

## Improving the Quality of Islamic Religious Education Through Integration Madrasah Diniyah In Formal Schools

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### ABSTRACT

This research comprehensively discusses the integration of Madrasah Diniyah in an effort to improve the quality of Islamic Religious Education (PAI) at Khazanah Ilmu Elementary School, Sidoarjo. The primary focus of this study is the implementation of Madrasah Diniyah within the school environment and its role in strengthening the quality of Islamic Religious Education. The research approach used was a qualitative descriptive case study. The researchers conducted field research at Khazanah Ilmu Elementary School, Sidoarjo, using various data collection techniques, such as observation, interviews, and documentation. Data sources consisted of primary data obtained directly from the research subjects and secondary data derived from documents and supporting literature. The collected data were then analyzed through the stages of data condensation, data presentation, and systematic conclusion drawing. The results indicate that Madrasah Diniyah at Khazanah Ilmu Elementary School, Sidoarjo, falls into the category of Complementary Madrasah Diniyah, namely a religious educational institution that functions as a companion, complement, and reinforcement to formal education at the elementary school. The role of Madrasah Diniyah in improving the quality of Islamic Religious Education encompasses two main aspects. First, the Madrasah Diniyah serves as a reinforcement of the Islamic Religious Education (PAI) curriculum, with a more in-depth and specific presentation of material, covering the areas of the Qur'an and Hadith, Aqidah and Akhlak (Islamic Creed), Jurisprudence (Fiqh), Islamic Cultural History (SKI), and Arabic. Second, this institution functions as a means of fostering students' morals through intensive religious habituation activities, such as congregational prayer, PHBI (Islamic Religious Life), and other Islamic activities. Thus, the integration of the Madrasah Diniyah at Khazanah Ilmu Elementary School in Sidoarjo not only enriches the academic and religious aspects but also shapes the character and morality of students holistically.

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## Introduction

Education today faces major challenges due to rapid technological development, globalization, and socio-cultural changes (Kunthi & Istiqlaliah, 2024). To remain relevant, the education system must be adaptive while also instilling moral and religious values, particularly Islamic education, which plays an important role in shaping the character and morals of the younger generation. Parents' concerns about the decline in children's morality are increasing amid the flood of negative content in the digital era. Research even shows that Indonesia ranks at the bottom among 12 Asian countries in terms of education quality and morality (Nurul Zahara et al., 2024). Constitution No. 20 of 2003 (Purwanto, 2023) emphasizes that the purpose of education is not only to educate the nation but also to shape individuals who are faithful, noble in character, healthy, intelligent, creative, independent, and responsible. Therefore, religious education must be a core part of the education system, as it does not only provide spiritual knowledge but also builds character. Islamic Religious Education (PAI) has a strategic role in instilling faith, piety, and noble character. However, limited time allocation and learning intensity often hinder optimal outcomes, leaving students with insufficient understanding and application of religious values in their daily lives (Nurwahida & Makki, 2020).

One solution to address the weakness of religious education in schools is to strengthen the role of Islamic Religious Education (PAI) through the integration of Madrasah Diniyah (Arifin, 2023). The limited hours of PAI in schools result in students having minimal understanding of religious values, which contributes to the moral decline of the younger generation. Madrasah Diniyah, a distinctive non-formal educational institution in Indonesia, was established to balance general and religious education. It emphasizes the teaching of tafsir, hadith, fiqh, tauhid, and morals, and plays a strategic role in deepening Islamic knowledge, shaping Islamic character, and preventing radicalism. Various studies show that Madrasah Diniyah can enhance students' spiritual intelligence, improve the quality of PAI learning and teachers, and enrich students' learning experiences through worship practices, Qur'anic studies, and religious discussions (Asyur Palallo et al., 2025). For instance, at SD Khazanah Ilmu Sidoarjo, the integration of Madrasah Diniyah has been proven to strengthen the PAI curriculum in cognitive, affective, and psychomotor aspects, while also fostering students' noble character, thereby helping to create a religious, virtuous, and holistically excellent generation.

