

The Relevance of Islamic Teaching in *Madrasah Diniyah* within Semi-Urban Communities

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Abstract

Society today stands at a crossroads between tradition and modernity. People are vulnerable to shifts in values due to massive developments, such as deviant behavior, the erosion of traditions, and a lack of religious understanding. Therefore, there is a need for spiritual education that integrates spirituality and morality, as in Madrasah Diniyah. The purpose of this study is to examine the relevance of Islamic teaching at Madrasah Diniyah in response to shifting values in semi-urban areas. This study uses a qualitative, case-study approach. The results show that Madrasah Diniyah has succeeded in instilling good character values in students through consistent teaching of faith, morals, and worship practices, thereby increasing their spiritual and moral sensitivity. Student participation in local traditions strengthens their understanding and appreciation of culture with noble values rooted in society. Affordability, flexibility in learning time, and regional content in the curriculum are responses to community needs. The findings show that Islamic teaching in Madrasah Diniyah is relevant to the conditions of semi-urban communities, thereby helping build children's spirituality and morals, increasing understanding of community traditions, and providing easy access to needs. This study is limited to narrative analysis, a specific regional context, and a limited number of informants. Further studies are recommended to analyze the broader community's perception of Islamic teaching at Madrasah Diniyah through a quantitative approach.

Keywords: Character Education, Islamic Teaching, Madrasah Diniyah, Semi-urban Communities.

Abstrak

Lanskap kehidupan masyarakat saat ini berada pada persimpangan antara tradisi dan modernitas. Mereka rentan mengalami pergeseran nilai akibat masifnya perkembangan zaman, seperti perilaku menyimpang, lunturnya tradisi, dan minimnya pemahaman agama. Sehingga dibutuhkan adanya pengajaran agama yang memuat nilai spiritualitas dan moralitas seperti halnya di Madrasah Diniyah. Tujuan penelitian ini adalah menguraikan relevansi pengajaran Islam di Madrasah Diniyah sebagai respons atas kondisi pergeseran nilai masyarakat di wilayah semi-urban. Studi ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Hasil penelitian menunjukkan bahwa Madrasah Diniyah berhasil menanamkan nilai-nilai akhlakul karimah kepada para santri melalui pembelajaran akidah akhlak dan praktik-praktik ibadah secara konsisten sehingga meningkatkan kepekaan spiritual dan moral. Keikutsertaan santri dalam praktik tradisi lokal mampu menguatkan pemahaman dan makna budaya dengan nilai-nilai luhur yang mengakar di masyarakat. Keterjangkauan biaya, fleksibilitas waktu pembelajaran dan muatan lokal dalam kurikulum adalah bentuk respons terhadap



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kebutuhan masyarakat. Temuan menunjukkan pengajaran Islam Madrasah Diniyah relevan atas kondisi masyarakat semi-urban, karenanya mampu membangun spiritualitas dan moral anak, meningkatkan pemahaman tradisi masyarakat, dan menyediakan akses yang mudah sesuai dengan kebutuhan. Penelitian ini terbatas pada kajian naratif, konteks wilayah spesifik dan jumlah informan yang terbatas. Studi selanjutnya direkomendasikan untuk menganalisis persepsi masyarakat luas terhadap pengajaran Islam Madrasah Diniyah melalui pendekatan kuantitatif.

Kata Kunci: Madrasah Diniyah, Masyarakat Semi Urban, Pendidikan Karakter, Pengajaran Islam.

Introduction

The actualization of Islamic teaching has a fundamental role in shaping the character, morals, and ethics of individuals in society, especially children. Islamic religious teaching should function as a tool for transferring knowledge of religious values that shape a person's spiritual integrity and morality.¹ Thus, Islamic teachings are the fundamental foundation in shaping a complete person in the midst of the realities of community life. However, the dynamics of the times are changing the landscape of community life, from traditionalism to modernism.

The phenomenon of shifting social values occurs in semi-urban communities such as Jabon Village, Banyakan, Kediri, an area undergoing geographical and sociocultural transition.² This region is characterized by a social system that firmly upholds traditional values, but is also beginning to open up to the influence of modern culture. Although this brings many benefits, the shift also brings various problems, such as a lack of spirituality, weakening social ethics, and increasing juvenile delinquency. Such social changes reveal a gap between the ideal values taught by religion and the reality of people's behavior.

In the midst of the VUCA era, with its unpredictable volatility and rapid technological advances, forming individuals with noble character has become a significant challenge.³ Rapid globalization has also facilitated the circulation of information and the exposure to foreign cultures that are not in line with Islamic values,

¹ Muhammad Rizal and Amaluddin, "Building a Resilient Generation through Islamic Education Based on Spiritual Intelligence," *Journal of Humanities, Social Sciences, and Education* 1, no. 2 SE-Articles (2025): 124–35, <https://doi.org/10.91989/6vrykt02>.

