
MODEL OF ISLAMIC EDUCATION AT THE MADRASAH DINIYAH ULYA

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Abstract

Islamic education is a planned effort in preparing people to recognize, understand, appreciate, and believe in the teachings of Islam accompanied by demands to respect other religions in inter-religious relations to create national unity and integrity. Madrasah Diniyah Ulya is a non-formal Islamic religious education unit that provides Islamic religious education as a complement for high school/vocational/MA/equivalent students or children of the same educational age who have not attended formal education. This level is taken in 2 (two) years with a minimum study time of 18 students a week with a duration of 45 minutes per lesson hour. The purpose of Madrasah Diniyah Ulya is to develop, expand and deepen the Islamic religious education obtained for students to develop their lives, fostering students to have experience, knowledge, worship skills, commendable traits, attitudes and behaviors that are useful for personal development, fostering students to have the ability to carry out their life duties in society and to be devoted to Allah SWT in order to achieve happiness in the world and the hereafter, and prepare students for can attend Islamic religious education at higher educational institutions. Islamic Education Materials at Madrasah Diniyah Ulya consist of moral formation which is carried out with knowledge (understanding), charity (habituation) and exemplary (uswatun hasanah). The books that are often used as references or handbooks in madrasah diniyah, are almost entirely in Arabic or Arabic books combined with regional languages, such as Javanese (kitab beard). The Ulya Madrasah Diniyah Education Model can be developed from several components including: institutions, management, teachers and education staff, students, funding, infrastructure, curriculum, learning, learning evaluation, and supervision, monitoring, evaluation and reporting as well as maintaining the existence of madrasah diniyah.

Key Words: *Model, Islamic Education and Madrasah Diniyah Ulya*

A. PRELIMINARY

Islamic educational institutions in Indonesia have existed since the days of the Islamic empire. Islamic boarding schools are Islamic educational institutions that have developed since colonial times. At first all pesantren only taught religious knowledge, because of the development of Islamic society's thinking, there were Muslims who were dissatisfied with the pesantren system and founded madrasas.¹The birth of

¹Steenbrink, Karel A, *Pesantren, Madrasah, Sekolah*. Jakarta. Jakarta: KP3ES, 1986. p. 43

madrasah is a form of dissatisfaction among Muslims with the pesantren system which only focuses on religious lessons, ignoring general lessons. Madrasahs teach in a balanced way between religious knowledge and general science, with a blend of the pesantren system with the classical.² Along with industrialization and modernization, globalization can no longer be dammed. For this reason, madrasahs have undergone many developments and innovations to adapt to the demands of the times. Madrasah development must be carried out in accordance with the conditions of the community which continue to change for more progress. As Auguste Comte explained, society changes according to progress. Comte saw progress occurred in every aspect of the social order, including physical, ethical, mental and political and the level of human progress was influenced by several factors.³

In subsequent developments, along with the emergence of ideas for reforming religious education and with the support of the government, some of these various religious educational institutions came into contact with modern classical educational methods that were programmed. This process then led to the birth of the term "madrasah diniyah" or "diniyah education". Islamic communities in various places organize and develop this model of education with the spirit of independence and sincerity based on an awareness of the importance of understanding and inculcating religious values for students. It took a lot of time until finally, madrasah diniyah and other similar educational models were recognized as an integral part of the national education system.

In PP No. 55 of 2007 concerning Religious and Religious Education, it is explained that Madrasah Diniyah education is a non-formal religious education whose existence grows and develops in the community. For technical purposes, community administration requires general provisions in order to improve religious education services to the community, Diniyah Takmiliah is still given the freedom to modify the management and implementation of the curriculum system to suit environmental conditions.⁴

This change in society requires Madrasah diniyah to carry out various innovations so

²Noor, Mahpuddin, *Potret Dunia Pesantren: Lintasan Sejarah, Perubahan dan Perkembangan Pondok Pesantren*. Bandung: Humanities, 2006. p. 55

³Lauer, Rober H., *Perspektif tentang Perubahan Sosial*, Jakarta: Rineka Cipta, 1986. p. 74-75

⁴Peraturan Pemerintah Nomor 55 Tahun 2007 tentang Pendidikan Agama dan Keagamaan

that Madrasah diniyah continue to survive and can answer the needs of the community. The innovations that have been made have given birth to different forms of madrasah diniyah, both in the learning system and in terms of learning practices. For this reason, in this paper, we will discuss the Islamic Education Model of Madrasah Diniyah Ulya along with its good role and challenges at the present time.