Previous studies on the integration of Madrasah Diniyah are not uncommon. One of them is a study conducted by Naim, which discusses *"the integration of Madrasah Diniyah as an effort to strengthen religious moderation in Indonesian universities"*. The study shows that the Madrasah Diniyah system in higher education contributes to increasing students' knowledge when integrated into the teaching of religious sciences. This success is closely related to university policies that are willing to make breakthroughs in order to produce graduates who are beneficial to society. Integrated learning not only enhances students' knowledge but also has a strategic role in preventing the spread of radical Islam (Naim et al., 2022).

The study conducted by Alfarabi Shidqi Ahmadi (Shidqi Ahmadi, 2023), *"The Role of Madrasah Diniyah in Enhancing the Spiritual Intelligence of Students at Pondok Pesantren Bayt Al-Hikmah Pasuruan (A Case Study at Madrasah Diniyah PP. Bayt Al-Hikmah Pasuruan)"*, shows efforts to improve students' spiritual intelligence through five key elements: understanding Islamic learning materials and concepts, developing teacher competence and exemplary behavior, habituation in practicing Islamic spirituality, increasing religious motivation, and providing intensive guidance from homeroom teachers.

Furthermore, the study by Solehah Muchlas (Muchlas, 2019), *"PAI Teacher Strategies in Improving the Quality of the PAI Learning Process at SMA Negeri 10 Samarinda"*, explains that quality standards are applied through several steps, including planning, implementation, periodic evaluation, the application of the PAKEM strategy model, and improving teacher professionalism. Previous studies have not examined the specific topic that is the focus of this research. Therefore, this study aims to update the existing literature by examining the role of Madrasah Diniyah in improving the quality of PAI learning.

Madrasah Diniyah is a distinctive educational system in Indonesia. Initially, it was a special feature developed by Islamic boarding schools (pesantren) (Asyur Palallo et al., 2025). Over time, Madrasah Diniyah has transformed into several variations: as part of the pesantren system, as a community-based educational system, and as a full-day school program at the elementary level. In addition, Madrasah Diniyah also plays a role in strengthening Islamic Religious Education (PAI), as reflected in its ability to deliver more diverse and relevant materials connected to daily life (Bakri et al., 2022). SD Khazanah Ilmu Sidoarjo is one of the elementary schools that integrates Madrasah Diniyah into its curriculum, with the hope that this integration will strengthen the substance of Islamic Religious Education subjects already included in the national curriculum.

In the context of education, quality must be improved in various aspects, such as human resources, material resources, the quality of learning, and the quality of graduates, since high-quality learning is the key to success in achieving educational goals and shaping students who are able to compete and contribute to society (Zulkarnain & Habib, 2025). Madrasah Diniyah also plays a role in improving the quality of Islamic Religious Education (PAI) learning, as seen in its ability to deliver more varied and relevant materials connected to daily life. In relation to this, SD Khazanah Ilmu Sidoarjo has implemented Madrasah Diniyah learning as an effort to enhance the quality of PAI learning in the school.

The concept of quality can be understood from two perspectives (Firda Sari, 2024): normative and descriptive. In the normative sense, quality is determined by both intrinsic and extrinsic aspects. Intrinsically, the quality of education is the result of the educational process, namely individuals who are educated according to ideal standards. Extrinsically, education functions as a tool for preparing competent workers. On the other hand, in a descriptive sense, quality is measured based on actual conditions, such as test results or academic achievements. Good learning quality is characterized by the effective and efficient achievement of learning objectives in accordance with established standards (Nurul Zahara et al., 2024). In addition, Garvin argues that quality is a dynamic condition related to products, workforce, processes, tasks, and environments that are able to meet or even exceed customer or consumer expectations. Meanwhile, according to Pius and Dahlan in the Scientific Dictionary, quality refers to the degree of excellence or deficiency of a product or service. In conclusion, quality is a condition reflecting whether a product meets or surpasses established standards (Nurwana Saragih & Mahariah, 2024).