² Masoud Kamali, "Civil Society and Islam: A Sociological Perspective," *European Journal of Sociology* 42, no. 3 (2001): 457–82, <https://doi.org/10.1017/S0003975601001059>.

³ Ricardo Swain-Oropeza and José Antonio Renteria-Salcedo, "Tec21 Can Be an Educational Model for a VUCA World," *IEEE 11th International Conference on Engineering Education (ICEED)*, IEEE, November 2019, 147–52, <https://doi.org/10.1109/ICEED47294.2019.8994923>; Maimunatun Habibah and Edi Nurhidin, "Profil Pelajar Dalam Kurikulum Merdeka Madrasah Di Era VUCA," *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 13, no. 2 (2023): 211–30, <https://doi.org/10.33367/ji.v13i2.4061>.

such as hedonism, individualism, and moral relativism.⁴ Such conditions exacerbate moral degradation in society, including in the lives of children and adolescents. In such situations, Islamic teaching becomes important as a response to the semi-urban society, which is beset by various fundamental problems faced by children and adolescents.

One of the Islamic teaching spaces in the community is Madrasah Diniyah. As a type of non-formal religious education institution, it serves as a moral fortress for children and adolescents facing disorientation or even a crisis of values in semi-urban areas. In addition to being a place to learn to recite the Quran, Madrasah Diniyah also serves as an incubator for character, social, and spiritual development for community groups that recognize the importance of religious education.⁵ As Wahdaniyah emphasized, the role of Madrasah Diniyah is important in addressing the moral crisis and as a bastion of values amid the unstoppable tide of change.⁶

Previous studies have highlighted the importance of Islamic teaching in improving the morality of children and adolescents.⁷ However, they have not discussed how relevant this teaching is to the reality of society. Ardat's study examines the modernization of Madrasah Diniyah Takmiliyah, but his research focuses only on teachers' perceptions of modernization and its forms of implementation, without addressing deeper aspects of teaching.⁸ Ngainun Naim's research reviews the integration of the Madrasah Diniyah teaching system in higher education.⁹ Although his findings show that the integration has increased students' religious knowledge, further research is recommended to examine the development of the Madrasah Diniyah system in a more contemporary context. Fasya's study found that learning motivation and

⁴ Andrew N Weintraub, "Introduction: The Study of Islam and Popular Culture in Indonesia and Malaysia," in *Islam and Popular Culture in Indonesia and Malaysia* (Routledge, 2011).

⁵ Addin Arsyadana and Rizqa Ahmadi, "Learning Model-Based Digital Character Education In Al-Hikmah Boarding School Batu," *Didaktika Religia* 7, no. 2 SE-Articles (2019): 234–55, <https://doi.org/10.30762/didaktika.v7i2.2176>.

⁶ Wahdaniyah Wahdaniyah and Rusli Malli, "Urgensi Pendidikan Islam Dalam Menghadapi Tantangan Modernitas," *TARBAWI: Jurnal Pendidikan Agama Islam* 6, no. 02 (2021): 158–75, <https://doi.org/10.26618/jtw.v6i02.6158>.

⁷ Ulil Hidayah and Benny Prasetya, "Multicultural Education in Madrasah Diniyah as Prevention of Religious Conservatism," *Jurnal Tarbiyah* 26, no. 1 (2019), <https://doi.org/10.30829/tar.v26i1.417>; Ahmad Aflaha et al., "Strategic Management Of Diniyah Madrasah In The Development Of Characteristics," *IJGIE (International Journal of Graduate of Islamic Education)* 3, no. 2 (2022): 315–37, <https://doi.org/10.37567/ijgie.v3i2.1313>.

⁸ Ardat Ardat et al., "Modernization of Non-Formal Islamic Educational Institutions: A Phenomenological Study on Madrasah Diniyah Takmiliyah Awaliyah," *Fitrah: Journal of Islamic Education* 3, no. 2 (2022): 209–21, <https://doi.org/10.53802/fitrah.v3i2.195>.