B. RESEARCH METHODS

Based on the problem, this research uses a qualitative approach. Qualitative approach is a research method used to examine the condition of natural objects, where the researcher is the key instrument, the data collection technique is done by triangulation, the data analysis is inductive, and the results of qualitative research emphasize meaning rather than generalization.⁵In this research, the researcher will use descriptive method. As stated by Suryabrata that descriptive method is "research that intends to make a description (description) of situations or events".⁶

The subject of the study was Madrasah Diniyah Ulya with the focus of the research being the Islamic Education model which was carried out at Madrasah Diniyah Ulya. Data collection techniques were carried out by means of observational studies, documentation and literature review.

Meanwhile, data analysis in this study was carried out before entering the field, while in the field, and after finishing in the field. In this case, data analysis has started since formulating and explaining the problem, before going into the field, and continuing until the writing of research results. After analyzing the data, the researcher carried out data reduction and data presentation continuously during the study until the researcher finally drew conclusions.

C. RESULTS AND DISCUSSION

In Indonesian, the term education comes from the word "educate" by giving it the prefix "pe" and the suffix "an", meaning "deed" (things, ways and so on).⁷

According to the term education is defined as guidance or assistance given intentionally

⁵Sugiyono. *Memahami Penelitian Kualitatif*. Bandung: CV. Alfabeta. 2012. p. 1

⁶Suryosubroto, *Beberapa Aspek Dasar-dasar Kependidikan*, Jakarta: Rineka Cipta. 2010. p. 76

⁷Poerwadamanita, WJS., *Kamus Umum Bahasa Indonesia*, Jakarta: Balai Pustaka, 1976. p 250

to students by adults so that they become adults. In further developments, education means an effort carried out by a person or group of people to influence a person or group of people to become adults or reach a higher level of life and livelihood in a mental sense.⁸

Education is also a process of implanting something into humans, education is something that is gradually implanted into humans. "a process of cultivating" refers to methods and systems for imparting so-called education in stages.⁹

Ethically, Islamic education consists of two words, namely "education" and "Islam". The definition of education is often referred to by various terms, namely *altarbiyah*, *al-taklim*, *al-ta'dib* and *al-riyadoh*. Each term has a different meaning, this is due to the difference in the context of the sentence in the use of the term. However, in certain circumstances all these terms have the same meaning, namely education.¹⁰

Islamic education is very urgent for human life because it is directly related to all the potential it has, changing a civilization, social society and human factors towards progress requires an education, because education is a system that can contribute to a new paradigm.¹¹ Islamic education is also a planned effort in preparing people to recognize, understand, appreciate, and believe in the teachings of the Islamic religion accompanied by demands to respect other religions in inter-religious relations to create national unity and integrity.

Education experts have tried to formulate the goals of Islamic education in accordance with their respective understandings of various verses of the Qur'an. Abd. Fatah Jalal, for example, formulates the goal of Islamic education based on the verses of the Qur'an so that humans worship only Allah. (Surat al-Dzariyat: 56; al-Baqarah: 21; al-Anbiya: 25; al-Nahl: 36) Worship according to him is covering all minds that rely on Allah. Worship is a way of life that includes all aspects of life and all that humans do in the form of words, deeds, feelings, thoughts that are associated with God.¹² So that the

⁸Sudirman et al, *Ilmu Pendidikan*, Bandung: CF Remaja Karya, 1987. p. 4

⁹Muhammad Fathurrohman, Sulistyorini, *Meretas Pendidikan Berkualitas dalam Pendidikan Islam*, Yogyakarta: Teras, 2012. p. 8-9

¹⁰Heri Gunawan, *Pendidikan Islam Kajian Teoritis dan Pemikiran Tokoh*, Bandung: PT Pemuda Rosdakarya, 2014, p. 1-2

¹¹Hidayat, S., & Wakhidah, AN, Konsep Pendidikan Islam Ibnu Khaldun Relevansinya Terhadap Pendidikan Nasional. *Profetika: Jurnal Studi Islam*, 16 (1), p. 93–102, 2015.

¹²Yusuf, A., Long Life Education_ Belajar Tanpa Batas. *Pedagogia*, 1 (2), p. 111– 129, 2012.

purpose of Islamic education can be interpreted as guiding, directing, and educating someone to understand and study the teachings of Islam. It is expected that they have thinking intelligence (IQ), emotional intelligence (EQ) and have Spiritual intelligence (SQ) to prepare for the success and happiness of life in this world and the hereafter.

