understanding of MBM is still not good from the elements of the academic community and its committees. (b) The role of the committee is still not running well in providing input to the Madrasah program, only to the extent of approving the existing program and (c) Weak implementation of management management so as to make the management application at the education unit level less than optimal and less able to support effective and maximum MBM applications so as to produce Madrasah outputs that are less competitive and of good quality.

Ulil Albab's MDTA is one of the MDTA's that has succeeded in managing Madrasahs and fostering good-mannered students in Cirebon Regency, as evidenced by the relatively stable number of students since its establishment until now.

B. Method

This research uses a qualitative approach with a descriptive type of case study research method, which is a method that can answer the questions of how to define the case to be investigated, determine the relevant data and what must be done with the collected data to control the events to be investigated, and the focus of his research lies in contemporary (present) phenomena. As Yin states that: "The case study is one of the social science research methods, and is a more suitable strategy if the main question of a research is about how or why, when the researcher has little opportunity to control the events to be investigated, and when the focus of the research lies on contemporary phenomenon (present)" (Djauzi, 2019).

This study uses three data collection techniques, namely interviews, documents and observations. These observations include the general description of MD, brief history, geographical location, curriculum, organizational structure of MD, student circumstances, teacher conditions, learning, conditions of learning support facilities and infrastructure, specificity, validity and accountability. As Arikunto, that "observation is an observation that includes the activity of focusing attention on an object by using all the senses" (Arikunto, 2010).

Furthermore, the researcher conducted interviews with the teachers at MDTA Ulil Albab regarding the teacher's role in fostering good morals. Researchers can verify information directly to respondents so that the data obtained can be justified. According to Moleong, "using a guided free interview, the author provides questions that have been prepared and the data source or informant is free to answer according to the circumstances and does not deviate from the questions that have been provided previously" (Moleong, 2019). Then the documentation, the author uses to complete data that is not obtained through other methods, regarding the objective conditions of the research location. Documents can be in the form of writing, pictures or monumental works of someone.

Sugiono stated that "documents are records of events that have passed" (Sugiyono, 2015).

C. Finding and Discussion

1. Finding

Ulil Albab MDTA is one of the Madrasah Diniyah which is located north of Cirebon City, precisely on Jalan Sunan Gunungjati, Grogol Village, Gunungjati District, Cirebon Regency. Road access to Ulil Albab Madrasah Diniyah is very easy to reach by means of transportation. In this section, the researcher will describe the research findings regarding the strategic management of Madrasah diniyah in improving moral character in Madrasah Diniyah UlilAlBab Grogol Village through the stages of planning, implementation and assessment.

Implementation of Strategic Management of MD Management in the Guidance of Akhlak Karimah at MDTA Ulil Albab

From the results of the study, it was revealed that in making a strategic management program the management of madrasah diniyah in moral development aims to realize the vision and mission of the madrasa and in accordance with the goals of national education. So the types of activities chosen refer to the vision and mission of the madrasa. The uniqueness appears in the class during construction. This indicates the management in fostering good morals during the learning process so that they are enthusiastic in participating in learning activities because there is motivation.

Planning, Implementation, and Evaluation carried out by MDTA Ulil Albab in Strategic Management of MD Management in the Guidance of Akhlak Karimah

Planning

Based on research through observations, interviews and documentation studies on the strategic management of the madrasah diniyah in improving the morals of karimah at the Ulil

Albab Madrasah in Grogol Village, it was found that the strategic management of the madrasah diniyah which was planned using the Rangkuti strategy (2017:3), the strategy is an incremental action. (constantly increasing) and continuously and carried out based on the point of view of what customers expect in the future. Thus, strategic planning almost always starts with "what happens". The speed of new market innovation and changes in consumer patterns require core competencies. The planning of strategic management infrastructure for Ulil Albab MDTA management as shown in the table below has met the infrastructure standards in the National Education Standards, but in some infrastructure such as laboratory rooms, workshop rooms, production unit rooms, and several other rooms not found in Ulil MDTA Albab, because the existing infrastructure is sufficient to support the implementation of strategic management of moral management at MDTA Ulil Albab.

