

# Analysis Of The Structure And Function Of Madrasahs As Social Institutions In Islamic Society (Case Study In Madrasah Tsanawiyah (Mts) Insan Cendekia Sangatta Utara, East Kutai)

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## Abstract

*This research aims to analyze the structure, function, and interaction of madrasah as a social institution in Islamic society, with a case study at MTs Insan Cendekia Sangatta Utara. Data were collected through interviews, observations, and document analysis, then analyzed thematically with triangulation to ensure validity. The results show that the madrasah has a well-organized organizational structure, supporting its social and religious functions. The main functions of the madrasah include the integration of formal education with Islamic values, character building, and strengthening spirituality. The social function is realized through religious programs and social activities. The study concludes that madrasahs not only provide formal education, but also act as social institutions that support character development and Islamic values in society.*

**Keywords:** *Extracurricular, Character, Religious, Madrasah, Structure*

## INTRODUCTION

Madrasah Tsanawiyah (MTs) is one of the educational institutions that play an important role in the world of Islamic education in Indonesia. Since the beginning, madrasahs have aimed to educate the younger generation in order to form a strong character based on the teachings of Islam, while preparing them to face the challenges of an ever-evolving era. Madrasahs have the responsibility to integrate religious knowledge with general knowledge, which is expected to produce individuals who are competent in various fields. However, the role of madrasahs is not only limited to formal education, but also includes social roles in society. This makes madrasah not only an educational institution, but also a social institution that has a major impact on the social life of the community (Mastiyah & Lisyawati, 2022).

Islamic education, especially that organized by madrasahs, continues to grow along with the dynamics of community needs. Madrasahs not only function to provide religious education, but also have a significant social function. Along with the times, the community's need for educational institutions that not only focus on academic teaching but also pay attention to social aspects is increasing. This is reflected in various policies designed to strengthen the role of madrasahs in society, both in terms of education and character development (Farida, Destiniar, and Fuadiah 2022).

The existence of Madrasah Tsanawiyah (MTs) is very important because it becomes MTs are the next level of education for students after the primary level. In addition, MTs also have an important role in shaping student character based on Islamic values that are applied in the curriculum and various extracurricular activities. MTs Insan Cendekia Sangatta, as part of a network of excellent madrasahs, is a clear example of how madrasahs can carry out their social functions in educating students while contributing to the surrounding community. Through various educational and social programs, MTs Insan Cendekia has succeeded in creating an environment that supports the development of students' character and knowledge (Taufik and Doyan 2022).

Madrasah Tsanawiyah Insan Cendekia Sangatta, East Kutai, is an institution that has a vision to produce students who not only excel in academic aspects, but also have good character and can contribute positively to society. This vision is reflected in the curriculum structure and various programs designed to develop students' competencies in various fields. In addition, the social role

of this madrasah is also reflected in various activities that involve students in community service and local community development (Kurniawan and Andriani 2016).

The curriculum implemented at Madrasah Tsanawiyah Insan Cendekia Sangatta not only covers religious and academic subjects, but also has a focus on building students' character and social skills. Learning that integrates religious and general knowledge allows students to grow into individuals who are not only intellectually intelligent, but also virtuous. This is one example of how madrasah as an educational institution not only aims to produce students who excel academically, but also directs them to have a positive social role (Aslim and Makruf 2021).

The success of Madrasah Tsanawiyah Insan Cendekia Sangatta in achieving its goals is inseparable from the existence of a good management system. A well-organized management structure allows the madrasah to run various educational and social programs effectively. This madrasah is able to implement various programs that are not only beneficial for students, but also for the surrounding community. These programs include social activities such as community service, religious activities, and the development of students' social skills in daily life (Farida, Destiniar, and Fuadiah 2022). MTs Insan Cendekia also carries out its social role through various activities that involve students in social activities, both inside and outside the madrasah environment. These activities are not only aimed at improving students' skills, but also to strengthen social ties between the madrasah and the community. These programs include humanitarian activities, fundraising for various social causes, and other forms of social services. This shows that madrasahs have a significant contribution in creating a more caring and sharing society (Mastiyah and Lisyawati 2022).

The comparison between previous research and the results of this study is from the research of Moh. Solehudin from STAI Ar-Rosyid Surabaya entitled *Existence and Implementation of Madrasah as a Community-Based Institution* stated in his research that the shift in values and the demands of modernization have caused educational institutions to be dragged into pragmatism which emphasizes the orientation of graduating students alone. This pragmatic demand seems to dismiss the main goal of preparing students to become complete human beings: knowledgeable, faithful, have social sensitivity and character. In this statement, it can be seen to provide solutions and improve the existence of madrasahs in society objectively such as several social activities as described above, so with this social program, madrasahs do not only emphasize their students but emphasize the outside community and invite their participation with students in order to form friendship and good relationships and benefit both.

However, despite its many successes, Madrasah Tsanawiyah Insan Cendekia Sangatta still faces challenges in carrying out its social role. One of the main challenges faced is how to maintain a balance between the quality of education provided and its contribution to society. This research focuses on analyzing the structure and function of Madrasah Tsanawiyah Insan Cendekia Sangatta in carrying out its social role. This research aims to explore how this madrasah manages its curriculum structure and social programs, and how its role in society can have a greater impact on social and educational development. The analysis will refer to various educational management theories and social theories that are relevant to understanding the role of madrasah as a social institution (Yasin, Rawi, and Nurminah 2024).

## **METHOD**

This research is a qualitative research that aims to explore and compile data systematically through interviews, notes, and interviews. field, as well as other materials obtained from related parties. The purpose of this research is to obtain information that is clear, easy to understand, and useful for the community. (Adolph 2016)

The researcher focuses on analyzing the structure and function of Madrasah Tsanawiyah (MTs) Insan Cendekia Sangatta as an Islamic educational institution that has an important role in balancing religious teachings, formal education, and social interaction in Islamic society. This research is expected to provide deeper insights into how the madrasah performs its functions in a broader social context. This qualitative research process involves exploring and understanding the meaning of individual and group behavior. This research also seeks to describe the social and

humanitarian issues that occur in the madrasah environment. The main focus of this research is to analyze the challenges faced by MTs Insan Cendekia Sangatta, such as limited facilities, integration between religious values and formal education, and the importance of strengthening moderation in education. In addition, this research also highlights the importance of collaboration with external parties to support the molding of graduates who have strong characters.

