

## IMPLEMENTATION OF RELIGIOUS-BASED MADRASAH PERFORMANCE MANAGEMENT FOR IMPROVING STUDENT'S AKHLAKUL KARIMAH AT MADRASAH ALIYAH

**Riswan, Sutaryat Trisnamansyah, Hanafiah and Sofyan Sauri**

Nusantara Islamic University, Bandung

E-mail: azkianurajwa@gmail.com, yatsutaryat@gmail.com, hanafiah@fkip-uninus.ac.id, uyunsufyan@yahoo.co.id

### ARTICLE INFO

### ABSTRACT

Received:

**September, 26<sup>th</sup>  
2021**

Revised:

**October, 12<sup>nd</sup>  
2021**

Approved:

**October, 14<sup>th</sup>  
2021**

*This study aims to find out and obtain a holistic description of the implementation of religious-based madrasa performance management to improve the morality of MAN students. This study uses a qualitative approach with case study research methods. The analysis was processed by interviews, observations and document studies with triangulation of sources from the Head of the Madrasah Education Section, Pokjawas, Madrasah Committee, head of MAN 4, Wakamad Akademik, teacher and student councils. The results show that efforts to overcome various problems of performance management of religious-based madrasas to improve morality can be done by separating the curriculum system that applies to the Religious Program MAN and the regular MAN. The conclusion of this study, namely the implementation of religious-based madrasa performance management for improving the morality of students at MAN 4 Banjar was carried out based on guidelines from the Ministry of Religion, but not yet effective and touching for improving the morality of students.*

### KEYWORDS

Management, Performance, Religion, Akhlakul Karimah



**This work is licensed under a Creative Commons**

How to cite:

**E-ISSN:**

2775-3727

**Published by:**

<https://greenpublisher.id/>

Riswan, Sutaryat Trisnamansyah, Hanafiah and Sofyan Sauri.  
(2021). Implementation of Religious-Based Madrasah  
Performance Management for Improving Student's Akhlakul  
Karimah at Madrasah Aliyah. Journal Eduvest. 1(10): 1057-1067

---

## Attribution-ShareAlike 4.0 International

---

### INTRODUCTION

Based on the Decree of the Minister of Religious Affairs No. 73/1987, the government opened a special religious program in Madrasah Aliyah, known as Madrasah Aliyah Special Program (MAPK) (Ag, 2016). This program is an effort to improve the curriculum of the decree of three ministers in 1975, especially in the Madrasah Aliyah Program of Choice of Religious Sciences. The curriculum content of the MAPK program is dominated by religious materials with balance; 70% religious and 30% general, inversely proportional to the curriculum content of the MA (Najib, 2018).

Madrasah with specialization is the metamorphosis of madrasah aliyah special program (MAPK) as initiated by Minister of Religious Affairs Munawir Sadzali (1988-1983). Madrasah Aliyah Special Program was initiated in 1987 as a prestigious and ambitious project of the Ministry of Religious Affairs anticipating the acute problem of madrasah, especially concerning the modernization of scholars (tafaqquh fid-din program). MAPK is a pilot project to form a new generation to be prepared to become more professional, insightful, and moderate Ministry employees in order to be able to understand the differences in religious thought of the community (Umam, 2020). Borrow a cynical term from Karen Steenbrik, as a white collar job. In this madrasa applied a dense curriculum of religion and language (Arabic and English) as well as intensive learning with the dormitory system, such as pesantren. It was first opened in five places: Padang Panjang, Ciamis, Yogyakarta, Jember, and Ujung Pandang (HM, 2016). In 1990 it was reopened in Lampung, Surakarta, Mataram, and Martapura. With strict selection and adequate funding (supported by the project), MAPK is considered successful in preparing graduates of clerical cadres with islamic insights, indonesianness, and charming modernity.

The program carried by MAPK is tafaaquh fi al-din (deepening of religious science). MAPK is a non-special formal educational institution that acts as a connector (at least part of) the "pesantren tradition" whose purpose is to tafaaquh fiddin with trade marks and its main elements of studying the yellow book (Harahap, 2019).

Since its founding until now, MAPK has graduated thousands of alumni. MAPK succeeded in spawning reliable religious intellectuals and currently its alumni study throughout elite universities in Europe, the United States, Australia, and the Middle East.