In the field of education, quality can be interpreted as the success of the learning process that takes place in an enjoyable manner and provides satisfaction, both internally and externally (Mussi & Idris, 2017). This includes those who directly receive educational products or services, as well as those who ultimately benefit from them in the future. Therefore, it is essential to establish quality education, not only for personal development but also for the benefit of others. Accordingly, in education, quality must be improved in various aspects, such as human resources, material resources, the quality of learning, and the quality of graduates. The quality of learning itself is determined by three variables: school culture, the teaching and learning process, and the school's reality. These three factors are interconnected and play an important role in creating an effective learning environment and producing qualified graduates (Maudin et al., 2021).

Thus, it can be concluded that learning quality is a measure of the overall quality of the educational process. Through high-quality learning, it is possible to create a learning environment that supports the development of knowledge, skills, and attitudes required by students to achieve educational goals. Furthermore, the quality of learning also indicates the extent to which the learning process meets the established educational standards. The writer's interest in raising this theme also stems from the uniqueness of SD Khazanah Ilmu Sidoarjo compared to other formal schools, as it has incorporated Madrasah Diniyah into its formal education system. This implementation aims to complement and deepen the Islamic Religious Education (PAI) materials taught in regular classes, so that students can gain a more profound understanding of Islamic teachings.

Based on the background of the problem, the writer is interested in conducting an in-depth study entitled *"Improving the Quality of Islamic Religious Education through Integration Madrasah Diniyah at SD Khazanah Ilmu Sidoarjo."* It is expected that this research will provide new insights and practical recommendations for the development of integrated religious education in Indonesia.

## Method

This study employs a qualitative method with a case study approach, conducted at SD Khazanah Ilmu Sidoarjo to examine the integration of Madrasah Diniyah into formal education. Data were collected through observation, interviews with the principal, teachers, and students, as well as documentation in the form of school records, and were further supported by secondary sources from literature and relevant notes. Data collection techniques included non-participant observation, unstructured interviews, and the gathering of supporting documents. Data analysis followed the Miles & Huberman model through three stages: data reduction to sort essential information, data presentation in narrative or visual form to facilitate understanding, and conclusion drawing, which remains dynamic in line with the development of the research (Bado, 2022). Through this method, the study is expected to produce valid findings and make a meaningful contribution to improving the quality of Islamic Religious Education (PAI) learning and curriculum development at SD Khazanah Ilmu Sidoarjo.

## Result

### Implementation of Madrasah Diniyah at Khazanah Ilmu Elementary School, Sidoarjo

The integration strategy of pesantren-based education at SD Khazanah Ilmu Sidoarjo is operationalized through structured programs in which the Madrasah Diniyah constitutes an integral component of the curriculum. The school seeks to fulfill its educational mandate as a platform for the holistic development of knowledge, Islamic values, and religious practices through an affirmative approach that emphasizes the creation of a learning environment grounded in local wisdom. Within this framework, Madrasah Diniyah activities are formally institutionalized as part of the academic program and function as a compulsory element of curriculum implementation, serving as a prerequisite for students to sit for the final examination. Consequently, students who fail to engage in these activities are not formally recognized as graduates.

At SD Khazanah Ilmu Sidoarjo, the Madrasah Diniyah curriculum encompasses six core subjects; Al-Qur'an Hadith, Aqidah Akhlak (Faith and Morality), Arabic, Fiqh (Islamic Jurisprudence), and SKI (Islamic Cultural History). The instructional program is implemented from Monday to Thursday, between 2:15 p.m. and 3:30 p.m. In addition to formal instruction, the head of the Madrasah Diniyah administers a range of complementary Islamic activities, including BTQ (Qur'an literacy), tahfidz and qira'ah classes, Islamic holiday commemorations (PHBI), and the habituation of ritual practices within the school environment. The teaching materials are primarily adapted from classical Madrasah Diniyah texts, supplemented with additional content aimed at fostering religious moderation education. These materials are systematically organized into Indonesian-language textbooks with pedagogically appealing designs, consisting of six volumes aligned with students' respective grade levels.