Madrasah is the meaning of eating from *fi' il madhi darasa*, which means a place or a vehicle for experiencing the learning process.¹³ While the word *diniyah* comes from the Arabic *ad-din* which means religion. Madrasah Diniyah is a place to experience the process of religious learning. Madrasah Diniyah is an educational institution that provides classical education and teaching in Islamic religious knowledge to at least 10 students or more, including children aged 7 (seven) to 18 (eighteen) years.¹⁴ In madrasah diniyah the material is more structured and tiered.¹⁵ With complete religious material in madrasah diniyah, it is possible for students to master religious sciences better.

The birth of this madrasah diniyah is a continuation of the system in the pesantren world, which was modified according to the model of organizing public schools with the classical system. In addition to providing religious knowledge, general knowledge is also provided as a complement. This is the characteristic of madrasahs at the beginning of their establishment in Indonesia around the end of the 19th century or the beginning of the 20th century. In accordance with the philosophy of the Indonesian state, the basis of madrasah education is the teachings of Islam, the state philosophy of Pancasila and the 1945 Constitution.¹⁶

Juridically, the basis for madrasah diniyah education is Law no. 20 of 2003, PP No. 19 of 2005, PP No. 55 of 2007 concerning Religious and Religious Education, strengthened by the Regulation of the Minister of Religion Number 10 of 2010 concerning the Organization and Work Procedure of the Ministry of Religion.

Madrasah Diniyah as a legitimate Islamic educational institution has been recognized by the Indonesian government. This legitimacy is realized in the Government

¹³Abuddin Nata, *Sejarah Pendidikan Islam Pada Periode Klasik Dan Pertengahan*, Jakarta: PT RajaGrafindo Persada, 2013, p. 50

¹⁴Departemen Agama RI, *Pedoman Penyelenggaraan dan Pembinaan Madrasah Diniyah*, Jakarta: Depag, 2000. p. 23

¹⁵Hasbullah, *Dasar-Dasar Ilmu Pendidikan*. Jakarta: PT Rajagrafindo Persada, 1999. p. 184

¹⁶Ridwan Nasir, *Mencari Tipologi Format Pendidikan Ideal*, Yogyakarta: Pustaka Pelajar, 2010. hlm. 90

Regulation of the Republic of Indonesia Number 55 of 2007 concerning Non-formal Madrasah Diniyah. Article 21 states that: 1). Non-formal diniyah education is held in several forms including book recitation, Taklim Council, Al-Qur'an Education, Diniyah Takmiliyah, or similar; 2). Non-formal diniyah education as referred to in paragraph 1 may be in the form of an educational unit; 3).

The existence of these laws and regulations makes Madrasah Diniyah educational institutions have a clear legal umbrella in the learning process. At the same time strengthening the status and legality of Madrasah Diniyah. Because so far, not much is known about the management of Madrasah Diniyah education. However, its distinctive characteristics make Madrasah Diniyah worthy of maintaining its existence.

In general, madrasah diniyah consists of several characteristics, namely: 1). Madrasah Diniyah Takmiliyah (supplementary) are community self-help madrasahs located in the midst of society and not within the boarding school environment; 2). Madrasah diniyah Islamic boarding schools which are located in certain Islamic boarding schools and become the arteries of those Islamic boarding schools; and 3). Madrasah diniyah held as a complement to formal education in the morning.

Madrasah Diniyah has 3 (three) levels, namely: Madrasah Diniyah Awaliyah (MDA) or basic with a learning period of 4 (four) years; Madrasah Diniyah Wusha (MDW) or junior secondary with a study period of 2 (two) years; and Madrasah Diniyah Ulya (MDU) or intermediate with a study period of 2 (two) years.

Islamic Education Model at Madrasah Diniyah Ulya

Madrasah Diniyah Ulya is a non-formal Islamic religious education unit that organizes Islamic religious education as a complement for high school/vocational/MA/equivalent students or children of the same level of education who have not attended formal education. This level is taken in 2 (two) years with a minimum study time of 18 students a week. Madrasah Diniyah Ulya is a community-based education that is under the guidance of the Head of the Regency/City Ministry of Religion through the Head of the Religious Education Section and Islamic Boarding Schools, or similar organizational levels.