The data obtained in this study came from two main types of data, namely primary data and secondary data. Primary data was obtained through open communication with parties directly involved in the madrasah, such as the madrasah head, head of the foundation, teachers, and other staff. Meanwhile, secondary data was collected from documents and archives relevant to the research topic. The observation was conducted on October 4, 2024, located at Jl. H. Masdar No. RT. 17, North Sangatta, North Sangatta District, East Kutai Regency, East Kalimantan. The researcher tried to obtain comprehensive and in-depth information about the structure and function of the madrasah in the social context of the community. The researcher conducted interviews with various parties who have an important role in the operation of the madrasah. Interviews were conducted with the head of the madrasah, the head of the foundation, as well as several teachers and other staff involved in the activities of the madrasah. Through these interviews, it is hoped that the researcher can identify various challenges faced by the madrasah and how solutions and efforts are made to overcome these problems.

## RESULT AND DISCUSSION

### **The Structure of Madrasahs as Social Institutions in Islamic Society**

Madrasah Tsanawiyah (MTs) Insan Cendekia Sangatta in East Kutai has a structure that illustrates a strong commitment to education and social welfare in the local Islamic community. As an institution under the auspices of a foundation, the structure of this madrasah is layered and organized. The head of the madrasah, Muhammadong, mentioned that the position of the madrasah head serves as the main leader in this organization, followed by various sections that support the overall operation of the institution. He explained, "The structure is that there is the foundation, I am under the TU (Administration), there is the treasurer, there are deputy heads of madrasah or often referred to as waka-waka." This statement reflects the importance of each position in supporting the madrasah's mission to provide quality education and improve the welfare of the surrounding community. (Saihu 2020)

The position of deputy head of madrasah or "waka-waka" plays an important role in the distribution of tasks and responsibilities. There are three main areas that are governed by the deputy head of the madrasah, namely the deputy head of curriculum, the deputy head of infrastructure and facilities, and the deputy head of student affairs. Each deputy head is tasked with ensuring the smooth functioning of the madrasah according to their field. The principal further explained that the deputy head of curriculum is responsible for "all lesson planning, including the preparation of lesson schedules." This emphasizes that each area has specific tasks designed to support the smooth running of academic activities. The head of infrastructure and facilities has a role in managing the facilities available in the madrasah. One of his main objectives is to ensure adequate facilities for all students in the teaching-learning process. The head of madrasah emphasizes the importance of managing these facilities due to the limited resources owned, which must be maximized to support daily operations. He said, "the head of infrastructure and facilities is in charge of recording and managing all existing facilities and infrastructure." This is in line with the opinion of (Hidayat Rizandi et al. 2023) who stated that effective management of facilities and infrastructure is essential to creating a conducive learning environment. According to him, "The availability and maintenance of good facilities not only support the learning process, but also increase students' motivation to learn." Thus, the role of the head of facilities and infrastructure in registering and managing facilities is crucial in supporting the quality of education in madrasah.

In addition, the deputy head of the madrasah in the field of public relations or "waka humas" functions as a bridge between the madrasah and the community. This task includes all matters relating to the madrasah's external relations, including establishing communication and

cooperation with other social institutions. The head of madrasah added, “Waka humas is in charge of matters related to the community outside the madrasah.” This role is important to ensure that the madrasah remains connected to the surrounding community, so that it can have a positive impact on the wider community. In education management literature, the role of public relations in an educational institution not only includes external communication, but also efforts to build a positive image of the institution. According to (Suryani 2015) good public relations can strengthen partnerships between educational institutions and the community, increase public trust, and facilitate collaboration in various social and educational programs.

The financial function is held by the treasurer, who has the main task of recording finances, including madrasah income and expenses. The madrasah head explained, “The treasurer, of course, deals with finances, recording the madrasah's income and expenses.” The madrasah can manage the budget effectively to support various programs and activities. The Administration Office (TU) also has an important role, especially in terms of administration. The head of madrasah mentioned that the TU is responsible for “staffing, student data, and correspondence.” Administration runs smoothly, supporting every academic and non-academic activity carried out at the madrasah. According to (Sagala 2013) in his book *Strategic Management in Education Quality Improvement*, structured administrative and financial management functions will increase efficiency and support the achievement of the school's vision and mission. Good administration not only ensures smooth daily operations, but also supports accurate data-based decision-making.

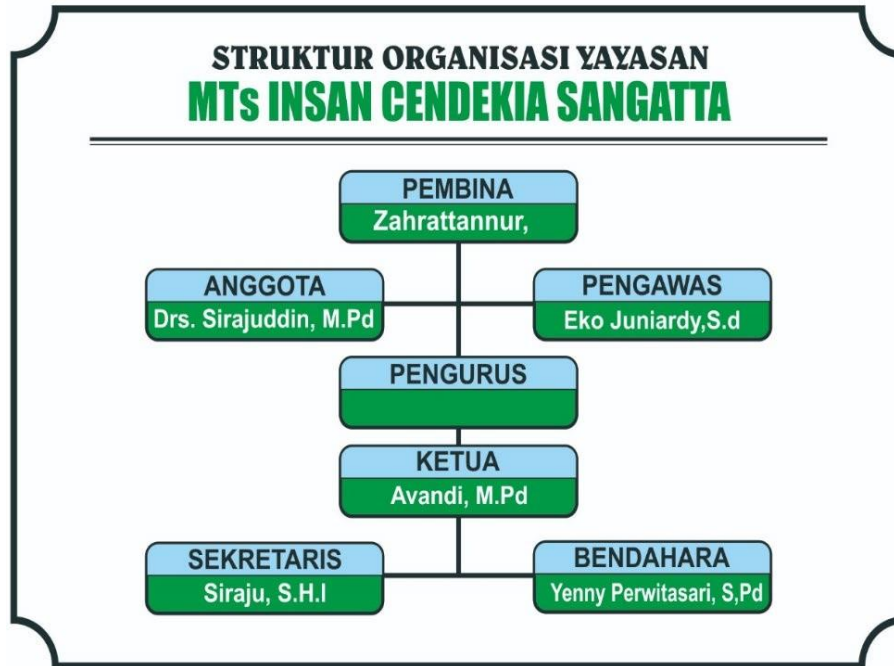
At a more specific level, there is a student coach who plays a role in overseeing the activities of the student organization, namely OSIS. Under the student council advisor are homeroom teachers who assist students in daily activities in their respective classes. The madrasah head emphasized that “this structure is designed to involve students in various activities, both academic and social.” Students receive more intensive guidance in developing their potential. The foundation's supervisor, Zahrattannur, explains that this structure reflects the madrasah's efforts to adapt to the needs of the community. She states, “The structure of the madrasah actually reflects our commitment to education and social welfare in our neighborhood.” This opinion is in line with (Rahmat 2021) which states that student involvement in school organizations such as student councils can improve social and leadership skills. In this context, student coaches and homeroom teachers act as facilitators who help students develop themselves through organizational experiences, so that they are ready to face future challenges.