Decree of the Director General of Islamic Education No. 1293/2016 on Technical Instructions for the Implementation of Religious Programs in Madrasah Aliyah mentioned that in order to improve the quality and competitiveness of graduates of madrasah aliyah education through religious debriefing to prepare a cadre of scholars with Islamic insights, Indonesianness and modernity, it is necessary to organize religious programs in madrasah aliyah. In addition to aiming to print a cadre of scholars, the main focus in the MA Religious Program is also on the formation of akhlah (Tafaaquh fiddin). Morality is the behavior, temperament, or good and bad habits of a person's behavior.

In the Islamic view, education cannot be separated from religious obligations. Thus, educational institutions are also associated with religious trust and responsibility. In this regard, in the approach of Islam, the educational institution is divided into natural educational institutions and syar'i. The first and foremost institution is the family (Yohana, 2017). While those outside it such as mosques, religious organizations and madrasahs / madrasahs including educational institutions that are syar'i (Akhiruddin, 2015).

There are many factors that cause moral decline today. Among others, the lack of religious spirit in everyone in society, moral education is not carried out as it should be both at home, at school, and in the community, lack of guidance to fill free time in a good way and that leads to moral formation and so on (Daswati, 2012).

The issue of morality today is of great concern, especially on the vision and mission of Islamic education, especially the MA Religious Program, related to the increasing criminal behavior, drug users and circulation, crime, deviant behavior, sexual crimes and juvenile delinquency held by adolescents and students (Mufidah, 2015).

Revealed by Lickona, T (1997), children with the most conspicuous decency in moral values almost always come, their teacher says, from troubled families. Indeed, poor parenting is emerging as one of the main reasons why schools now feel compelled to engage in value education. Another part of the problem is the mass media and its prominent position in children's lives. Primary school children typically spend 30 hours a week in front of the television. By age 16, the average child has witnessed about 200,000 acts of violence and by age 18, about 40,000 scenes are sexually stimulating. Episodes of sexual violence are becoming more frequent (Riyanto, 2019).

From the preliminary study conducted by researchers about the implementation of education in Madrasah Aliyah only limited to targeted to quickly graduate and obtain a diploma (Ahmad Abrar Rangkuti, 2012). Furthermore, in order to pass immediately, the students before the exam is carried out, then given additional courses, given the practice of answering exam questions, and such. Thus the task of the school, as if no longer to make students more intelligent and intelligent or moral, but to immediately graduate it alone (Ainissyifa, 2017).

The low quality of education in addition to the provision of a less proportional role to the school, inadequate planning, implementation, and management of the curriculum system, and the use of cognitive learning achievement as the only indicator of educational success, also because the evaluation system is not planned to be placed as an educational tool and an integrated part of the curriculum system (Malawi & Kadarwati, 2018).

Some of the things expressed by the experts above, at least also apply in MAN 4 Banjar, which focuses the education system with the Madrasah Aliyah Agama Program (Malwita, 2020). Of course, what is interesting to study is whether the quality of education is in accordance with what is expected.

The problem that always arises into the polemic of society from various social stratifications in the world of education is a problem that revolves around the low quality and relevance of education to the quality of graduates and more importantly on the mastery of students' morals (Huda, 2016). Therefore, many criticisms are leveled at educational institutions, including madrasahs. The low quality of madrasah education in general is characterized by the inability of graduates of education to compete with graduates of other educational institutions in entering the level of general higher education, both national and international, or the low education of madrasah is often measured from the national examination score (UN) which is still much lower when compared to other schools of the same level.

Based on the initial research of madrasahs in South Kalimantan, the results of research conducted by Salabi, A. (2014), mentioned that (1) the managerial skills of the principal fall into the high category; and (2) organizational climate conflict, and the effectiveness of the organization fall into the moderate category. The head of the madrasah has a very vital role in developing the managerial system in the madrasah,

planning, implementing and evaluating the entire program of education peddled at the MA level.

The root causes of the implementation of religious-based madrasa performance management for the improvement of man students' morality, namely the provision of a less proportional role to the school, inadequate planning, implementation, and management of the curriculum system, and the use of cognitive learning achievement, and the evaluation system are not planned to be placed as educational tools.

Based on this, this study was conducted with the aim to find out and get a holistic description of the implementation of religious-based madrasah performance management for the improvement of moral karimah.

## **RESEARCH METHOD**

The research method used in this study is a qualitative descriptive method. In this study, what is described is the implementation of religious-based madrasa performance management to improve morality at MAN 4 Banjar. The data collection techniques used are in the form of interviews, observation and documentation. The collected data is analyzed and drawn conclusions.