The implementation of Madrasah Diniyah at SD Khazanah Ilmu Sidoarjo illustrates that schools and madrasahs can be effectively integrated, particularly with regard to governance, curriculum design, and financial management. All elementary students are automatically registered as santri of the Madrasah Diniyah, thereby possessing both a student identification number and a santri identification number. Upon completion of their studies, each student is awarded two diplomas: one issued by the elementary school and ratified by the Head of the Sidoarjo Department of Education, and another issued by the Madrasah Diniyah and endorsed

by the Head of the Islamic Boarding School Division (PD Pontren) of the Ministry of Religious Affairs.

The learning process of *Madrasah Diniyah* at SD Khazanah Ilmu Sidoarjo essentially follows the same structure as regular classes, adopting a classical instructional model that consists of opening, core, and closing stages. Typically, teachers begin by reviewing previous lessons, proceed to the main material, and conclude with a summary. The instructional approach is designed to be simple yet engaging, allowing students to grasp the material more easily while also maintaining their motivation to learn.

Based on observations, students demonstrated seriousness and enthusiasm in their participation. They were actively engaged in discussions, posed questions, and completed assigned tasks. The conducive classroom environment facilitated a more effective internalization of Islamic values. Furthermore, teachers did not merely focus on the delivery of subject matter but also incorporated moral guidance, thereby ensuring that the learning process maintained a balance between the acquisition of knowledge and the cultivation of character.

The effectiveness of this implementation is supported by several factors, including the commitment of teachers and students, strong parental support, adequate facilities, and the relevance of the subject matter to students' daily lives. Nevertheless, several challenges were identified, such as variations in students' abilities and interests, differences in educational background, issues of discipline, and fatigue during certain periods of the day. Despite these obstacles, teachers consistently employed diverse instructional methods to address such challenges, thereby ensuring that the learning process remained effective and that the intended educational objectives were achieved.

### **The Role of Madrasah Diniyah Improving the Quality of Islamic Religious Education at Khazanah Ilmu Elementary School, Sidoarjo**

Madrasah Diniyah education plays a crucial role in shaping moral values and developing the younger generation. Therefore, Islamic education must be carried out intensively and systematically to achieve optimal results. Essentially, the core content of Islamic education covers three main aspects: moral education, individual education, and social education. Islamic education is of great importance in forming moral character and building the younger generation; thus, it must be implemented in a structured and continuous manner to achieve comprehensive outcomes.

In this regard, to understand the role of *Madrasah Diniyah* in enhancing students' understanding of religious subjects at SD Khazanah Ilmu Sidoarjo, the researcher conducted several interviews and observations related to the supplementary or reinforcement curriculum of *Madrasah Diniyah*, as well as the learning programs and activities implemented by Madrasah Diniyah at SD Khazanah Ilmu Sidoarjo.

**Strengthening the Islamic Religious Education Curriculum**, Madrasah Diniyah Khazanah Ilmu Sidoarjo is an integral part of the formal school education system. This *Madrasah Diniyah* serves as a complementary institution that supports and addresses the limitations of the formal education system, particularly in the area of religious learning. Thus, the education provided by the *pesantren* (Islamic boarding school) and the *Madrasah Diniyah* are interconnected. The role of Madrasah Diniyah Khazanah Ilmu Sidoarjo is to supplement and enhance the formal education offered at school, as the two hours of Islamic education provided in formal schooling are considered insufficient to adequately prepare students with the necessary religious foundation for their future lives.

Essentially, Madrasah Diniyah Khazanah Ilmu Sidoarjo is a purely *pesantren*-based educational activity attended by all students under the Khazanah Ilmu Foundation. Recently, *Madrasah Diniyah* has gained increasing attention from various parties due to its significant

role in the field of religious education. It contributes to resolving the issue of incomplete or unsystematic delivery of Islamic learning materials within formal schools.