As part of the committee, Mawaddah mentions that the madrasah also serves as a platform to strengthen cooperation between parents and the school. She explains, “We encourage parental participation in various madrasah activities.” This parental participation is very helpful in creating an environment that supports students' development, both in academic and non-academic aspects. Mawaddah also mentioned that the madrasah committee plays a role in collaborating with other institutions to enrich students' learning experience. She said, “We establish relationships with other institutions that can support our educational programs.” This collaboration aims to provide students with access to various activities that can improve the quality of their learning. (Hidayah, Sairah, and Yasin 2024) In *School Community Empowerment*, parental involvement through school committees creates a bridge between home and school, strengthens communication, and ensures that students' needs are met holistically. This participation also increases the sense of belonging to the madrasah, thus motivating the community to support educational success.

In the area of community relations, Suaibatul Aslamiyah, who serves as the head of public relations, mentions that the madrasah plays an important role in strengthening relations with the community. She states, “We actively organize activities that not only focus on education, but also contribute to social welfare.” Through social activities such as social services and fundraising, the madrasah becomes an institution that cares about the social issues around it. Suaibatul Aslamiyah also added that the madrasah often involves the community in celebrating religious holidays. She said, “When celebrating religious holidays, we invite the community to participate.” This shows that the madrasah not only focuses on academic activities, but also maintains a close relationship

with the surrounding community.(Yasin et al. 2024) that education has a strategic function to create social mobility and maintain social stability. Education is also mentioned as an important tool to strengthen social relations in the community, especially through community involvement in various activities, which reflects the synergy between educational institutions and the surrounding community.

With an organizational structure consisting of the madrasah head, vice head, TU, treasurer, and homeroom teacher, MTs Insan Cendekia Sangatta strives to be an educational institution that plays an active role in society. Collaboration between each part of the madrasah structure ensures that all educational activities run smoothly. In addition, the madrasah's role as a social institution is also strengthened through various collaborations with external institutions and the surrounding community.



Madrasah not only acts as a place of learning for students, but also as an institution that has concern for the social environment. Madrasah Tsanawiyah (MTs) Insan Cendekia Sangatta is expected to continue to contribute positively to the Islamic community in East Kutai, both in terms of education and social, so as to form a generation with knowledge and noble character..

Research on the structure and function of madrassas as social institutions in Islamic societies has strong roots in the study of the typology of Islamic education, including pesantren and madrassas, suggesting that the curriculum structure of pesantren is different from the curriculum structure in madrassas which have various types, such as RA, MI, MTS, MA, and MAK. Madrasah as an Islamic educational institution has a strategic role in society, including in shaping the character and morals of students. In the context of MTs Insan Cendekia Sangatta, this is relevant because the madrasah implements a curriculum that not only teaches general knowledge, but also Islamic values that are needed to form a generation that has high spiritual and social depth. The curriculum applied at MTs Insan Cendekia Sangatta allows students to obtain a comprehensive education that includes intellectual and religious aspects, which ultimately strengthens the social structure of the surrounding Islamic society.

Research conducted by (Latifah, Warisno, and Hidayah 2021) shows the importance of the managerial function of the madrasah head in creating an effective madrasah. An effective madrasah focuses not only on the quality of academic education, but also on the integration of social values in students' daily lives. In this case, the madrasah head at MTs Insan Cendekia Sangatta plays a key role in ensuring that the entire organizational structure of the madrasah can function optimally, from curriculum management to interaction with the local community. This is important because the madrasah acts not only as an educational institution, but also as a social

institution that is able to contribute to building social and religious characters in the community. The organizational structure of the madrasah also has a major influence on the success of the educational mission. (Chairiyah 2021) explains that the organizational structure of the madrasah must be adapted to the needs of the community and the broader goals of education. At MTs Insan Cendekia Sangatta, a solid organizational structure and synergy between components such as the madrasah head, teachers, and administrative staff enable the effective implementation of religious and social programs. Through its well-planned organizational structure, it creates an educational atmosphere that supports the development of students' character as a whole, both in academic and moral aspects. At MTS Insan Cendekia Sangatta, the interaction between the madrasah and other social institutions, such as committees and foundations, strengthens the madrasah's role as a social institution that supports students' character development. The involvement of parents and the community in various madrasah activities, such as congregational prayers, extracurricular training, and religious lectures, helps enrich students' experience in practicing Islamic values in daily life. (Putri and Kejora 2022) pointed out the importance of a development strategy that involves representatives from various stakeholders, including the surrounding community, to design a structure that is more responsive to educational needs. The development of the organizational structure is carried out by involving various parties, such as community leaders and parents, in deliberations to ensure that the structure formed can support educational goals. This strengthens the relationship between the madrasah and the Islamic community, creating stronger attachments and increasing the relevance of the education provided.