## **RESULT AND DISCUSSION**

### **A. Religious-Based Madrasah Performance Planning for Improving Akhlakul Karimah**

Religious-based madrasa performance planning for improving the morals of MAN 4 Banjar students in terms of planning has implemented it with several processes and various activities, including workshops on formulating a vision and mission and bringing in resource persons from KSKK Director Ahmad Umar, with the aim of improving madrasa quality planning and leading to improvement graduate quality.

The planning for performance management of religious-based madrasahs to improve the morals of MAN 4 Banjar students is carried out by referring to the technical guidelines that have been set by the Decree of the Director General of Islamic Education of the Ministry of Religion of the Republic of Indonesia with the aim of preparing high-quality future human resources in faith and piety (Imtak). ), mastering science and technology (Science), having character values strengthening, religious moderation, and having strong national and Indonesian insight, the Ministry of Religion develops Madrasah Aliyah with a boarding system.

To improve the morals of the students of MAN 4 Banjar related to the products produced by madrasa institutions. Madrasa performance management will be in accordance with what Manab, Abdul, (2016) said about quality management (al-idara al jadah) raised about the principles of perfection giving the form of al-tashihaat, namely a model of improvement in a product:

- 1) Al-wadhifah (الوظيفة), a way to determine tasks competently for workers in a company.
- 2) Al-tadrib (التدريب), how to recruit hidmad duty executors with training.
- 3) Al-hadaf (الهدف), the contribution of management in achieving company goals
- 4) Al-tagsim (التقسيم), division of work tasks (job-description) according to professional competence.

Planning in carrying out the development of the morality of students at MAN 4 Banjar is by going through 3 stages of interrelated activities, namely by formulating the goals to be achieved, selecting programs to achieve these goals, identifying and mobilizing resources that are always limited in number. Planning is done so that each

activity has a clear goal and there is the most appropriate and efficient way to achieve that goal.

From the description of the discussion about the performance planning of religious-based madrasas for improving the morality of the students of MAN 4 Banjar, it can be described as follows:

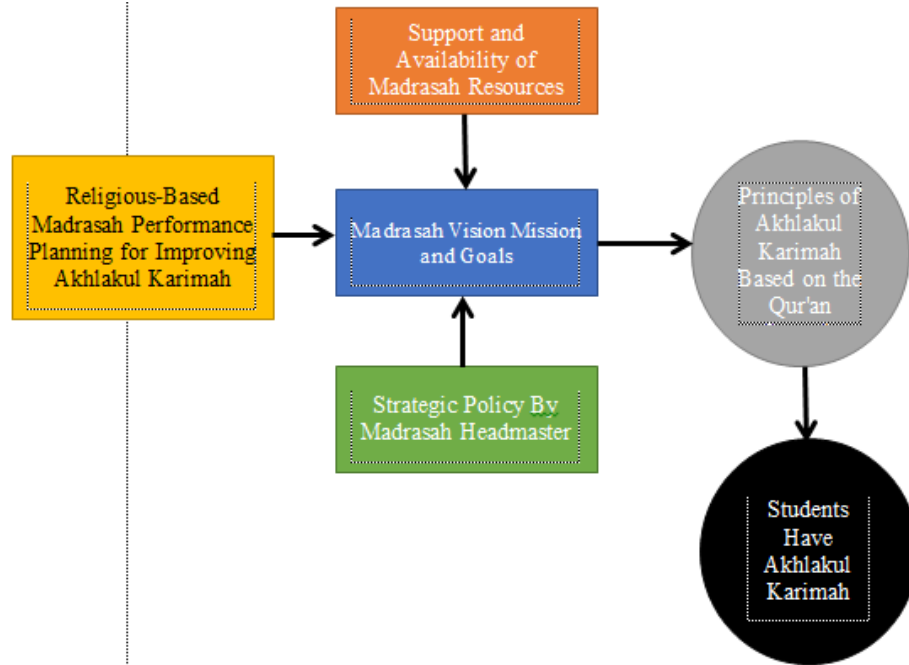


Figure 1 Religious-Based Madrasah Performance Planning for Improving Morals in MAN 4 Banjar