The holding of Madrasah Diniyah Ulya is for:

1. Developing, expanding and deepening the Islamic religious education obtained for students can develop their lives as:
 - a) Muslims who have faith, piety, do good deeds and have good character;
 - b) Indonesian citizen who has personality, believes in himself, and is physically and mentally healthy.
2. Fostering students to have experience, knowledge, worship skills, traits, attitudes and commendable behavior that are useful for personal development.
3. Fostering students to have the ability to carry out their life duties in society and to be devoted to Allah SWT in order to achieve happiness in the world and the hereafter.
4. Preparing students to be able to take part in Islamic religious education at higher educational institutions.

Islamic education materials taught at Madrasah Diniyah Ulya consist of: 1) Moral formation which is carried out with knowledge (understanding), charity (habituation) and exemplary (uswatun hasanah; 2) Learning approach by applying religious, biological, psychological and social principles. The books that are often used as references or handbooks in madrasah diniyah, are almost entirely in Arabic or Arabic books combined with regional languages, such as Javanese (kitab beard). The learning methods used are rote and bandongan methods.

Furthermore, Islamic Education models at Madrasah Diniyah Ulya can focus on the following matters:

1. Institutional

Legally, the existence of Madrasah Diniyah as a religious education unit (Islam) has been recognized in the National Education System Law number 20 of 2003 and government regulations (PP No. 55 of 2003). Its existence is effective in increasing the religious knowledge of the students, which is not obtained in formal school. Madrasah Diniyah Ulya has quite a lot of institutional variation; some are organized by pesantren, the community (ta'mir mosque), individuals or foundations and organizations (social-religious).

2. Management

The implementation of management at the Diniyah Ulya madrasa in general cannot be said to be optimal. There are several obstacles that make the management in a madrasa not managed properly. Unclear in the separation of leadership with educators. There is an overlap in exercising authority, so that sometimes the duties of the principal are concurrently financial managers and others. Mechanisms for recruiting unprofessional educators and educational staff.

3. Teachers and Education Personnel

Teachers at madrasah diniyah usually have very good competencies according to the fields they teach, because usually madrasah diniyah teachers are graduates of Islamic boarding schools who do have the ability in the field of Islamic religious education.

Conceptually, being a teacher requires sincerity, even if you are not paid. Initially, the emergence of Madrasah Diniyah in Indonesia was the awareness of the public about the importance of religious education. Therefore, madrasah diniyah teachers feel called to teach voluntarily without thinking about salary. However, along with the times, people still think that the existence of madrasah diniyah for the Islamic community is still important, so the managers of this institution try to provide appropriate incentives.

Discussing the issue of incentives (*bisyaroh*) for madrasah diniyah teachers so far cannot be said to be "appropriate". Because the principle of sincerity is what makes the madrasah diniyah manager with a measure of sincerity.

So that making professionalism for madrasah diniyah teachers is not the main thing. If at any time the teacher has a deficiency, he is required to immediately learn or improve himself. For teachers who still have little experience, the lack of ability in these teachers needs to be considered.¹⁷

4. Student

In some areas with strong religious conditions, especially in the Islamic boarding school area, parents' interest in sending their children to school is high, in the morning the children study in madrasahs/formal schools and in the afternoon they

¹⁷Ibrahim, *Perencanaan Pengajaran*, Jakarta: Rineka Cipta, 1986. p. 65

study in madrasah diniyah. However, in other places, parents' interest in sending their children to madrasah diniyah is very low. This is based on the idea that education for children is enough in the morning school. In addition, the density of extracurricular activities at school makes it a constant priority for activities at school in the morning. Especially now that there are many schools with an "integrated" concept. The concept that combines the curriculum of religious subjects with the curriculum of general subjects, with a duration of time until 15.00. This phenomenon makes the situation of students in madrasah diniyah less and less.

5. Funding

Funding in madrasah diniyah is generally directly managed by the organizers of educational institutions. The funds come from at least four sources, namely 1) tuition fees (SPP) 2) registration fees, examinations, 3) donations from philanthropists and people who care about madrasah diniyah, 4) zakat, infaq and sadakah, and 5) some blood collected the local government is receptive, madrasah diniyah receive school operational assistance allocations from the local government. The use and management of funds in madrasah diniyah for madrasah operations including teacher and employee salaries. The funding related to facilities and infrastructure is sometimes unthinkable because of the lack of funds.