⁹ Ngainun Naim et al., "Integration of Madrasah Diniyah Learning Systems for Strengthening Religious Moderation in Indonesian Universities," *International Journal of Evaluation and Research in Education (IJERE)* 11, no. 1 (2022): 108, <https://doi.org/10.11591/ijere.v11i1.22210>.

discipline affect achievement in Islamic religious education, but it still needs to examine the teaching methods that can motivate students.¹⁰ Sumarsono's study examined only the strengthening of madrasah quality as Islamic teaching institutions through parental involvement, but his findings did not demonstrate the suitability of madrasah quality to parents' needs.¹¹

Drawing on previous studies, this research seeks to fill a gap by analyzing the forms of Islamic teaching delivered by madrasah diniyahs in semi-urban communities. The relevance of Islamic teaching in madrasah diniyah becomes essential when faced with complex social issues, such as shifting values, moral degradation, and deviant behavior among children and adolescents. This study aims to reveal the relevance of Islamic teaching in madrasah diniyah in responding to the social and moral conditions of semi-urban communities.

The Madrasah Diniyah Takmiliyah Awaliyah (MDTA) Al-Aisyah Darussalam Jabon, Kediri, is a representative institution in this area. Despite being in an environment vulnerable to shifts in values, the institution continues to exist and even thrives. In view of the above issues, Islamic teaching at MDTA Al-Aisyah is an appropriate means of disseminating spiritual and moral values to children. Max Weber viewed religion as a belief system capable of guiding human action and shaping social interaction.¹² Thus, in this context, Islamic teaching at Madrasah Diniyah contributes to the formation of social structures, including shaping the character and morals of children and adolescents in semi-urban areas.

Method

This research was designed using a qualitative, case-study approach to holistically analyze Islamic teaching at Madrasah Diniyah in semi-urban communities.¹³ This approach allows for a comprehensive reconstruction of teaching methods, community needs, and the response of Madrasah Diniyah Takmiliyah Awaliyah (MDTA) Al-Aisyah Darussalam Jabon through in-depth contextual analysis. This research began in

¹⁰ Amalia Fasya et al., "The Influence of Learning Motivation and Discipline on Learning Achievement of Islamic Religious Education in State Elementary Schools," *Nazhruna: Jurnal Pendidikan Islam* 6, no. 1 (2022): 1–12, <https://doi.org/10.31538/nzh.v6i1.2711>.

¹¹ Raden Bambang Sumarsono et al., "Strengthening Educational Quality through Parental Engagement in Islamic Primary Education: Evidence from a Madrasah Context," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (2025): 420–33, <https://doi.org/10.31538/munaddhomah.v6i3.1919>.

¹² Max Weber, *Sosiologi Agama* (IRCiSoD, 2019).

¹³ Melinda M Leko et al., "Qualitative Methods in Special Education Research," *Learning Disabilities Research & Practice* 36, no. 4 (2021): 278–86.

February and will be completed in June 2025. Data were collected through participatory observation, including direct classroom observation and structured interviews with several key informants who understood the research context and conditions. The research informants included the foundation's head, the madrasah's head, teachers, parents, guardians, the village head, and religious counselors. Finally, collected data through a review of relevant documents, including the curriculum and photographic evidence of activities.

The data analysis model used is Robert K. Yin's case study approach, which comprises five main stages.¹⁴ The first stage is analysis design, which includes determining the objectives and units of analysis. Second, evidence collection through observation, interviews, and document review. Third, systematic organization and presentation of data. Fourth, data analysis by searching for patterns and connections between data to understand the phenomenon. The final stage is to conclude and compile a comprehensive, integrative report. This approach was chosen because it provides a structured framework for analyzing data in the context of case studies, especially to understand the forms of Islamic teaching at Madrasah Diniyah Al-Aisyah Darussalam in a semi-urban community.

Results and Discussion

Forms of Islamic Teaching in Madrasah Diniyah

Before reviewing the forms of Islamic teaching, it is essential to understand the institution's identity to assess the validity and even credibility of the Islamic teaching carried out at Madrasah Diniyah. The following is a profile of the institution under study in this research.

Table 1. Institutional Identity

Type Institution	Madin
Level Institution	Awaliyah
Institution Name	Madrasah Diniyah Al-Aisyah Darussalam
Foundation Name	Darussalam Foundation
Address	Jabon Tengah Hamlet, RT01/RW03, Jabon Village, Banyakan Subdistrict, Kediri Regency
Year Established	1969

Source: Field Documentation¹⁵

Madrasah Diniyah Takmiliyah Awaliyah (MDTA) Al-Aisyah Darussalam is a non-formal Islamic religious educational institution under the Darussalam Jabon

¹⁴ Robert K Yin, *Case Study Research: Design and Methods*, ed. 5th (Sage Publications, Inc., 2014).

¹⁵ Field Documentation at Madrasah Diniyah Al-Aisyah, 2025

Foundation. The Madrasah Diniyah is located in Jabon Tengah Hamlet RT 01 RW 03, Jabon Village, Banyakan Subdistrict, Kediri Regency, East Java. This location is a strategic semi-urban area, serving as a transition between the rural social space and the urban structure of Kediri City.