## B. Organizing the Performance of Religious-Based Madrasas for Improving the Morals of Karimah

In carrying out the organization of the performance of religious-based madrasas to improve the morals of the students of MAN 4 Banjar, it is designed based on management principles by considering the factor of teacher resources and education staff, this can be seen in the division of tasks for each teacher both in charge of learning activities in the classroom, and coaching and learning in dormitories. The madrasas in developing the morals of students often invite village clerics to give recitations to students at MAN 4, what has been carried out by MAN 4 is as explained by Sule, ET, & Saefullah, K. (2005:11)., that organizing are: 1). Allocating resources, formulating and assigning tasks, and establishing the necessary procedures; 2) Establish an organizational structure that shows the lines of authority and responsibility; 3.) Activities of recruitment, selection, training and development of human resources/labor; and 4). Activities of placing human resources in the most appropriate position

Organizing is a basic activity of management carried out for and managing all the required resources including the human element, so that the work can be completed successfully. Organizing delivers all human resources into a certain pattern in such a way that the people who work and the various available resources can be efficiently coordinated to achieve organizational goals, namely the activities of compiling and allocating the work to be done which is emphasized in the main tasks and functions referring to on the authority and responsibility given, grouping tasks and distributing work to each personnel such as teachers and education staff. (Sagala, S., 2009:41)

Thus, it can be concluded that organizing is a management function that is no less important than planning. Because organizing is the operational and functional steps of the organization including departmentalization efforts (dividing work based on the division of territory and work authority) which will determine the specialization of people in the activities of the organization as a whole, including strong cooperation processes, delegation of authority and responsibilities, determining the people who will do the work, the pattern of coordination to be built, and the like.

For more details on organizing the performance of religious-based madrasas for improving the morality of the students of MAN 4 Banjar, it is illustrated in the picture below:

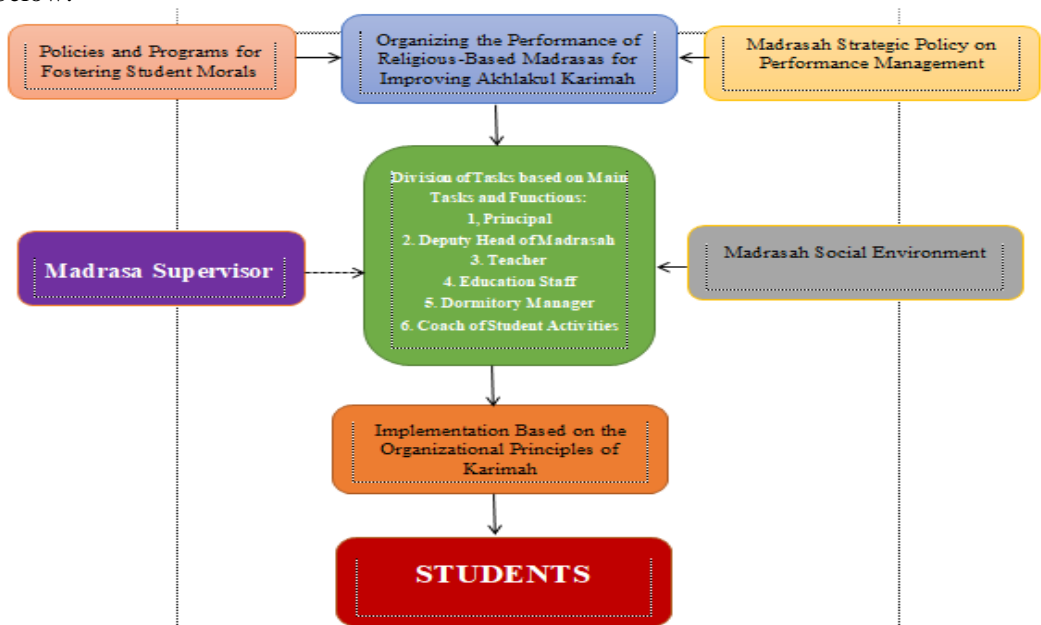


Figure 2 Organizing the Performance of Religious-Based Madrasas for Improving the Morals of the Students of MAN 4 Banjar

### C. Implementation of the Performance of Religious-Based Madrasas for Improving the Morals of Karimah

Performance is an indicator that is used to measure the level of achievement of the implementation of a program of activities which is illustrated through the achievement of goals, vision, mission and organizational goals. Thus, to determine the quality of an educational institution, it can be seen from the performance of the school/madrasah. Because the performance of a good madrasa will be seen from the quality of the madrasa achieved. As explained in the Ministry of National Education, the quality of education in the technical implementing unit (school) is seen from the performance of the school.