6. Infrastructure

Facilities in madrasah diniyah are generally not as ideal as they are at school (in the morning). The situation is simple, the most important thing is that there is a place or study room, a blackboard and a seat, so that learning continues. If viewed from the beginning of its existence, the madrasah diniyah is in the mosque. When you already have your own building, the study location is moved. Until now, madrasah diniyah learning has not been carried out in mosques. Madrasah Diniyah which has its own buildings and infrastructure are only madrasahs in the location of the pesantren. This is understandable because of the limitations that exist in madrasah diniyah.¹⁸

7. Curriculum

The curriculum is an elementary element in education, in addition to teachers and

¹⁸Abraham. *Perencanaan Pengajaran*, p. 93-95

students. The curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used as guidelines for the implementation of learning activities to achieve predetermined educational goals. The current Madrasah Diniyah Tamiliyah curriculum is the 1983 Madrasah Diniyah curriculum which was adapted to the Education Unit Level Curriculum (KTSP) based on the provisions stipulated in PP No.19 of 2005 concerning National Education Standards and PP No.55 of 2007 About Religious and Religious Education.

The Madrasah Diniyah Ulya (MDU) curriculum is taken in 2 (two) years of study (grades 1 and 2) with a total of 18 hours of lessons per week with an allocation of 45 minutes per lesson hour.

The curriculum is the essence of learning activities carried out to achieve educational goals. In Madrasah Diniyah Tamiliyah, the curriculum is implemented by developing the following principles:

1. Flexibility that focuses on the development of materials and methodologies used in the learning process. Teachers must pay attention to the existence of satri in terms of intelligence, abilities and knowledge that have been mastered, then make appropriate and appropriate learning materials and learning methods.
2. Goal oriented. This means that the selection of activities and learning experiences is based on science and community development.
3. Effectiveness and efficiency. It means that the structure of the Madrasah Diniyah Tamiliyah curriculum is basically a complement to the Islamic religious education obtained by students in formal educational institutions or public schools. However, the structure of the Madrasah Diniyah Tamiliyah curriculum is not simple, so it requires its own skills in its organization so that the available time can be used effectively and efficiently without reducing the expected achievements and goals.
4. Continuity. The Tamiliyah Madrasah Diniyah curriculum was developed with a functional hierarchical relationship approach that connects between levels and levels, namely MDA, MDW, MDU. Therefore, the planning of teaching and learning activities must be made as optimal and systematic as

possible, so as to allow the process of improvement, expansion and experience that continues to develop from a subject matter.

5. Lifelong education. Education is a major obligation for Muslims. Even in Islamic teachings it is stated that education must be experienced by everyone during his lifetime. The slogan of the world community, "education for all" set by UNESCO also contains the principle of lifelong learning. Therefore, the material provided at Madrasah Diniyah Tamiliyah, in addition to providing knowledge and scientific experience to students, must also be developed as the main driving force for the growth of the spirit of continuous learning and for all levels of society.

The curriculum structure developed at Madrasah Diniyah Ulya consists of religious content, language and local content.

Table.1 Structure of the Curriculum for Madrasah Diniyah Ulya

No	Subjects	Ulya Class	
		I	II
	Religious		
1	Al-Qur'an	2	2
2	Hadith	2	2
3	Aqidah	2	2
4	Morals	2	2
5	Fiqh	4	4
6	Arabic date	2	2
	Language		
7	Arabic	4	4
	Local content		
8	Arabic Pegon		
9	Dictation		
10	etc		
	amount	18	18

8. Learning

Madrasah Diniyah Tamiliyah learning activities integrate mastery of theory, practice strengthening, and habituation of morality through role models (uswatun hasanah). The learning system is structured effectively, efficiently, creatively, innovatively, and able to encourage students to develop their potential. Learning Madrasah Diniyah Ulya is divided into two activities, namely curricular and extracurricular.

Curricular activities include learning activities whose time allocation has been determined in the program. Activities are the implementation or structure of the curriculum that has been determined to achieve competency standards and basic competencies for each subject. Curricular activities are face-to-face activities between students and teachers, including independent assignments, improvement and enrichment.

Extracurricular activities are activities outside of normal school hours that are carried out with the aim of strengthening the cognitive, psychomotor and effective aspects of students. This activity is carried out regularly and in a planned manner by taking into account its relevance to the achievement of educational goals, particularly the education of Madrasah Diniyah Tamiliyah. The forms of activity must be related to self-development, both personality and skills in the field of religion.