Established in 1969, it has long been one of the religious education institutions with a significant historical background amid society's dynamic development. Additionally, observation data indicate that the operational legality of this madrasah is administratively valid, as evidenced by an official permit from the Ministry of Religion issued in accordance with the charter of operation and the Operational Permit Certificate, which remains active until February 16, 2028.¹⁶

The results of observations and interviews revealed that Madrasah Diniyah Al-Aisyah actualizes Islamic teaching in an orderly and systematic manner. Efforts are made through setting institutional goals or visions, formulating education costs, developing local content learning curricula, and involving parents and community leaders in program development. The head of the foundation emphasized, "We always strive to preserve community customs, values, and ethics. Whatever this institution stands for in the community, all forms of programs should be discussed with them."¹⁷"

The head of the madrasah noted that all planned programs must have a strong foundation, one of which is guided by the institution's vision of "*Developing Intelligent, Characteristic, and Skilled Individuals, as well as Being Rooted in the Islamic Culture of the Nation.*" The head of the madrasah explained, "Understanding the vision of Madin is important as a basis for realizing that our children need to be nurtured so that they have good character."¹⁸" This orientation reinforces the purpose and role of madrasah diniyah as a means of strengthening Islamic teaching values, as well as a space for incubating children's character and morals.

Table 2. Curriculum Structure of Madrasah Diniyah Al-Aisyah

No.	Subject	Grade					
		I	II	III	IV	V	VI
1.	Religious Education						
	a. The Qur'an	4	4	2	2	2	2
	b. Hadith	2	2	2	2	2	2
	c. Fiqh	2	2	2	2	2	2
	d. Faith and Morals	2	2	2	2	2	2
	e. History of Islamic Civilization	2	2	2	2	2	2

¹⁶ Field Observation at Madrasah Diniyah Al-Aisyah, 2025

¹⁷ Interview with the Head of the Darussalam Foundation, 2025

¹⁸ Interview with the Head of Madrasah Diniyah Al-Aisyah, 2025

No.	Subject	Grade					
		I	II	III	IV	V	VI
	f. Tajwid	2	2	2	2	-	-
	g. Arabic	2	2	4	4	4	4
2.	Local Content						
	a. Yellow Book	-	-	-	-	4	4
	b. Spelling	2	2	2	2	-	-
	c. Habituation	-	-	-	-	-	-
	Number	18	18	18	18	18	18

Source: *Institution Curriculum Document*¹⁹

Table 3 explains the aspects of the curriculum, from its development to its implementation, which are carried out in accordance with the standards for the implementation of Madrasah Diniyah of the Ministry of Religious Affairs. During the interview, the head of the madrasah explained that the curriculum taught does not fully refer to these standards; there are improvisations in the structure, including the addition of local content.²⁰ For example, the yellow book is taught only when students enter grades 5 and 6 of elementary school, there are more activities to practice worship, and the study period has been adjusted. As confirmation, one of the teachers we interviewed said, "If the implementation follows the guidelines, it takes 4 years, but here it is adjusted to the elementary school level (6 years) in Indonesia.²¹" This improvisation is based on input from the students' guardians who want their children to continue receiving religious education as additional material to what they learn in elementary school.

Teaching Practices at Madrasah

Based on field notes, in 2024, there were 8 teachers and 106 students, including 57 male students and 49 female students. The ratio of teachers to students, combined with the small-class approach, allowed individual attention to students. Teaching and learning activities take place every day from 3:00 p.m. to 5:00 p.m. Although it is only two hours, the timing accounts for students' learning time in formal school to avoid any conflict. Several subjects are taught daily according to a schedule: Monday for Fiqh, Tuesday for Qur'an Hadith, Wednesday for Islamic History, Thursday for Aqidah Akhlaq, Friday for Tajwid, and Saturday for Arabic Language and Imlak. In addition, students are required to read Iqra or the Qur'an every day, depending on their level and progress.

¹⁹ Field Documentation at Madrasah Diniyah Al-Aisyah, 2025

²⁰ Interview with the Head of Madrasah Diniyah Al-Aisyah, 2025

²¹ Interview with Teachers at Madrasah Diniyah Al-Aisyah, 2025



Figure 1. Learning in the Classroom

Source: Field Documentation²²

Teaching that often refers to conceptual matters is minimized; direct practice is one of the more contextual learning approaches. Al-Aisyah Madrasah teaches worship practices directly to students. The head of the madrasah said this is an effort to shape Islamic values so they can be felt and internalized. The teachers who participated in the program noted that various forms of worship were practiced, including reading the Qur'an, performing wudu, praying, and paying zakat.²³ The teaching of worship practices was carried out more contextually, so that spiritually and morally, they were more easily instilled.