The working mechanism in terms of moral character development made at Madrasah diniyah in order to achieve the expected goals is to optimize educational empowerment which not only educates its students to become intelligent human beings, but also builds their personality so that they have noble character. The head of the madrasa has an important role in the strategic management of the management of the madrasah diniyah in fostering good morals, so all decisions related to policies and others. As well as the efforts made by madrasah diniyah. Furthermore, all structures are involved to participate in the form of providing input for the realization of the vision and mission of the madrasa as the findings that : "the teacher must set an example, in this case it is done by the teachers with the aim that they can imitate what the teachers do. As for the examples made by the teachers, namely by exemplifying good behavior, always saying greetings when meeting with the teacher, fellow or with guests, dressing politely and neatly".

The planning of curriculum development materials used at Madrasah Diniyah Ulil Albab is the curriculum of the FKDT (Diniyah Takmiliah Communication Forum), which is in written form. In

teaching activities every day, teachers are guided by the use of books that are used as a curriculum reference that is mutually agreed upon. The subjects given are to provide provisions for students in several subjects related to religion such as Fiqh, Aqidah, Arabic, Nahwu, Shorof and other Islamic subjects. adapted to the needs of the child, so that the child does not have difficulty in understanding the lesson.

Departing from planning, the Strategic Management of the Management of Madrasah Diniyah Ulil Al Bab in Grogol Village formulated a concept to achieve the expected goals. The concept carries out the strategic management process "it is necessary to understand the basic concepts of Islamic education in order to determine the direction / flow of the educational process to deliver humans to human nature, namely carrying out the mandate and realizing a society and life that is blessed by Allah SWT" (Sofyan Sauri & Nurdin, 2019) (S. Sauri, 2021). The form of learning planning in Madrasah Diniyah Ulil Al Bab varies greatly based on the concept of Islamic education which is not only limited to theory and asks students to memorize words of wisdom or lists of beautiful sentences. But students must be able to practice these theories in daily behavior both in the family environment, madrasa and in the natural environment (community).

Experts such as Al-Gazali stated that morality is a character inherent in a person who can lead to good deeds without considering the mind first. According to Sofyan Sauri "The paradigms of the concept of Islamic education that have been widely developed long ago are: Ta'dib, Tarbiyah and Ta'lim". Of the three basic concepts that have different pressure points, they will be interrelated with one another to achieve the goals of Islamic education (Sofyan Sauri & Nurdin, 2019).

Implementation

To realize the Qur'anic generation as exemplified by the Prophet is not an easy job. It must be cultivated regularly and continuously both through formal and informal education such as in

the family. For example, instilling religious education in accordance with the level of development, as the hadith of the Prophet: "Order your children to pray, because he is 7 years old, beat them after they are 10 years old and separate your bed from their bed." (Al-Hadits, 2000).

In this regard, noble moral values should be instilled from an early age through religious education and initiated within the family environment through cultivation and habituation. The habit is then developed and applied in social life. This requires the pioneering of religious leaders and religious institutions that can take a leading role in fostering noble character among the people. The position of morality in human life occupies a very important position, humans as individuals and members of society and the nation, because the ups and downs of a society depend on how its morals are. If the character is good, then the person will be prosperous. But if the morals are damaged, then the inner and outer will be damaged. Achieving good morals, humans can achieve it in two ways. From the above statement it can be seen that one way to achieve good morals is through education. This is also as stated in the Law of the Republic of Indonesia number 20 of 2003 concerning the national education system, that education is "a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, the nation's community and the state" (UU No.20 tahun 2003, 2003).

Education is an effort to optimize all human potential, namely in terms of morals (morals), intellectual and physical. In the educational process, all these potentials are fostered and directed into a positive corridor, through habits and exercises.

Rating

In character education in schools, all components (educational stakeholders) must be involved, including the components of

education itself, namely curriculum content, learning and assessment processes, handling or managing subjects, school management, implementation of co-curricular activities or activities, empowerment infrastructure, financing, and work ethic for all school/environmental residents. In addition, character education as a behavior of school residents in carrying out education must have character. Based on the results of this interview, it also shows that supervision and assessment is carried out on participants when students are in the surrounding environment. The average teacher who is located in the surrounding environment and at the same time controls the activities of students and is also a filler in the maghrib recitation activities.