The results of the interview with the Head of Madrasah MTs Insan Cendekia Sangatta, Muhammadong, revealed that the organizational structure of this madrasah is designed to support the success of education and social welfare of the community, with a clear division of tasks in each position such as the madrasah head, deputy head, treasurer, TU, as well as homeroom teacher and student council coach. This statement is in line with the literature which states that a planned organizational structure plays an important role in achieving educational goals. Latifah, Warisno and Hidayah (2021) emphasize that the madrasah head has a strategic responsibility in creating effective coordination between various elements of the madrasah. This is reflected in Muhammadong's role in ensuring that all sections, such as the head of curriculum, function optimally in planning learning, which is also supported by Sagala (2013) opinion that structured curriculum management can improve the quality of education. In addition, the role of waka sarana prasarana in recording and managing facilities at MTs Insan Cendekia Sangatta is strengthened by the research of Hidayat Rizandi et al. (2023), which states that effective management of facilities and infrastructure can create a conducive learning environment and increase student motivation. The madrasah head also emphasized the importance of public relations, which is managed by the head of public relations, which is in line with Suryani (2015) view that good external communication can strengthen the image of the institution and build partnerships with the community. In interviews, it was mentioned that the madrasah often involves the community in various social activities, such as celebrating religious holidays, which is supported by Yasin, Rawi and Nurminah (2024), who state that education serves as a strategic tool to maintain social stability through community involvement. On the other hand, the role of student coaches at MTs Insan Cendekia Sangatta, who guide students through organizations such as OSIS, corroborates the findings of Rahmat (2021), which states that student involvement in school organizations can develop leadership and social skills. The madrasah committee is also mentioned to play an active role in establishing relationships with parents and external institutions, which supports Hidayah, Sairah, and Yasin (2024) view that collaboration between schools and families creates a more holistic learning environment. Thus, interviews and literature complement each other in showing that the solid organizational structure and effective collaboration at MTs Insan Cendekia Sangatta contribute to the role of madrasah as a significant social institution in Islamic society.

The organizational structure of MTs Insan Cendekia Sangatta reflects an integrated education management pattern, which focuses not only on academic aspects, but also on the social welfare

of the community. The madrasah head plays a central role in ensuring that each element in the organizational structure functions optimally. This is in accordance with education management theory, which emphasizes the importance of strategic leadership in coordinating various components to achieve common goals. The clear division of tasks, such as the roles of the head of curriculum, head of infrastructure and head of student affairs, indicates a systematic effort to ensure the sustainability of the madrasah program. However, the limited resources recognized by the madrasah head highlight the challenges faced in facility management. Nevertheless, by maximizing the potential of existing resources, the madrasah is able to create a conducive learning environment. This fact shows that the success of an educational institution depends not only on the availability of facilities but also on effective management. On the other hand, community participation through the public relations department and the madrasah committee shows the close relationship between the madrasah and the surrounding community. This strengthens the role of the madrasah as a social institution, as explained in the literature that education has a strategic function to strengthen social relations. Students' involvement in student council activities and other social programs also reflects a holistic approach in educating students, where academic and non-academic aspects go hand in hand. However, further strengthening is needed in the aspect of community involvement, especially in terms of financial support and the development of community-based programs. Madrasahs can also consider developing long-term strategies to improve the quality of human resources, both students and educators. Overall, the organizational structure of MTs Insan Cendekia Sangatta is a good model in combining educational and social functions, although it still requires innovation to face future challenges.

This study found that the organizational structure of Madrasah Tsanawiyah (MTs) Insan Cendekia Sangatta reflects the institution's strong commitment to education and the social welfare of the Islamic community in East Kutai. The madrasah has a clearly organized structure, starting from the head of the madrasah to the various deputy heads who manage the curriculum, infrastructure, and student affairs. Collaboration between sections, including public relations, treasury and administration, plays an important role in supporting the smooth operation and success of educational programs. In addition, the madrasah actively establishes relationships with the community and external institutions to enrich students' learning experiences and contributes to social activities, such as social services and celebrations of religious holidays, which strengthen the madrasah's role as an educational and social institution.

### **The Main Functions of Madrasahs in the Social and Religious Context of Islamic Societies**

Madrasah Tsanawiyah (MTs) Insan Cendekia Sangatta, East Kutai, plays an important role as an educational and religious institution that participates in the spiritual and social development of the local Islamic community. The madrasah not only serves as a place of religious instruction for students, but also as a forum that connects the community in religious and social activities. The head of the madrasah, Muhammadong, explains that the madrasah has a great responsibility in shaping a generation that is not only intellectually intelligent, but also has a strong moral foundation. "We believe that education should include a strong religious aspect, so that students are not only academically smart, but also have a strong moral foundation," he said. (Firmansyah et al. 2023) stated how competencies in the PAI curriculum help nurture students' spiritual and social attitudes, critical thinking, and ethical behavior. By focusing on these competencies, educators can facilitate the development of moral character and ensure students not only excel academically but also lead lives based on strong ethical values.

Community involvement in religious activities is one of the important aspects that the madrasah continues to maintain. According to the madrasah management, community participation can be seen during the commemoration of Islamic holidays, such as Isra Mi'raj and Maulid Nabi. During Maulid activities, for example, the community is involved through the Committee and the Public Relations Division. They contribute to the provision of food or help pay for the preacher. "During the Maulid commemoration, community participation through the committee can be in the form of providing snacks or paying for the speaker," explained the madrasah head. (Sibawah, Tawfiki, Anda Yahya 2023) in their research also stated that the Prophet's birthday tradition serves to strengthen social ties and solidarity among community members. Through this celebration, the

Muslim community can unite in togetherness and love for the Prophet Muhammad, which in turn strengthens the sense of brotherhood within the community.