Teaching Practices in the Community

In addition to teaching in the madrasah environment, teaching is also carried out in the community. This is as stated by the head of the madrasah, who said, "We (the madrasah) are often invited to participate in several community activities, ranging from parades (carnivals), village clean-up events, megengan to welcome Ramadan, competitions between madrasahs, and recitation of the Qur'an.²⁴" Participation involves the students, who are indirectly taught about community life while also learning about and understanding the traditions or culture of the community.

One of the teachers we interviewed stated that this is a relevant activity to carry out. Even though it is simple, it has much educational content and is more realistic.²⁵ Such teaching aligns with the desires and responses to the times' progress, which raise

²² Field Documentation at Madrasah Diniyah Al-Aisyah, 2025

²³ Interview with the Teacher of Madrasah Diniyah Al-Aisyah, 2025

²⁴ Interview with the Head of Madrasah Diniyah Al-Aisyah, 2025

²⁵ Interview with Teachers at Madrasah Diniyah Al-Aisyah, 2025

various fundamental issues for children and adolescents. Students are included in community activities to emphasize the importance of community life and to stimulate social sensitivity. This form of contextual Islamic teaching can optimize the process of internalizing values, thereby protecting students from the influence of deviant modern culture.

Evaluation of Islamic Teaching

The results of observations and interviews show that to assess the success of Islamic teaching, Madrasah Diniyah Al-Aisyah conducts evaluations in several forms. First, evaluations are performed to evaluate students' academic abilities (see Figure 1). These activities are carried out through semester assessments, both oral and written, particularly in seven subjects other than local content. Evaluations of Quran recitation and memorization of short surahs are conducted periodically. One of the teachers noted that these learning evaluations are important for assessing how well students understand the material taught.²⁶



Figure 2. Written Learning Evaluation

Source: Field Documentation²⁷

Second, evaluations are conducted together with parents/guardians. The results of the observation show that teachers regularly collaborate with students' guardians to provide progress reports, primarily on the children's spiritual abilities, discipline, character, and morals.²⁸ There is positive feedback so that teachers can learn from parents about their children's behavior at home as a basis for further evaluation. The guardian stated, "Personally, I appreciate this initiative. It is good because I can monitor my child's progress at the madrasah."²⁹ In this context, it is clear that parental

²⁶ Interview with Teachers at Madrasah Diniyah Al-Aisyah, 2025

²⁷ Field Documentation at Madrasah Diniyah Al-Aisyah, 2025

²⁸ Field Observation at Madrasah Diniyah Al-Aisyah, 2025

²⁹ Interview with the Parents of Students at Diniyah Madrasah Al Aisyah, 2025

involvement is significant so that the values taught at the madrasah can be reinforced in the family environment.

Through the evaluation, students' intellectual abilities, moral development, and behavior can be assessed. According to the teachers, the evaluation serves to determine the students' understanding and development. The impact of the teaching is evident in several aspects, ranging from changes in attitude to increased moral sensitivity. Therefore, evaluating Islamic teaching at Madrasah Diniyah Al-Aisyah is important for fostering religious awareness, discipline, and spiritual responsibility among children and adolescents in a semi-urban community.

Community Attention to Madrasah Diniyah

Islamic teaching at Madrasah Diniyah Al-Aisyah Darussalam is highly relevant to the needs of semi-urban communities. Therefore, it can position itself as a reinforcement of religious education, a shaper of children's character, and a center of religious life in the community. In Jabon Village, where the majority of the population is Muslim, the madrasah serves as a non-formal educational institution that reinforces the teaching of Islamic values.

During an interview, the head of the Madrasah Diniyah stated that the institution he leads was established as a moral responsibility to provide Islamic religious education for children in the village. Madrasah Diniyah was established to teach Islamic values. The institution not only wants children to be proficient in reading the Quran, but also hopes that they will have noble character and a strong religious foundation, so that the religious knowledge they acquire will remain with them until they reach adulthood.³⁰

In line with the head of the Madrasah Diniyah's statement, the Chair of the Darussalam Foundation said that his party continues to strive to meet all the needs of the madrasah, including providing facilities and infrastructure, as well as teaching staff.