The assessment of students given by Madrasah diniyah always sees the development of students when they are at home and in the community, when students are on vacation at home, it is still controlled by the Madrasah diniyah through tasks supervised by parents, while community assessment is carried out through community service program for one year at the end of the lesson with the term Akhirussanah. The assessment is carried out continuously, comprehensively, objectively, honestly and transparently. Continuously means that the assessment process is carried out regularly, regularly and well planned. Objective means that the assessment process is carried out in accordance with the data and facts. Honest means that the assessment process is carried out by prioritizing truth values, not manipulating data and facts. Transparent means that the assessment process can be verified by other parties and reported to all education stakeholders.

Conceptual Development Of Ulil Albab's MDTA Management Strategic Management in the Guidance of Morals of Karimah

The concept of Islamic education applied in Madrasah diniyah Tamiliyah Ulil Albab is the concept of Islamic education which basically focuses on the development of human competence as a whole. As in the interview, that Islam classifies science into several fields of human self-discipline where the soul of it is the shining of

social intelligence from humans which leads to high quality of character and morals.

Tadib

Ta'dib is derived from a noun and has the verb adaba which means to educate. The form of this word is not yet directed and requires a goal (object) which in education the object is human.

Tarbiyah

Tabiyyah comes from the word Rabba, which in the Qur'an is defined as creating, maintaining, meeting needs and perfecting. This means that the scope of this tarbiyyah is very broad, not only humans who are objects but it is possible that the universe is also the object of tarbiyyah. Allahu rabbil'alamin is a statement that Allah has done tarbiyyah for the entire universe, including humans.

Ta'lim

Ta'lim comes from the word 'allama, which means the process of teaching by using all the senses possessed by humans and then recorded by reason (reason). God's process taught Adam to use 'allama (Qur'an 2: 31). Thus, ta'lim has a more specific scope which only emphasizes the reasoning process (Agama, 2007).

Thus, after understanding the three basic concepts, according to Sofyan Sauri, they can formulate a systematic education process. The concept becomes a new foothold starting with planning. As for the method of education based on authority which can be exemplified in teaching events where a teacher is giving teaching, some of them make something that causes disruption of the way of teaching (S. Sauri, 2021). In supporting the implementation of moral development, there are educational tools and facilities. Educational tools and facilities are needed in the educational process, with educational facilities, the educational process will run smoothly so that educational goals will be easily achieved. For example by

providing experimental tools, internet etc. the purpose of decency, social and others (Syaifullah, 1982).

The components of the education are as follows:

Educational Purpose

Human behavior, consciously or unconsciously, is goal-directed. The hierarchical order of educational goals can be seen in the educational curriculum which is outlined from:

- a. National ideals/national goals (Preamble of the 1945 Constitution)
- b. National Development Goals (in the National Education System)
- c. Institutional Goals (at each level of education/school)
- d. Curriculum objectives (In each field of study/subject or lecture),
- e. Instructional objectives are divided into two, namely general instructional objectives and specific instructional objectives.

Looking at the hierarchical order of educational goals above, it appears that there is a link between the instructional goals achieved by teachers in classroom learning, to achieve the goals of national education originating from a philosophy of life based on Pancasila and the 1945 Constitution (UUD 45, 1945).

Students

Problems related to students related to the nature or attitude of students were raised by Langeveld. Children are not adults in small forms, therefore children have childish natures that are different from the nature of maturity, children have an attitude of dependence, need help and guidance both physically and spiritually. The nature of human nature in education he

suggests that students must be recognized as individual beings of duality, sociality and morality.

Teachers/Educators at School

Teachers as educators are required to meet the requirements of both personal requirements and job requirements. Personal requirements are based on provisions related to the value of the behavior adopted, intellectual abilities, attitudes and emotions. The requirements for the position (profession) are related to the knowledge possessed both related to the message to be conveyed and the way it is conveyed, and having an educational philosophy that can be accounted for. Syaifullah based on the concept of education as a cultural phenomenon, which includes the categories of educators: adults, parents, teachers/educators, community leaders, and religious leaders. (Syaifullah, 1982).

a. Educator and Student Educational Interaction

The educational process can occur if there is an interaction between the components of education. Especially the interaction between educators and students. Interaction of educators with students in order to achieve the desired educational goals.

b. Education Content

The content of education has a close relationship with the goals of education. To achieve educational goals, it is necessary to convey to students the content / material which is usually called the curriculum in formal education.

c. Educational Environment

The educational environment is everything that surrounds students and other educational components.