Considering the limited amount of Islamic Religious Education (PAI) material taught at SD Khazanah Ilmu Sidoarjo, students' understanding of religion tends to be shallow. Therefore, according to the principal of SD Khazanah Ilmu Sidoarjo, the existing PAI lessons at school must be supplemented with more comprehensive materials, as he expressed during the researcher's interview: The implementation of *Madrasah Diniyah* at SD Khazanah Ilmu actually has three main objectives that form the foundation of its establishment. (Rojii, 2024)

*"First, it aims to increase the portion of Islamic education lessons, which are considered insufficient in the curriculum provided by the Department of Education. Second, it serves as a means to cultivate students' moral character, since more frequent interaction with religious studies is expected to have a positive influence on their attitudes and behavior. Third, it seeks to develop and strengthen the Islamic Religious Education (PAI) curriculum in schools so that it better aligns with the needs of both students and the institution."*

Bagus Mansur added (Mansur, 2024):

*"This development emerged in response to criticism regarding the limited number of Islamic Religious Education (PAI) hours, which prevents teachers from delivering the material effectively in class. In addition, there is a need to increase the time allocated for practicing acts of worship, as well as a desire to develop more flexible learning methods that can be more easily applied in Madrasah Diniyah classes."*

By implementing a comprehensive *Madrasah Diniyah* curriculum, SD Khazanah Ilmu Sidoarjo feels greatly supported both in terms of learning materials and time allocation. This is in line with the statement made by Wilna Aini (Aini, 2024), the Islamic Religious Education teacher at SD Khazanah Ilmu Sidoarjo:

*"In my opinion, the Islamic Religious Education material taught at school is very simple even too limited. The class time is only two hours a week, so teaching often feels rushed. Just after taking attendance and reviewing last week's assignments, the teaching time is almost over."*

Regarding the concept of implementing *Madrasah Diniyah* at SD Khazanah Ilmu Sidoarjo, Istiqomah, as the Head of the Education Division, emphasized that (Istiqomah, 2024):

*"All students of SD Khazanah Ilmu automatically become Madrasah Diniyah students as well, so they receive two identification numbers, a student ID number and a santri (religious student) ID number. In addition, upon graduation, each student will receive two diplomas: one elementary school diploma certified by the Head of the Sidoarjo Department of Education, and another Madrasah Diniyah diploma certified by the Head of the Islamic Boarding School Division (PD Pontren) of the Sidoarjo Ministry of Religious Affairs."*

In its implementation, the responsibility for teaching religious subjects is not only assigned to the Islamic Religious Education (PAI) classes but also to the *Madrasah Diniyah* program. The purpose of this is to ensure that both can effectively contribute to enhancing students' religious knowledge. This was reinforced by the statement of the Vice Principal for Curriculum Affairs during an interview conducted by the researcher (Zuhriyah, 2024):

*"In the formal curriculum, the Islamic Religious Education (PAI) subject is supposed to have four class hours, but at SD Khazanah Ilmu, it is reduced to only two hours. The reason is that, in addition to learning PAI at school, students also receive religious lessons in Madrasah Diniyah. When combined, the total amount of religious learning reaches up to ten hours, two hours from PAI and eight hours from Madrasah Diniyah. Moreover, in Madin, students not only study religious subjects but also engage in spiritual development. Therefore, the national curriculum and the Madrasah Diniyah program at this school are well integrated."*

In general, the Head of the Diniyah Education Division stated that *Madrasah Diniyah* plays a strategic role in improving the quality of Islamic Religious Education in schools. Therefore, *Madin* must continuously strive for reform and innovation in its learning system. The main goal of these efforts is to ensure that students develop a strong emotional and spiritual connection to *Madin*, so that its presence is not seen merely as a supplementary program. *Madin* is regarded as the core or the spirit of Islamic education in schools, particularly in shaping students' character and enhancing their religious quality. Consequently, the position of *Madin* should not be marginalized or viewed as inferior to general subjects; instead, it must receive equal attention as a vital pillar within an integrated Islamic education system (Rojii, 2024):

*"Even though we are an elementary school, it doesn't mean that our religious education should fall behind compared to schools with an Islamic label. Still, general knowledge is also important, both must go hand in hand and stay balanced. The most essential aspect is strengthening the quality of Islamic education, because no matter how skilled the students are in technology, environmental awareness, or other fields, they must still possess a strong religious foundation as a result of their Madin education."*

Based on the interview results, it can be concluded that *Madrasah Diniyah Khazanah Ilmu Sidoarjo* is an integral part of the formal education system, functioning as both a complement and a reinforcement to Islamic Religious Education in schools. The presence of *Madrasah Diniyah* is considered essential because Islamic Religious Education (PAI) in formal schools is only allocated two hours per week, which is insufficient to provide students with a deep understanding of religion. Through the implementation of *Madrasah Diniyah*, the school seeks to increase the portion of religious learning, cultivate students' moral character, and develop the PAI curriculum to make it more comprehensive and aligned with students' needs. This program also serves as a solution to the limited time and depth of PAI material in regular classes.