9. Learning Evaluation

Evaluation (assessment) of learning is an attempt to collect various information continuously, comprehensively and objectively on the process and learning outcomes of students which is used as the basis for determining the next steps.

Evaluation systems that can be developed in Madrasah DINiyah Ulya are Daily Assessments, Mid-Semester Assessments, End-of-Semester Assessments and Year-End Assessments.

Evaluation stages can be carried out through; stages of planning, implementation and analysis of the results of the assessment. The evaluation result report is given after the completion of the analysis of the test results and behavioral observations. Teachers must have a grade book that is neatly arranged that summarizes the value of students, both daily test scores, mid-semester exams, notes on behavioral analysis results, and so on. Each evaluation result is reported to students as motivation for the next process. The type of evaluation report should be made by following standards that are easily understood by both teachers, students and parents/guardians. The results of the final semester exam in the form of a report card are reported before the semester break to the parents/guardians of students in addition to the students themselves. The diploma is given as a sign of graduation

accompanied by a value taken from the average achievement of students' scores during the learning process from beginning to end at their respective levels. The certificate is issued by the madrasa and signed by the head of the Madrasah Diniyah.

10. Supervision, Monitoring, Evaluation and Reporting

Supervision is part of an effort to improve the quality of learning at Madrasah Diniyah Takmiliah. The focus of supervision is on the development and progress of students, therefore supervision is centered on improving the professional abilities of teachers in all its aspects, such as improving teaching methods and techniques, improving assessment methods and procedures, as well as creating appropriate conditions for the development of teacher abilities, including facilities and infrastructure. education. Supervision is carried out continuously and continuously by the Head of Madrasah Diniyah and supervisors from the local Ministry of Religion Office. The purpose of supervision is to foster and develop educational programs so that learning activities and educational programs run effectively and efficiently.

Monitoring and Evaluation is carried out as an effort to see the achievement of curriculum implementation and educational programs carried out by all components in Madrasah Diniyah Ulya. The aim is to find out the extent to which teachers and education personnel carry out their duties and the extent of their impact on students, as well as what are the carrying capacities and obstacles they face. The monitoring targets are: 1. Achievement of curriculum targets; 2. Achievement of the target of Madrasah Diniyah activities; 3. The presence of teachers, administrative staff, and students;

Madrasah Diniyah Ulya makes a report that describes the development of the management of the institution on a regular basis, either semester, yearly, or at certain times deemed necessary. With accurate reports and data on Madrasah Diniyah, the policies and improvement efforts implemented are right on target, of good quality and in accordance with the objectives of religious education.

11. Maintaining the Existence of Madrasah Diniyah

The urgency of the presence of madrasah diniyah in the midst of society is very

important both in the community who are in the boarding school environment, in the formal school/madrasah environment, it is even very important to exist in a community environment where there are no Islamic boarding schools and formal schools/madrasah, because it can be an answer to the community's needs in guarding education. Islam in the community.

D. CONCLUSION

1. Islamic education is a planned effort in preparing people to recognize, understand, appreciate, and believe in the teachings of Islam accompanied by demands to respect other religions in inter-religious relations to create national unity and integrity.
2. Madrasah Diniyah Ulya is a non-formal Islamic religious education unit that organizes Islamic religious education as a complement for high school/vocational/MA/equivalent students or children of the same level of education who have not attended formal education. This level is taken in 2 (two) years with a minimum study time of 18 students a week.
3. The purpose of Madrasah Diniyah Ulya is to develop, expand and deepen the Islamic religious education obtained for students to develop their lives, foster students to have experience, knowledge, worship skills, commendable traits, attitudes and behaviors that are useful for personal development, foster students to have the ability to carry out his life duties in society and serve Allah SWT in order to achieve happiness in the world and the hereafter, and prepare students to be able to follow Islamic religious education at higher educational institutions.
4. Islamic Education Materials at Madrasah Diniyah Ulya consist of moral formation which is carried out with knowledge (understanding), charity (habituation) and exemplary (uswatun hasanah. Learning approach by applying religious, biological, psychological and social principles.
5. The Ulya Madrasah Diniyah Education Model can be developed from several components including: Institutions, Management, Teachers and Education Personnel, Students, Funding, Infrastructure, Curriculum, Learning, Learning

Evaluation, Supervision, Monitoring, Evaluation and Reporting and Maintaining the Existence of Madrasah Diniyah.

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