The qurbani activity organized by the madrasah is one of the important moments for the community to contribute. Parents donate sacrificial animals for the school, while the community also donates through the mosque managed by the takmir. "There are two forms of participation in qurbani activities: from parents who procure sacrificial animals for the school, and the community who donate through the mosque committee," explained Muhammadong, S.Pd. Madrasah Insan Cendekia Sangatta has its own mosque that is open to the public and is often used in religious activities with the community. Although during the Dzuhur prayer the community is a little withdrawn due to limited space, they return to actively participate in activities in the mosque, especially during the Maghrib prayer. The madrasah head explained, "After Maghrib, the community actively joins again," indicating that the madrasah maintains community involvement outside of academic time. (Rahim and Arief n.d.) support this statement by showing that community participation in religious activities at the madrasah not only strengthens social ties but also increases the sense of caring among community members. Qurbani activities, for example, become an important moment for sharing and collaboration, which in turn strengthens the relationship between the madrasah and the surrounding community.

Not only a place for learning, the madrasah also serves as a means of social development. The madrasah committee routinely invites the community to participate in madrasah activities, such as Friday prayers, which are always filled with local people. "Every Friday, the mosque is always full of worshippers from the surrounding community," he said, describing how the madrasah has become a center of religious activities for the community. In addition to worship activities, the madrasah is also open to anyone in carrying out other activities, such as funeral ceremonies. The head of the madrasah added that the mosque is often used for funeral prayers for local residents who need them. "Usually, if there are people who die, they are also prayed for here," he said, pointing out that the madrasah provides social services to the surrounding community. (Subaidi, Mahnun, and Arsyad 2024) state that madrasahs not only provide academic education but also make significant contributions to the social and ethical development of their communities. For example, the role of madrasahs in fostering social cohesion and supporting the local community through regular social and religious activities has been well documented.

This madrasah is also known as an institution that respects diversity in worship practices. In this madrasah, both Muhammadiyah and Nahdlatul Ulama (NU) adherents can worship together without any particular restrictions. Muhammadong said that they do not mind differences in worship, such as qunut or not qunut in prayer. "If you want to follow qunut, go ahead, don't follow it, but don't influence others to follow one or the other," he said, demonstrating the madrasah's tolerance for differences. This attitude of openness does not only apply within the madrasah, but also to the community. On another occasion, if there were residents who wanted to discuss religious differences excessively, the madrasah reminded them not to do so in the school environment. The madrasah head emphasized, "If anyone tries to invite discussions about differences excessively, it is better not to do it here," he said to maintain harmony (Nuhaliza, Achari, & Dahalan 2024) stated that to maintain harmony in the madrasah environment, it is important for educational leaders such as madrasah principals to manage social and religious dynamics wisely. Religious tolerance and moderation are important aspects in this effort.

In its function as a religious educational institution, this madrasah not only provides religious knowledge to students, but also provides an environment that encourages their spiritual and social development. The trustee of the foundation, Zahrattannur, emphasized that the madrasah has committed to bridging the gap between the school and parents. "*We hope to create a positive synergy in educating children,*" Added. In addition to playing a role in formal education, this madrasah actively holds programs that involve the community in religious and social activities. Suaibatul Aslamiyah, Deputy for Public Relations, explained that they hold regular meetings with parents to increase synergy in educating students. "*We always involve the community in religious activities such as Isra Mi'raj, Prophet's Birthday, and others,*" He said, showing the commitment of the madrasah in inviting the community to participate. According to research by (Cindy, Dayu,



and Nafisah 2024), community involvement in school activities helps build a closer relationship between the educational institution and the community, creating a greater sense of ownership of the educational institution

Madrasah Insan Cendekia Sangatta is also known to be active in social activities, such as social services and fundraising for those in need. This activity is carried out as part of the role of the madrasah in making a positive contribution to the surrounding community. *"We are also trying to establish cooperation with various agencies and community organizations,"* added the Public Relations of the madrasah. Madrasah Tsanawiyah Insan Cendekia Sangatta has shown that its role as a religious education institution is not only limited to religious learning, but also involves active contribution to the social welfare of the community. The head of the madrasah concluded, *"We hope that the community can feel the direct benefits of the existence of this madrasah,"* which shows the commitment of the madrasah in becoming an educational and social center for the Islamic community in East Kutai. according to (Mulyasa 2014), madrasahs that actively involve the community in social and religious activities can strengthen the function of madrasahs as community-based education centers. This is important in building public trust in educational institutions, increasing community support, and creating an inclusive and sustainable education ecosystem

The Head of Madrasah, Muhammadong, emphasized that this madrasah functions as a *"Religious Education Facilities for the Surrounding Community,"* so that various religious celebration activities such as Isra Mi'raj and the Prophet's Birthday are sought to actively involve the community. The role of madrasahs as social liaisons can be seen from the participation of the community in various religious events held. The madrasah committee and public relations play an important role in coordinating community participation. *"We always involve the community,"* said Suaibatul Aslamiyah, Deputy for Public Relations, emphasizing the importance of open communication with the community so that they can contribute. For example, in Maulid celebrations, committees often help provide for consumption or fund invited speakers for the event. (Nuhaliza et al. 2024) P emphasized that collaboration between school committees and the community in religious activities such as the provision of consumption or funding of speakers can create a supportive educational environment, strengthen social relationships, and increase the spirit of togetherness in the community

Madrasah also runs a qurban program involving students' parents and the surrounding community. Parents of students usually donate sacrificial animals to schools, while the community can hand them over directly to the mosque which is jointly managed by the surrounding community. Muhammadong explained, *"We have our own mosque and the sacrificial animals donated by the community are handed over directly to the mosque."* This mosque is open to the public and is a place of worship together, especially for Friday prayers which are often crowded by local residents. The interaction of the madrasah with the community is strengthened through participation in other socio-religious activities, such as nasyid and tambourine competitions which were recently participated by the madrasah team. This activity shows the contribution of madrasahs in introducing and popularizing Islamic culture in the community. The Trustee of the Foundation, Zahrattannur, stated that *"This activity is a form of effort to introduce Islamic cultures through various events,"* thereby increasing the role of madrasahs in the local Islamic community. (Nuhaliza et al. 2024) emphasized that collaboration between school committees and the community in religious activities, such as the provision of consumption or funding of speakers, can create a supportive educational environment, strengthen social relationships, and increase the spirit of togetherness in the community