Supporting and Inhibiting Factors of Strategic Management of Ulil Albab MDTA Management

In the process of strategic management of moral management, there are several important factors. There are adequate facilities in strategic management of moral management through congregational prayers, such as the presence of a mosque in front of the madrasah. There are activities that support in relation to the strategic management of moral management for the students. Among them are, activities to commemorate Islamic holidays, reading shalawat nariyah, memorizing and hadroh. Of all the activities carried out by the Madrasah, both from the head of the Madrasa and the teacher, of course, is aimed at fostering morals so that they have better morals.

The enthusiasm of the very good in carrying out every activity or matters related to the strategic management of moral management. The problems that occur regarding the strategic management of madrasah diniyah management include:

- a. Limited time in the teaching development process at Madrasah Diniyah Ulil Al Bab, Grogol Village, Gunungjati District, Cirebon Regency.
- b. Frequent truant.
- c. Unfavorable environmental factors

Anticipatory steps in order to avoid the negative effects of globalization include:

- a. Providing positive activities for children who are in Madrasah Diniyah in the afternoon hours between 14.00-16.00 WIB is active in learning religious knowledge. Then foster good morals by providing opportunities for children to do positive activities, so that it is easier for children studying at Madrasah Diniyah to have good morals, because several efforts have been made to foster good morals by teachers.

- b. Provide Islamic religious education that is not taught in formal educational institutions.
- c. Equip students with religious sciences that are salafiyah (sourced directly from the yellow books), where sciences like this are not taught in formal educational institutions.
- d. Make students respect scholars and speak soft words.
- e. Seeing the success of Madrasah Diniyah education not only in terms of the learning gained by the students but also in terms of the process. Sudrajat (2011:36) states that the higher the quality of the learning process of students, the higher the quality of the results, because the quality of education is not only seen from the quality of the results but from the quality of the process as well. Madrasah Diniyah Ulil Al Bab revives the dignity of the Madrasa by making efforts to foster good morals for the students.

2. Discussion

Planning

This planning is made using the stages of planning that have been well planned using the planning stages, namely establishing special activities in fostering students, setting goals to be achieved, formulating current conditions, developing plans and activities to achieve goals. As planning in the field of HR for strategic management of Ulil Albab's MDTA management as planned if all human resources carry out their respective main tasks and functions in accordance with the mutually agreed references and guidelines. Based on the findings by means of observation, interviews and document studies, data obtained that the strategic management of Ulil Albab's MDTA management has been formed and runs optimally, so that each HR can carry out their respective duties according to their respective main tasks and functions.

This result is realized because the strategic management of Madrasah Diniyah management which is carried out at MDTA Ulil Albab, the guidance is a combination of each subject by carrying out strategic management of karimah moral management which is arranged so that all subjects can support the increase of faith and piety and noble character of students in the book Madrasah. this yellow. With all the efforts made, the results are balanced with it. So this study proves that Madrasah Diniyah has an important role in improving the quality of religious education at MI Raudlotul Islamiyah. who attend SMP-SMA at the Hidayatul Mubtadi-ien Ngunut Islamic Boarding School, Tulungagung". This study discusses the education system in Madrasah Diniyah carried out in three steps, namely the planning, implementation and evaluation stages. The planning stage is carried out by the teacher by preparing everything so that learning runs effectively and efficiently. The implementation stage is the learning process in the classroom, with the whole material being religion. And evaluation is done in order to know the learning outcomes of students during the learning process.

When examined from the six value systems, this plan should also optimize the function of the body in itself so that an optimal plan can be made, namely by maximizing the functions of hearing, sight and heart because later they will be held accountable. As the theory of physiological values in the six value systems proposed by Sanusi that: A servant must optimize the function of his body to worship Allah. Among the forms of worship value is maximizing the function of our hearing, sight and heart to continue tadabbur and contemplation with qouliyah verses and kauniyah verses. On the last day Allah will hold our hearing, sight and heart accountable (Sanusi, 2017).