The performance management of religious-based madrasas and improving the quality of graduates at MAN will certainly be related to the religious stabilization of their students, which is manifested in total religious behavior in their daily lives. This is in line with what was expressed by Gunawan H., (2012), where religious guidance needs to be carried out as early as possible for everyone, especially teenagers in madrasas. the process of searching for identity so that it needs to be guided so as not to get lost.

Religious guidance in high school has a goal to help every student who has spiritual difficulties in his life. Through religious guidance, students are expected to be able to overcome their own problems, namely the emergence of awareness or surrender to God's power so that there is a hope for life, both now and in the future.

Akhlakul karimah can also be said with good deeds and thinking about things that may pass and alternatives that may be chosen to deal with situations that occur both in the past and in the future. Akhlakul karimah is a commendable behavior which is also known as excess. A person's life must always be colored by the values of Islamic teachings. Humans who as a whole have the same physical, mind and spiritual. The three components in coaching have differences, namely depending on the values they hold, because through their teachings they are very concerned about guiding and directing them to use in accordance with the concept of God.

From the description of the implementation of the performance of religious-based madrasahs for improving the morality of students at MAN 4 Banjar, it can be illustrated in the picture about the implementation of the performance of religious-based madrasahs for improving the morality of students below:

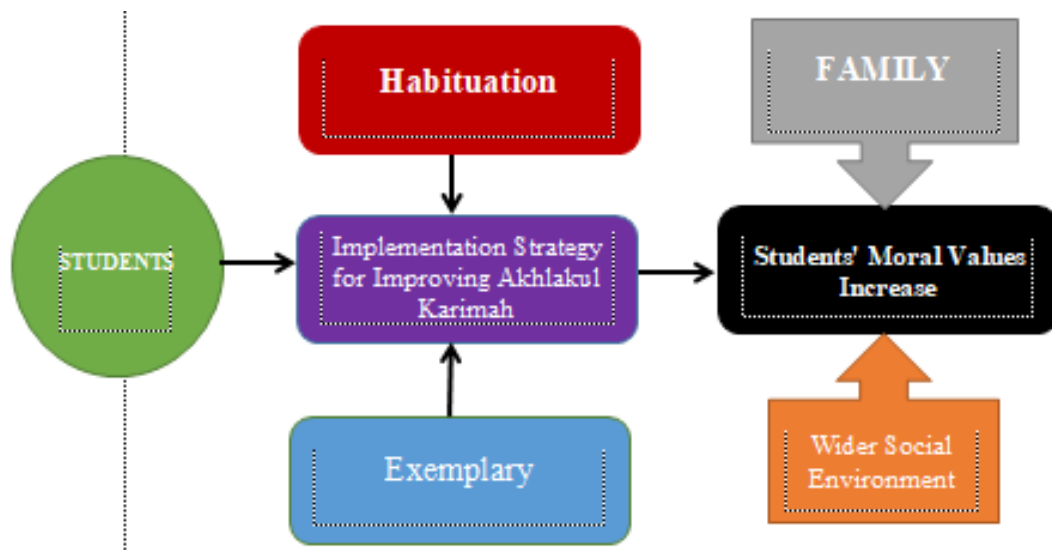


Figure 3 Implementation of the Performance of Religious-Based Madrasahs for Improving the Morals of the Students of MAN 4 Banjar

#### D. Evaluation of the Performance of Religious-Based Madrasahs for Improving Akhlakul Karimah

Evaluation of the performance of religious-based madrasahs for improving the morals of students at MAN 4 Banjar, in the implementation of madrasah performance management will be related to the quality of graduates, satisfaction in terms of service delivery of education, especially the dormitory learning system, so that these conditions are in accordance with what was stated by Nata, A., (2001): that a quality madrasah is a madrasah that combines excellence in the fields of science, skills, and technology with excellence in the fields of faith and piety.

As an evaluation of the performance management of religious-based madrasahs in the performance management of religious-based madrasahs for improving students' morality, according to Onisimus, A (2011) education management can be viewed as a strategy in improving the quality, relevance and competitiveness of education. In general, the term evaluation can be equated with appraisal, rating and assessment, words that

express efforts to analyze policy outcomes in terms of units. its value.