In addition to recitation activities, the madrasah also holds a tahfiz program that takes place regularly and is attended by students, teachers, and the surrounding community. The recitation is carried out three times a week with the aim of creating a generation that has a strong religious foundation. According to Zahrattannur, this recitation serves as a *"a wider form of spreading the teachings of Islam,"* with tahfiz programs that have yielded results, including students who have successfully memorized 30 juz of the Quran, reflecting the dedication of the madrasah in educating students to become memorizers of the Quran. Madrasah also seeks to build good communication

with students' parents through letters or social media. *"We share the activities on social media, such as on Facebook, so that people are more familiar with madrasah activities,"* said Suaibatul. In this way, parents and the community can follow the development of the madrasah and stay connected in religious activities and other madrasah programs. (Hasanah 2024) highlighting the importance of open communication and collaboration between parents and madrasahs in achieving student success

Madrasah establishes relationships with various other social institutions in Islamic society, such as by inviting speakers from community leaders and involving students' parents. All parties are involved in an effort to strengthen Islamic values among the community. Community involvement in religious events often encourages them to contribute voluntarily, both in the form of food assistance and facilities. As a religious education institution, madrasahs not only focus on imparting knowledge, but also in building harmonious relationships with the surrounding community. *"We continue to try to establish good communication with them,"* Suaibatul said, so that this madrasah is able to carry out positive social functions and bridge the interests of schools and communities. (Yasin 2016) emphasized that community participation in education is very important to improve the quality of education.

The head of the madrasah, Muhammadong, emphasized that the formation of student character is carried out through various integrated activities. *"The formation of students' morals is carried out through various activities, for example there is cultural delivery, character learning, and we also have religious teachers,"* He said. This shows that the role of madrasahs is more than just providing academic knowledge, but also shaping students' personalities so that they can behave well in accordance with Islamic values. In an effort to shape the character of students, the madrasah also pays special attention to reciting activities that not only focus on the skills of reading the Quran, but also teach moral values. Muhammadong explained, *"We have also ordered recitation teachers not only to teach recitation, but also to teach values such as respecting parents. It's part of character building."* It is important to equip students with moral values that can be applied in daily life, both in the school environment and outside of school. (Maylisa 2020) stated that teachers recite not only focus on teaching Qur'an reading, but also integrate character values such as discipline, responsibility, and honesty. This is important to equip students with a good attitude in the school environment and society.

In addition to formal religious education, the madrasah also facilitates students with extracurricular activities such as Student Council, Scouts, and Youth Red Cross (PMR), which play a role in character development. Muhammadong added that this activity is designed to complement religious learning, because *"If you only rely on religious lessons, I don't think it's enough. So there are various other activities such as Student Council, Scouts, and PMR that also play a role in shaping character."* It demonstrates the madrasah approach in combining academic learning with the development of students' social skills. MTs Insan Cendekia also holds journalistic extracurricular to train students to be wise in using the media. According to Muhammadong, *"In their teens, they can also participate in journalistic extracurriculars. This journalism extracurricular trains students to use the media wisely, not to comment carelessly, because everything has rules."* This journalistic activity includes training from professional journalists, such as from the East Kutai Journalists Alliance, which is carried out regularly. Madrasah strives to equip students with good communication skills as well as an understanding of media ethics. According to Sofie Hanna Azizah in her research, journalistic extracurricular management in madrasahs not only focuses on teaching the technicalities of writing and reporting news, but also plays a role in shaping the character and ethics of students as prospective journalists. This program provides in-depth practical experience regarding the process of managing information and news, as well as increasing students' awareness of the importance of ethics in conveying information. (Baca et al. 2022)

Worship habits are also routinely applied through congregational prayer activities and short lectures delivered by students after the Zuhur prayer. Muhammadong explained, *"Every day there are also Dhuha prayers, Zuhur prayers, and Asar prayers in congregation. After the Zuhur prayer, there is often a short lecture delivered by students."* The program aims to build students' courage

to express their views while practicing leadership, where students take turns giving short lectures in front of their peers. Involvement in religious activities is also expanded through the introduction of foreign language cultures, especially English. Muhammadong revealed that the previous year the madrasah had guests from America who originally wanted to visit other schools. *"The children here are more fluent in interacting, even translators are not needed because there are students who are already able to translate directly,"* He said. This activity provides students with an international experience, as well as building confidence in interacting with foreign speakers. (Askhiya 2019) shows that extracurricular programs that involve multilingualism activities can improve the ability to interact and understand foreign languages.

The Trustee of the Foundation, Zahrattannur, emphasized the importance of religious values in every aspect of activities in the madrasah. He stated that *"Madrasas play a role in transmitting religious values by integrating religious education into students' daily lives."* With activities such as congregational prayers and character education, madrasas are expected to be able to produce students with good morals and a strong understanding of religion. Madrasah committees also play an important role in supporting religious programs. According to the Committee Secretary, Mawaddah, the madrasah runs various programs to ensure that students have a deep understanding of Islamic values. *"The committee assists by supporting the implementation of programs such as recitation and social activities that teach the value of togetherness,"* explained Mawaddah. The role of the committee is very important in strengthening social values among students. (Suryani 2015) shows that social value-based programs that involve the active participation of various parties are able to create an educational environment that is conducive to the development of moral and social values. Deputy for Public Relations, Suaibatul Aslam, added that madrasas play a role in disseminating Islamic values to the surrounding community. He stated, *"We play a role in ensuring that these values are widely spread to the community through active communication and joint activities."* (Mussi and Idris 2017) emphasized that this reflects the madrasah's commitment to building close relationships with the community and making Islamic education an integral part of the social life of the local community.