"We see that the community is enthusiastic. In Jabon Village, there is not only one Madrasah Diniyah; there are approximately 7 Madrasah Diniyah and TPQs. I have also received reports from the head of the Madrasah Diniyah that the number of students has increased year by year, including those from outside the village. Therefore, we continue to strive to ensure that the madrasah's needs (facilities and infrastructure) are met. Last month, we built two classrooms to support the learning process at the Madrasah Diniyah.³¹"

³⁰ Interview with the Head of Madrasah Diniyah Al-Aisyah, 2025

³¹ Interview with the Head of the Darussalam Foundation, 2025

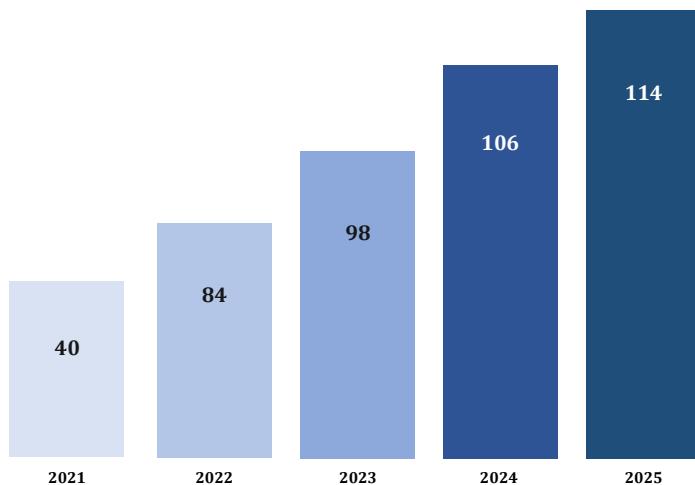


Figure 3. Increase in the Number of Students at MDTA Al-Aisyah Darussalam 2021-2025

Source: Institutional Document³²

The foundation continues to work together to provide facilities for the needs of Madrasah Diniyah. This statement aligns with data on the increase in the number of Madrasah Diniyah students over the last three years (see Figure 2), from 2021 to the new academic year in 2025. Although the increase in the number of students is not very significant, there has been a consistent increase in terms of quantity. The head of the Madrasah Diniyah confirmed that this has also been accompanied by an increase in the number of teachers, from 6 in 2023 to 8 in 2024.

The madrasah also strives to address the community's economic conditions. The increase in the cost of living and education costs is the basis for decisions on the costs students must bear to pursue education at the Al-Aisyah madrasah diniyah. The tuition fee to be paid is 20,000 rupiah per month. The head of the madrasah said, "The tuition fee is already cheap for now. It used to be 10 thousand, then rose to 15 thousand, and finally to 20 thousand. The tuition fee also covers operational and bisyaroh costs.³³" This is part of the effort to provide easy access for the community to obtain proper religious education.

The Head of Jabon Village, as the authority in the area, said that his office considers Madrasah Diniyah Al-Aisyah Darussalam to have an important role in equipping the village's young generation with an understanding of religious values. The village head said:

"We, as the village government, fully support the existence of Madrasah Diniyah. In addition to TPQ, madrasah institutions can provide the community, especially children in the village, with a good understanding of religion, so that they at least

³² Documentation at Madrasah Diniyah Al-Aisyah, 2025

³³ Interview with the Head of Madrasah Diniyah Al-Aisyah, 2025

understand religious knowledge, and their character will also be better developed.³⁴

The village government also emphasized that it is ready to support religious teaching activities, both through programmed synergistic activities and active involvement in the community and Madrasah Diniyah. This further underscores the village government's strong commitment to Islamic education at Madrasah Diniyah. In addition, representatives of the students' guardians said that the existence of Madrasah Diniyah greatly helps them.

"I think the existence of Madrasah Diniyah here is perfect (appropriate). Coincidentally, my family is not religious, so with my child studying there, I hope that he will at least understand religion better than I do. In the past, he (my child) had difficulty learning to read Hijaiyah letters, but since I enrolled him in Madrasah Diniyah, thank God, he can now read the Quran and pray. The important thing is that we, as parents, also support our children's learning.³⁵"

Parents of students view the Madrasah Diniyah as having successfully enhanced their children's religious knowledge. According to him, practical teaching is preferred and has a greater impact on improving children's morals, such as through worship practices. Furthermore, religious counselors, as officials from the Ministry of Religious Affairs who work to maintain stability and harmony among the people, view the existence of Madrasah Diniyah as having a strategic role in teaching Islamic teachings in the community. He said that.

"Madrasah Diniyah is at the forefront, alongside Islamic boarding schools, in shaping children who understand religion and have good morals. Therefore, Madrasah Diniyah needs attention and support from all parties, from parents to the government, so that religious learning activities in the community can continue and develop.³⁶"

The existence of Madrasah Diniyah Al-Aisyah Darussalam in Jabon Village contributes to the community's harmony and unity. Therefore, it needs strong government support so that the institution can develop, maintain high quality, and remain relevant to the community's needs. The above information shows that there is consensus that Madrasah Diniyah serves as a meeting point between religious education needs and the community's expectations for their children's future. Therefore, the sustainability of Madrasah Diniyah is the responsibility of the foundation and a social calling that must be upheld by the community as a whole.