Implementation

Implementation of strategic management of Madrasah Diniyah management in Madrasahs at MDTA Ulil Albab based on findings in the field shows that strategic management of

management has been implemented using the strategic management model by communicating program plans to all policy makers when strategic management is implemented. This indicates that the strategic management of the management has been carried out in accordance with what was planned and the human resources have also implemented the strategic management of Madrasah Diniyah management in accordance with their respective main tasks and functions. The results of the research at MDTA Ulil Albab show that the implementation of strategic management emphasizes general strategic management which refers to the strategic management of good morals. include: Quality performance in the company has an institution that implements Total Quality Management (TQM).

Implementation of the strategic management of Madrasah Diniyah management at MDTA Ulil Albab has been carried out according to regular and directed planning to facilitate the achievement of the expected goals. This is in accordance with Abdullah who stated that "implementation is an activity carried out by an agency or institution in a planned, regular and directed manner in order to achieve the expected goals" (Syukur, 1987). move the organization to run in accordance with their respective division of labor and mobilize all resources, both human resources and other resources to carry out activities or work in accordance with job descriptions based on planning programs that have been made and are known together so that the program can run according to plan and can achieve the goal. In the implementation of moral development, the teacher carries out coaching in order to get the meaning of the coaching itself. Moral development can also be carried out outside the classroom through extracurricular and hidden curriculum.

When examined from the six value systems, the implementation of karimah character development, there needs to be conformity with ethical values, which have noble values and morals including fair, polite, courteous, trustworthy, gentle and

others. Allah commands all His servants to have good morals like the Messenger of Allah. As in the Qur'an Surah Al-Qolam verse 2 which means: "Indeed you are of great character. "Because the Messenger of Allah was sent to perfect the morals of the previous Prophets, it is appropriate that we imitate the manners and morals of the Prophet. A person who carries out moral development, both educators and students, must carry out good morals by prioritizing fair, polite, courteous, trustworthy, gentle and others so as to make it easier to improve the morals of students because of the ethical values of the Qur'an. ingrained in him and his life.

Evaluation

The assessment on Ulil Albab MDTA, based on the results of research in the field, was carried out through developing creative and innovative strategic managerial patterns and implementing them consistently by the Ulil Albab MDTA management. The assessment is carried out by assessing the process and assessing the results of moral development by the teacher. The attitude domain is carried out in the form of observations through observation or observation techniques and other relevant assessment techniques in the classroom and outside the classroom, the reporting of which is the responsibility of the class teacher.

Then the assessment of the realm of knowledge is carried out in written, oral, and assignment test techniques. Furthermore, the assessment of the skill domain is carried out through practical techniques, products, projects, portfolios, and/or other techniques. Furthermore, the results of the assessment of the achievement of students' knowledge and skills are presented in the form of numbers and/or descriptions. Assessment also pays attention to the principles of assessment of the results of coaching, namely: valid, meaning that the assessment is based on data that reflects the measured ability. Objective, meaning that the assessment is based on clear procedures and criteria, not influenced by the subjectivity of the assessor. Fair, meaning that the assessment is given equally

to all students different backgrounds, ethnicities, cultures, customs, socio-economic status, and gender, meaning that the assessment is one component that is integrated with the activities of fostering good morals. Open, means that the assessment procedure, assessment criteria, and basis for decision making can be known by the parties. interested.

E. Conclusion

The general conclusion is that strategic management in MD for fostering moral character for students at MDTA Ulil Albab, Grogol Village, Gunungjati District, Cirebon Regency has been implemented, but if it is associated with various theories used regarding strategic management, not all of them have been implemented effectively and optimally. This is due to limited human resources and other resources as well as a lack of understanding in understanding and implementing strategic management as the theory used.

Acknowledgment

This article is the result of Akhmad Aflaha's research with data collected through observation, interviews and document studies, then processing it and analyzing and concluding data relating to the Strategic Management of Early Madrasah Management in the Guidance of Akhlak Karimah.

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