Madrasah Tsanawiyah (MTs) Insan Cendekia Sangatta, as part of Islamic educational institutions in the community, plays a very important role in preparing the young generation who are not only academically intelligent, but also have good character in accordance with Islamic teachings. (Yanuri 2016) shows that the public's interest in sending their children to Madrasah Tsanawiyah (MTs) is greater than that of public schools, this is due to the community's belief in the religious values taught in madrasas. In the context of MTs Insan Cendekia Sangatta, this is reflected in the curriculum that emphasizes Islamic religious education as the main foundation. The pedagogical function of this madrasah is very clear, which is to prepare students with strong religious knowledge to answer life's challenges, as well as teach them about important social values in Muslim society. As an educational institution that not only focuses on worldly knowledge but also ukhrawi science, MTs Insan Cendekia Sangatta is the main choice for people who want a balanced education between academics and religion.

(Pangestu and Inayati 2023) revealed that one of the main goals of the establishment of the madrasah is to provide direct benefits to the community, especially in improving the quality of Islamic religious education. In this case, MTs Insan Cendekia Sangatta not only plays the role of an institution that teaches science but also as an institution that supports the formation of students' character and faith. This madrasah provides a space for students to delve into the teachings of Islam in depth, which has an impact on their daily mindset and behavior. With a curriculum that integrates religious education with general science, MTs Insan Cendekia Sangatta prepares students to become individuals who are not only intelligent but also have noble character, in accordance with the goals of Islamic education involving spiritual, social, and moral aspects.

In order to strengthen the image of the madrasah and increase public trust in educational institutions (Karsono, Purwanto, and Salman 2021) R revealed the importance of branding strategies for madrasas. At MTs Insan Cendekia Sangatta, the branding is reflected in programs that reflect strong religious values, as well as professional education management. Through activities such as scouting and habituation of Islamic character values, as explained by (Rahim and

Setiawan 2019), this madrasah has succeeded in internalizing religious values in the daily lives of students. This not only enhances students' understanding of religion, but also strengthens the madrasah's relationship with the surrounding community, making it an institution that provides significant social and religious benefits within the Muslim community in Sangatta. MTs Insan Cendekia Sangatta plays a very important social and religious function in producing quality next generations, both intellectually and morally.

The results of an interview with the head of Madrasah Tsanawiyah Insan Cendekia Sangatta, Muhammadong, revealed that this madrasah not only focuses on academic education, but also strengthens students' religious and moral values through various religious and social activities involving the community. This is in line with the views of Firmansyah et al. (2023), who stated that education in madrasahs has an important role in shaping students' spiritual, social, and ethical attitudes through the Islamic Religious Education (PAI) curriculum. The interviews also highlighted the active participation of the community in activities such as qurbani, commemoration of Islamic holidays, and recitations, which strengthened social solidarity as affirmed by H. Rahim and Arief's research on the positive impact of community involvement on madrasahs. In addition, madrasahs promote religious tolerance in the midst of the diversity of worship practices of Muhammadiyah and Nahdlatul Ulama congregations, which reflects religious moderation to maintain harmony, consistent with research findings that religious moderation is important in building harmonious relationships in society. This combination of approaches shows how literature and practice in the field support each other in creating a meaningful and sustainable educational environment.

The author can analyze with this the function of the madrasah has an important function for the social community in relation to educational institutions can be improved again and revive the community with the aim of the madrasah in order to get a positive image for the social community because the madrasah is a forum for educational institutions that should pour a lot of Islamic teachings for the younger generation, especially students and the surrounding community and develop moral values, spiritual, social and also noble morals that are good for all.

The findings state that the structure and function of madrasahs as educational institutions in Islamic society play an important role in the moral development of the community by teaching Islamic religious values, Madrasah as Islamic educational institutions also play a role in the cultivation and development of community values and not only students but there is also a social community that is taught according to the teachings of the Islamic religion through programs that encourage people to participate and programs must be appropriate with the development of today's day with creative and innovative ideas.

### **Interaction between Madrasahs and Other Social Institutions in Islamic Society**

Madrasah Tsanawiyah (MTs) Insan Cendekia Sangatta, East Kutai, plays an important role as a religion-based educational institution that not only teaches science, but also fosters students' morals and character. According to the Head of Madrasah, Muhammadong, madrasah management is carried out with the principle of togetherness and systematization, which involves all components in the planning, organizing, implementing, and evaluation process. *"Our management here is actually simple. However, what I need to emphasize is togetherness. This organization is a system, where each component influences each other,"* He said, emphasizing the importance of the involvement of all parties in the implementation of madrasah functions. (Hasibuan 2018) explained that the educational organizational system must be based on the principle of collaboration and synergy between elements to achieve common goals.

The madrasah managerial process is designed so that each activity is carried out properly and according to the purpose. Muhammadong explained, whenever there is a new activity, the madrasah always holds discussions and meetings first to design plans and prepare budgets together with the treasurer. This is done so that each activity is within budget and can be carried out optimally. *"Whenever there is an activity, we always get together first, have a meeting, design a plan, draw up a budget, and discuss everything with the treasurer,"* Details. This shows that madrasahs are trying to carry out social functions with transparency and accountability. In addition, MTs Insan Cendekia prioritizes evaluation in every activity that has been carried out.

This evaluation not only includes the success of the activity, but also records the shortcomings that occur so that they can be improved in the future. *"After the activity is completed, we also make reports, especially financial reports, so that if there is an audit or audit, everything is ready,"* said Muhammadong. This evaluation is important so that madrasas can be more effective in carrying out their functions as trusted social institutions in the community. (Hadijaya 2012) emphasized that good evaluation and reporting are indicators of the success of institutional management, especially in building a reputation as an accountable and professional institution.

The organizational structure of the madrasah is designed to ensure that all fields can work well together. As a foundation trustee, Zahrattannur, M.Pd emphasized the importance of collaboration between the foundation and various components in the madrasah so that each program runs according to plan and goals. *"The foundation works closely with various components in the madrasah, ensuring that all activities run according to plan and there is always an evaluation so that the madrasah can be more effective in carrying out its role,"* he said. This reflects that the role of the foundation is very important in supporting the social function of the madrasah. The Secretary of the Committee, Mawaddah, also explained that collaboration between the school and the committee is very important in supporting madrasas to carry out their functions as social institutions. *"Our role is to facilitate communication between parents and the school so that all forms of madrasah activities can run smoothly,"* said Mawaddah. Good communication between parents and madrasas helps strengthen the relationship between madrasas and the community, so that madrasas are able to become trusted institutions. (Muhsin 2024) Cooperation between members of the educator team in the madrasah also plays an important role in creating effective communication with parents. When the educator team can collaborate well, they can develop a more structured and effective communication strategy, thereby making it easier to convey information and increase parents' trust in the madrasah.