**As a Moral Development for Students**, in carrying out moral development (*akhlaqul karimah*), *Madrasah Diniyah* at SD Khazanah Ilmu Sidoarjo employs several methods. First, the method of comprehension the effort to cultivate moral values at *Madrasah Diniyah Khazanah Ilmu Sidoarjo* takes place through the learning process. In *Akhlak* (moral education) lessons, teachers (*ustadz/ustadzah*) place strong emphasis on the importance of *akhlaqul karimah*. The following is a statement from one of the teachers regarding the method of instilling understanding of *akhlaqul karimah* that he applies (Rojii, 2024):

*"Yes, they are guided to behave politely toward everyone. There are manners toward God, toward fellow humans, and toward the surrounding environment. As for manners toward Allah, since Allah commands us to worship Him, we must carry out those acts of worship. Manners toward other people involve showing respect, and manners toward the environment mean taking care of it."*

Bagus Mansur, as the head of *Madrasah Diniyah*, places greater emphasis on helping students understand the practice of daily moral behavior, as expressed in his statement (Mansur, 2024):

*"You should greet your teacher first, bow slightly when passing in front of them, and never interrupt when the teacher is speaking. The same applies to your friends-even if they are your peers, there's nothing wrong with showing good manners for the sake of harmony."*

In character development using the comprehension method, the approach is not limited to the *Akhlak* subject alone but is integrated into all subjects. As stated by Anang Vauzi, as follows (Vauzi, 2024):

*"So, other lessons can only be successful if good character comes first. Without proper morals, it's hard for students to absorb any subject. For example, when we teach Fiqh or Tajwid, but the students lack discipline or good manners, they end up making noise or running around during the lesson. As a result, the Fiqh or Tajwid lessons don't stick because their character hasn't been developed yet. In the Adab (manners) book, it's also explained how students should behave when the teacher is teaching what to do and what not to do. If those rules are followed, God willing, the students will be able to listen attentively and understand the lessons well."*

The second method is habituation. The process of character building through the habituation method at *Madrasah Diniyah* SD Khazanah Ilmu Sidoarjo is reflected in several activities, which the researcher identified as three main practices: congregational prayer (*shalat berjamaah*), recitation of prayers (*do'a*), and *murojaah* (reviewing memorization) of the Qur'an, Hadith, *Asmaul Husna*, the attributes of Allah, and others. Cultivating good morals (*akhlaqul karimah*) in children must begin at an early age, as childhood is a crucial period of growth and development that should be filled with proper guidance and moral education. The goal is that when they reach adulthood, they will continue to uphold *akhlaqul karimah*. As expressed by one of the *Madrasah Diniyah* teachers, Niswatin stated (Niswatin, 2024):

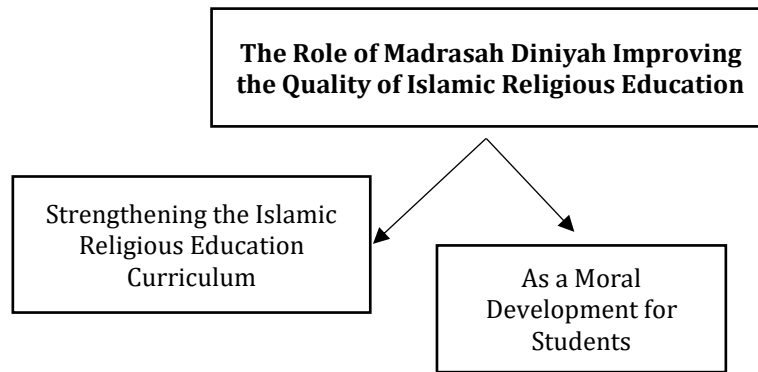
*"Building good character must start from an early age. If a child is already stubborn from a young age, it will be very difficult to correct their behavior when they grow older. One of the most suitable approaches for elementary school children is habituation, we train them to be disciplined in performing congregational prayers, to understand how to pray properly, and we also make it a habit to sing together songs about the 20 obligatory attributes of Allah, the songs about the Prophet's qualities, and others."*