³⁴ Interview with the Head of Jabon Village, 2025

³⁵ Interview with the Parents of Students at Diniyah Madrasah Al Aisyah, 2025

³⁶ Interview with the Religious Counselor of Jabon Village, 2025

Discussion

Within the complex ecosystem of semi-urban communities, Madrasah Diniyah Al-Aisyah Darussalam plays an important role in building a solid religious foundation for children and teenagers. Its existence provides a space for Islamic teaching that also serves as a control for social values amid the unstoppable tide of modernization.³⁷ Madrasah Diniyah Al-Aisyah has succeeded in instilling good character values through habitual worship. Education in faith and morals, including teaching manners, honesty, and politeness, is essential in shaping students' character.

In line with Thomas Lickona's character education theory, there are three key elements, namely knowing the good, desiring the good, and doing the good.³⁸ Habituation in daily life serves as a means of internalizing moral values. Habits of worship, such as praying, reading the Qur'an, and engaging in other spiritual practices, teach students to value time, discipline, and their spiritual responsibilities.³⁹ In addition, this teaching also equips them to live in a society that values ethics and religious norms.⁴⁰

According to Hattie, direct and applied learning can increase understanding and have a greater impact on changes in student behavior.⁴¹ In line with the concept of Islamic Teaching, a learning system that aims to transmit Islamic knowledge to others by focusing on its fundamental principles, such as aqidah, worship, morals, and muamalah. As an educational system, Islamic teaching does not focus solely on understanding religious texts but also on the application of moral and ethical values. According to al-Attas, Islamic teaching must integrate religious knowledge with

³⁷ A'ishah Ahmad Sabki and Glenn Hardaker, "The Madrasah Concept of Islamic Pedagogy," *Educational Review* 65, no. 3 (2013): 342–56, <https://doi.org/10.1080/00131911.2012.668873>.

³⁸ Thomas Lickona, *Educating For Character ; How Our School Can Teach Respect and Responsibility* (Bantam Books, 1991).

³⁹ Rifa Hidayah et al., "Learning Worship as a Way to Improve Students' Discipline, a Motivation, and Achievement at School," *Journal of Ethnic and Cultural Studies* 8, no. 3 (2021): 292–310; Muaddyl Akhyar et al., "Value-Based Leadership of Islamic Education Teachers and Its Role in Disciplinary Religious Practice Formation: A Qualitative Case Study in an Indonesian Public School," *Jurnal Pendidikan Islam* 13, no. 2 (2024): 97–105, <https://doi.org/10.14421/jpi.2024.132.97-105>; Akublan Siregar et al., "Internalization of Spiritual Values in Forming Student Character Through Tahfidzul Qur'an Extracurricular Activities," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 3 (2022): 1278–89, <https://doi.org/10.31538/nzh.v5i3.2618>.

⁴⁰ Syamsul Kurniawan and Feny Nida Fitriyani, "Thomas Lickona's Idea on Character Education Which Builds Multicultural Awareness: Its Relevance for School/Madrasah in Indonesia," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 14, no. 1 (2023): 33–53, <https://doi.org/10.24042/atjpi.v14i1.15820>.

⁴¹ John Hattie, *Visible Learning: A Synthesis of Over 800 Meta-Analyses Relating to Achievement* (Routledge, 2008).

character development, so that the main objective of Islamic education is to shape good individuals with noble morals and high spiritual awareness.⁴²

Madrasah Diniyah Al-Aisyah has successfully implemented this concept through learning that emphasizes consistent worship practices and habits, such as praying, reading the Qur'an, and engaging in other forms of worship. This approach shows that Islamic teaching at Madrasah Diniyah is oriented towards a holistic understanding of knowledge, encompassing not only theoretical knowledge but also the development of students' character. The principles of Islamic teaching also emphasize the internalization of moral and spiritual values, enabling students to apply Islamic teachings in their social context, especially in semi-urban communities with strong cultural values.

It is important that Islamic teaching be directly integrated with community traditions. That is evident in Madrasah Diniyah's efforts to adapt its curriculum to local needs.⁴³ For example, the teaching of the yellow book, which begins only in grades 5 and 6, shows how madrasahs adapt the existing curriculum to be more relevant to students' ages and levels of understanding. Such curriculum adjustments indicate a response to the social dynamics developing in semi-urban communities,⁴⁴ where religious values must be integrated with local wisdom to create meaningful education for students.