Deputy Head of Public Relations, Suaibatul Aslamiyah, emphasized the importance of the role of public relations in supporting the social function of the madrasah. He said that coordination with related fields is needed so that madrasah programs can be known and reached by the wider community. *"As Deputy Head of Public Relations, our task is to ensure that information about the madrasah program can reach all levels of society,"* Details. Madrasah plays an active role in conveying relevant information to the public, strengthening the relationship between the madrasah and the surrounding community. (Muhsin 2024) Good training for educators on how to communicate effectively with parents can improve the quality of parental interaction and engagement, creating a more supportive and collaborative environment.

This solid and coordinated organizational structure creates synergy that supports the success of MTs Insan Cendekia in carrying out its social functions. Through a collective approach, madrasas can make a positive contribution to society, not only as an educational institution, but also as an institution that supports character and moral development. This makes MTs Insan Cendekia not only a place of learning, but also a center of social and spiritual development for students. In its interaction with other social institutions in Islamic society, madrasas act as a liaison between students and local religious and cultural norms. Collaboration between madrasas and foundations, committees, and other parties allows the creation of an environment that supports the transmission of religious values to the younger generation. This madrasah, as a social institution, is committed to transmitting religious values through various well-structured and well-planned programs.

The organizational structure and management of MTs Insan Cendekia Sangatta supports the function of the madrasah as a social institution in Islamic society. By involving various parties in planning, implementation, and evaluation, this madrasah is able to carry out its role optimally. This madrasah has succeeded in building harmonious interaction with the surrounding community, strengthening religious values, and becoming a center for social development for students. Madrasah Tsanawiyah (MTs) Insan Cendekia Sangatta, East Kutai, plays the role of an educational institution that not only teaches Islamic religious knowledge, but also interacts with various social institutions in the community. MTs Insan Cendekia Sangatta participates in forming students who not only have academic abilities, but also the social skills needed to interact in

society. On the other hand, social support from family and community also plays a big role in the success of students' self-adjustment, as expressed by (Ekanita, Putri, and Lailani 2019) They found that social support greatly affected the self-adjustment of students in the madrasah environment, which was also relevant to the context in MTs Insan Cendekia Sangatta. This support strengthens social ties between the madrasah, family, and the surrounding community, which creates an atmosphere that supports the learning process and social development of students.

In addition, the active participation of the community in improving the quality of education in madrasahs is also an important factor. (Hurriyah 2022) highlighting the importance of community participation in improving the quality of education at Madrasah Tsanawiyah, where community involvement is not only limited to the material aspect, but also in the social aspect through activities involving parents and the community. At MTs Insan Cendekia Sangatta, this interaction is manifested in programs that invite community participation to play a role in learning and religious activities, such as recitation and training. (Pangestu and Inayati 2023) It also shows that the existence of madrasahs is greatly influenced by the interaction between students and the surrounding community, which has a positive impact on the quality of Islamic religious education. In addition, Islamic education in madrasahs contributes to the social-emotional development of students.

From the results of this study, it can be compared with other studies such as (Hasan and Aziz 2023) explained that Islamic education at MTs Salafiyah Syafiiyah Tebuireng Jombang focuses on building students' character through emotional management and healthy social interaction. The same can also be found in MTs Insan Cendekia Sangatta, which seeks to shape students not only to become academically intelligent individuals, but also emotionally and socially mature. Interaction between madrasahs and other social institutions in society is very important in supporting the formation of a generation that is not only religious, but also ready to actively contribute to their social life.

The author can analyze the results of the research, namely with good interaction in order to maintain relationships between other institutions by carrying out public relations management by the madrasah itself running well both from planning, implementation, organization, and systematic and planned evaluation, it can create interaction between the two parties that is in accordance with the purpose, namely by adhering to the principle of togetherness, which is more important, but it needs to be evaluated and contributed which is more for the future.

The findings from the research results show that MTS Insan Cendekia implements good madrasah management to create good relationships with students, institutions, and the social community with the aim of maintaining togetherness and mutual benefit for the good. MTS Insan Cendekia also prioritizes social interaction of the community in improving moral, spiritual and social values because madrasah does not focus on academic individuals only.

## CONCLUSION

The results of the study are that Madrasah Tsanawiyah (MTs) Insan Cendekia Sangatta, East Kutai, has an organizational structure designed to support its role as a social institution in Islamic society. The madrasah structure emphasizes collaboration between various components, including the head of the madrasah, the foundation trustees, the school committee, and the public relations field, all of which work together to ensure that each activity goes as planned. This madrasah seeks to optimize its social and religious functions in the community. Careful planning, the involvement of all parties in preparing the budget, and regular evaluations to correct future shortcomings are processes that are implemented for the success of each activity. All these steps support the madrasah in carrying out its function as a center of social and spiritual development for students, as well as an institution trusted by the surrounding community. This will enrich existing programs and expand their impact in fostering students' character and morals. Regular evaluation of each activity needs to be improved so that the programs implemented can be adjusted to the needs of students and community development. Madrasah can continue to be an effective educational center in instilling Islamic and social values, and be able to proactively answer the challenges of the times. The results of the research show that MTS Insan Cendekia

implements good madrasah management to create good relationships with students, institutions, and social communities with the aim of maintaining togetherness and mutual benefit for the good. MTS Insan Cendekia also prioritizes social interaction of the community in improving moral, spiritual and social values because madrasah does not focus on academic individuals only. The author's suggestion is to better maintain relationships between other institutions by carrying out public relations management by the madrasah itself running well both from planning, implementation, organization, and systematic and planned evaluation, it can create interaction between the two parties that is in accordance with the purpose, namely by adhering to the principle of togetherness, which is more important, but there needs to be more evaluation and contribution in the future.

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