Evaluation of the performance management evaluation of religious-based madrasas for improving the morality of the students of MAN 4 Banjar is here to provide input, study and consideration in determining whether the program is worth continuing or discontinuing. Under these conditions, the term program evaluation has become commonplace in educational institutions. This study is to provide a review and introduction to the importance of a program evaluation in educational institutions. The main study in this paper is the meaning, purpose and benefits of evaluation. The purpose of program evaluation is to provide consideration before a decision is made by the policy owner. The benefit is that there is the right decision on the program that is being or has been implemented.

Evaluation that is often understood so far in the world of education is limited to assessment only. This assessment is carried out in a formative and summative manner. When an evaluation has been carried out, it is considered to have carried out an evaluation. Such understanding is not very precise. The implementation of the assessment tends to only look at the achievement of learning objectives. In this case, in the educational process it is not only the value that is seen, but there are many factors that make a program successful or not. Assessment is only a small part of the evaluation. Evaluation should also be understood as part of supervision. Evaluation does not only deal with the value measured based on the completion of the questions, but the evaluation of educational programs will examine many factors. Thus program evaluation needs to be introduced to all educators, because evaluation is very important in developing the quality of education.

To provide an understanding of the evaluation of religious-based madrasa performance management for improving the morality of the students of MAN 4 Banjar in accordance with the description of the discussion, the chart below can be drawn:

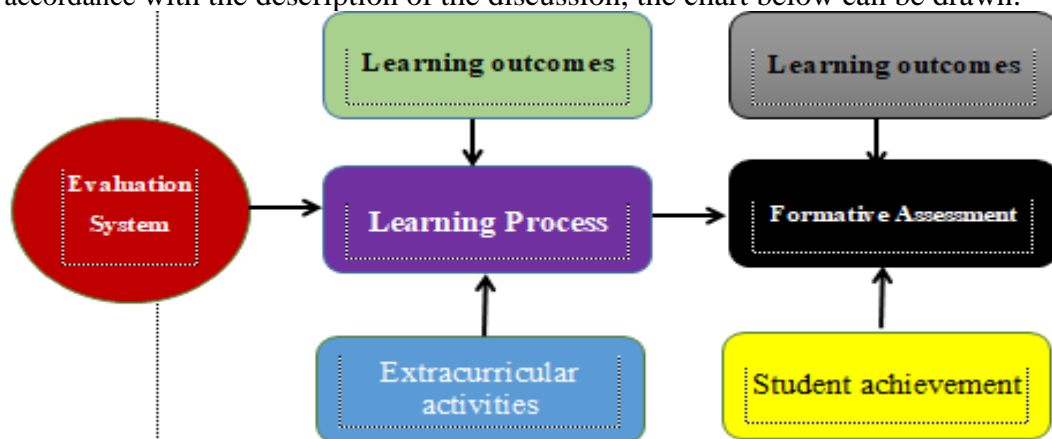


Figure 4 Evaluation of the Performance of Religious-Based Madrasas for Improving the Morals of the Students of MAN 4 Banjar

### E. Problems of Performance Management of Religious-Based Madrasas for Improving the Morals of Karimah

The facts of the study found that madrasas faced a number of problems to improve the morality of the students of MAN 4 Banjar, including the problem of moral crisis.

Human life, including students, often experiences ups and downs. Sometimes the circumstances, behavior, attitudes and actions. Leads to the perfection of the soul and its purity but sometimes also leads to ugliness or experiencing a moral crisis, it depends on



several things that are influenced. According to Amin, A moral crisis (sin and crime) arises because of the narrow view and experience as well as the large sense of ego that we have. A moral crisis is often called a despicable trait which according to Imam Al-Ghazali is all human behavior that can lead to self-destruction, which of course contradicts his nature to always lead to goodness. These despicable qualities he calls an insult (razilah) because they are called angry with Razilatul Gadha (anger insult) with Razilatul Hasad (envy of hatred) razilatul. Bad deeds with Razilatul Akhlak (moral humiliation) and so on.

#### **F. Efforts Made in Overcoming the Performance Management of Religious-Based Madrasas To Improve Akhlakul Karimah**

Regarding the moral decline of students, MAN 4 Banjar is often required to be responsible for this situation. School as an educational institution is expected not only as a place to gain knowledge, but is also expected to provide sufficient provisions in shaping the personality of students who are tough in facing the era of globalization.