Meanwhile, amid the challenges of globalization and changing times, Madrasah Diniyah Al-Aisyah must navigate the VUCA era. A world full of uncertainty and complexity demands that Islamic education be more flexible and adaptive.⁴⁵ As Bennis and Nanus explain, in an era of uncertainty, the ability to adapt and evolve is essential to remain relevant to the needs of the times.⁴⁶ Education in the VUCA era must be

⁴² Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islām: A Framework for an Islamic Philosophy of Education* (International Institute of Islamic Thought and Civilization (ISTAC), 1991).

⁴³ Harikumar Pallathadka et al., "The Study of Islamic Teachings in Education: With an Emphasis on Behavioural Gentleness," *HTS Theological Studies* 79, no. 1 SE-Articles (2023).

⁴⁴ Pulane Lefoka and Tebello Tlali, "Rural Students' Transition in and through a Semi-Urban University: Experiences from the National University of Lesotho," *Scholarship of Teaching and Learning in the South* 5, no. 2 (2021): 36–51, <https://doi.org/10.36615/sotls.v5i2.195>; Chau Dang et al., "Context-Responsive Leadership in Vietnam: Supporting Students' Postsecondary Education and Career Opportunities," *International Journal of Leadership in Education* 0, no. 0 (2025): 1–30, <https://doi.org/10.1080/13603124.2025.2572729>.

⁴⁵ Habibah and Nurhidin, "Profil Pelajar Dalam Kurikulum Merdeka Madrasah Di Era VUCA."

⁴⁶ Warren Bennis and Burt Nanus, "The Strategies for Taking Charge," *Leaders*, New York: Harper. Row 41 (1985).

responsive to the environment's needs and able to equip students with practical skills as a key to resilience in an era of uncertainty.⁴⁷

Madrasah Diniyah Al-Aisyah has a flexible curriculum that is tailored to the needs and conditions of the community. The adjustments include low tuition fees, with the community able to access Islamic teaching at Madrasah Diniyah for less than fifty thousand rupiah per month. Second, there is flexibility in afternoon teaching hours to avoid conflicts with formal school teaching. Third, the curriculum is adapted to the community's conditions and needs, with an emphasis on contextual learning through direct student practice.

The relevance of Madrasah Diniyah Al-Aisyah Darussalam aligns with Rahmah El Yunusiyah's thinking, which emphasizes a tripartite system of close collaboration among schools, dormitories, and the community.⁴⁸ In this context, Rahmah's thinking aligns with the importance of contextual education and its connection to the community. Madrasah Diniyah Al Aisyah has responded to the conditions and needs of the Jabon village community (semi-urban), which is vulnerable to shifts in values and deviant behavior, by providing more contextually relevant teaching. It responds to the needs of the 21st century, where education must become a world for students, so that they do not feel overly alienated when they leave and live alongside the community.

Conclusion

Madrasah Diniyah Al-Aisyah Darussalam has successfully demonstrated the relevance of Islamic teaching in semi-urban areas through an approach that combines moral education, contextual Islamic teaching with local traditions, and responsiveness to the challenges of the modern era. By instilling moral values through worship practices, adapting the curriculum to community needs, and involving the community in the educational process, Madrasah Diniyah has been able to survive and respond to the community's needs, particularly those of children living in semi-urban areas. Thus, Islamic teaching at Madrasah Diniyah can serve as a bulwark against new, deviant cultural influences, while also providing guidance for children and adolescents in community life closely aligned with noble and wise values.

⁴⁷ Burhan Nudin et al., "Model of Character Education for College Students in the Era of VUCA," *El-Tarbawi* 16, no. 1 SE-Articles (2023): 33–56, <https://doi.org/10.20885/tarbawi.vol16.iss1.art2>.

⁴⁸ Rhoni Rodin and Miftahul Huda, "The Rahmah El-Yunusiyah's Dedication in Islamic Education for Women in Indonesia," *International Journal on Advanced Science, Education, and Religion* 3, no. 3 (2020): 96–106, <https://doi.org/10.33648/ijoaser.v3i3.82>.

The results of this study can serve as a reference or contemporary study material in the scientific discourse of Islamic education, in particular, and Islamic studies, in general. This research underscores the importance of Islamic teaching in a semi-urban society and offers practical recommendations for other Madrasah Diniyahs to address current community conditions and needs. However, this research is limited to a small or specific area, and the study is only descriptive and narrative. Therefore, further research is recommended to examine the perceptions of Islamic teaching in Madrasah Diniyah by urban communities with diverse populations and samples, so that the findings can be used to formulate policies on the important role of Madrasah Diniyah, which needs government support in producing a generation with good character and morals.

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