Likewise, the moral teachings and values that apply in the community are also a priority that schools cannot ignore to instill in students. This is stated in Law No. 20 of 2003 concerning the National education system which states: Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual, religious, self-control, personality strengths, intelligence, noble character, and skills needed by himself, society, nation and state.

Thus, we need a special management developed by the school to improve the moral quality of students. Various efforts in handling the moral quality of students is a heavy task and full of challenges. For this reason, integrated steps are needed from various parties, including schools, teachers, students, student organizations, as well as the participation of parents.

Madrasas explicitly need to have a moral management system plan that is applied as a standard guideline. In the moral management planning system, there are strategies that schools can take to instill moral values as well as sanctions imposed for students who violate the rules. The way to implement moral education is to integrate moral education into all fields of study. In addition, also through extracurricular activities, such as scouts, religious organizations in madrasas, commemoration of religious days, and other positive activities. In addition to the three methods above, it is also important to note the role model of school principals, teachers, and school staff which are generally used as a reference for students in behaving in madrasas.

In planning, organizing, implementing and monitoring, there is also an evaluation to assess the success of inculcating moral values which is carried out every year. This evaluation is important to do to see the success of moral management and the weaknesses of the system that is implemented. From the evaluation, it can also be obtained the factors that cause moral decadence in students. This finding is then followed up to obtain a solution, so that similar misbehavior does not happen again to other students. In the implementation of the program, several obstacles were also encountered that hindered the moral cultivation of students.

MAN 4 Banjar which is one of the leading MA in Banjar Regency, the existence of this superior Islamic madrasa is expected to be able to answer the challenges and demands of modernization, progress of globalization and rapid information. The presence of superior Islamic educational institutions in the national constellation had provoked the attention and discussion of various education experts and experts to capture the meaning

of the hidden symptoms and phenomena behind it. This is reasonable, because the national education system is still considered unable to demonstrate significant quality of education. The emergence of a moral recession (morals), fights, anarchic acts, and various deviant actions among students is a separate reasoning for education actors to present superior Islamic madrasahs and schools.

The beauty of morality is a manifestation of the perfection of faith, a person is not seen as a true believer when his morals are bad. However, what is more important in moral development is habituation that is carried out since childhood and takes place continuously, because good morals cannot be formed with lessons, instructions and prohibitions, but must be accompanied by giving good and real examples of *uswatun hasanah*. Parents play a very dominant role.

From the overall discussion on the implementation of religious-based madrasah performance management for improving the morality of students at MA at MAN 4 Banjar, it can be described as follows:

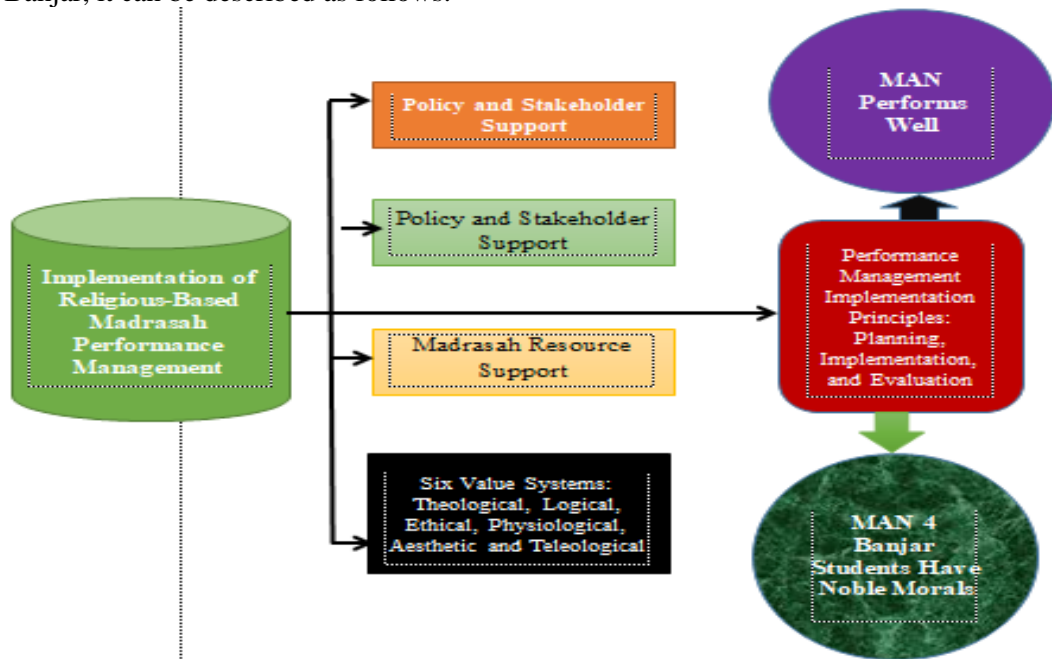


Figure 5 Implementation of Religious-Based Madrasah Performance Management to Improve Students' Morals at Madrasah Aliyah in South Kalimantan At Madrasah Aliyah Negeri 4

## CONCLUSION

Based on the results of the analysis and discussion, it can be concluded that the case of osteogenesis imperfecta is a complex congenital disorder and must be distinguished from other differential diagnoses. With a careful examination, it is hoped that the diagnosis of osteogenesis imperfecta cases can be better.

## REFERENCES

- Ag, Syamsudini M. (2016). Pendidikan Madrasah Dalam Lintas Sejarah Indonesia. *Turats*, 7(1).
- Ahmad Abrar Rangkuti, Ahmad Abrar Rangkuti. (2012). *Penerapan manajemen*

- kurikulum pada kelas Unggulan di Madrasah Aliyah Negeri 1 Medan. Sumatera Utara: Pascasarjana UIN Sumatera Utara.*
- Ainissyifa, Hilda. (2017). Pendidikan Karakter dalam Perspektif Pendidikan Islam. *Jurnal Pendidikan UNIGA*, 8(1), 1–26.
- Akhiruddin, K. M. (2015). Lembaga Pendidikan Islam di Nusantara. *TARBIYA: Jurnal Ilmu Pendidikan Islam*, 1(1), 195–219.
- Daswati, Daswati. (2012). *Penerapan Kode Etik Profesi Guru dan Pengaruhnya Terhadap Akhlak Siswa Di SD Negeri 5 Rantau Bayur Kecamatan Rantau Bayur Kabupaten Banyuasin*. Palembang: Uin Raden Fatah Palembang.
- Harahap, Muhammad Riduan. (2019). Tradisi Dalam Modernisasi Pendidikan Islam Di Indonesia. *Waraqat: Jurnal Ilmu-Ilmu Keislaman*, 4(1), 25.
- HM, Syamsul Hadi. (2016). Dinamika Madrasah Dan Sistem Penyelenggaraan Pendidikan Islam Unggulan. *Tarbiyatuna*, 9(2), 143–173.
- Huda, Khoirul. (2016). Problematika madrasah dalam meningkatkan mutu pendidikan islam. *Dinamika Penelitian: Media Komunikasi Penelitian Sosial Keagamaan*, 16(2), 309–336.
- Malawi, Ibadullah, & Kadarwati, Ani. (2018). *Pembaharuan Pembelajaran di Sekolah Dasar*. Magetan: Cv. Ae Media Grafika.
- Malwita, Dilla Yulia. (2020). *Pengaruh Supervisi Pembelajaran, Kinerja Guru Pai, Dan Budaya Madrasah Terhadap Motivasi Belajar Peserta Didik Di Man 1 Tulungagung Dan Man 3 Tulungagung*. Tulungagung: IAIN Tulungagung.
- Mufidah, Uliya. (2015). *Upaya guru pendidikan agama Islam dalam menangani perilaku menyimpang pada peserta didik di MAN Wlingi Blitar*. Malang: Universitas Islam Negeri Maulana Malik Ibrahim.
- Najib, Muhammad Fahmi. (2018). *Model Pendidikan Karakter Bagi Siswa Madrasah Yang Berbasis Pesantren Di Man 1 Magelang*. Yogyakarta: Universitas Islam Indonesia.
- Riyanto, Bedjo. (2019). *Siasat Mengemas Nikmat: Ambiguitas Gaya Hidup dalam Iklan Rokok Di Masa Hindia Belanda sampai Pasca Orde Baru 1925-2000*. Dwi-Quantum.
- Umam, Lalu Khtohibul. (2020). Kebijakan Madrasah Aliyah Program Khusus (MAPK). *At-Ta'dib Jurnal*, 4(2), 406–418.
- Yohana, Neni. (2017). Konsepsi Pendidikan Dalam Keluarga Menurut Pemikiran Ki Hadjar Dewantara Dan Hasan Langgulung. *OASIS (Jurnal Ilmiah Kajian Islam)*, 2, 1–18.