The third method is the *uswatun hasanah* (exemplary) method. This method is practiced in two forms: through words and through actions or behavior. Bagus Mansur emphasized (Mansur, 2024):

*"As the Javanese saying goes, a teacher should be "digugu lan ditiru," meaning someone whose words are trusted and whose actions are emulated. So, a teacher shouldn't just lecture students but must also set an example through their own attitude and behavior not act carelessly. It's easy to advise others through words, but if one doesn't practice what they preach, it's meaningless. Just like in the verse, "Ata'muruna bil birri watansauna anfusakum, afala ta'qilun?" which means, "Do you command others to do good while forgetting yourselves? Do you not think?" So, the essence is that a teacher must start with themselves in becoming a role model."*

Based on the research findings, it can be understood that the development of *akhlaqul karimah* (noble character) at *Madrasah Diniyah* SD Khazanah Ilmu Sidoarjo is carried out through three methods: comprehension, habituation, and *uswatun hasanah* (exemplary conduct). The comprehension method is applied throughout the learning process by instilling moral values related to one's relationship with Allah, fellow humans, and the environment. The habituation method is implemented through routine activities such as congregational prayers, collective supplications, and *murojaah* (reviewing memorization) to shape character from an early age. Meanwhile, *uswatun hasanah* is manifested through teachers' exemplary behavior in both speech and actions, serving as role models for students. These three methods complement each other in creating effective and continuous moral development.

From the data presented, it is evident that *Madrasah Diniyah* plays a significant role in enhancing the quality of Islamic Religious Education at SD Khazanah Ilmu Sidoarjo in two key aspects: first, by reinforcing the Islamic Religious Education curriculum, and second, by fostering students' moral character (*akhlaq*). As shown in the table below;



**Image 1. The Role of Madrasah Diniyah**

## Discussion

### Integrating Madrasah Diniyah into Formal Schools

Over time, Madrasah Diniyah has undergone various transformations in both form and function. Some are integrated within Islamic boarding schools (pesantren), others are organized as part of full-day schools, community-based education systems, or even higher education institutions (Halid & Bin Jali, 2025). The establishment of a Madrasah Diniyah in a particular area is generally influenced by the needs and conditions of the local community. For example, in regions where religious education receives little attention, Madrasah Diniyah plays a crucial role in strengthening the younger generation's understanding of Islam.

In other contexts, these institutions emerge as a response to society's increasing demand for deeper religious knowledge beyond formal schooling. Cultural traditions and the support of community leaders also play significant roles in the development of Madrasah Diniyah, making it a distinctive and contextually relevant educational institution (Nur Mufiqotul Aulia & Askhabul Kirom, 2025).

The implementation of Madrasah Diniyah at SD Khazanah Ilmu Sidoarjo illustrates an effective model of integration between formal schools and religious institutions, particularly in the aspects of management, curriculum, and funding. In this system, every student of SD Khazanah Ilmu Sidoarjo is automatically registered as a santri of the Madrasah Diniyah, thereby holding both a student identification number and a santri identification number.

According to Muhammad Ansori, there are five main types of *Madrasah Diniyah* in Indonesia (Ashari et al., 2023). First, the supplementary Madrasah Diniyah, which complements the religious education provided in public schools, usually conducted after regular school hours. Second, the independent Madrasah Diniyah, which operates autonomously with its own curriculum and schedule, focusing primarily on Islamic studies. Third, the complementary Madrasah Diniyah, which functions alongside formal education by providing more comprehensive religious instruction. Fourth, the package-based Madrasah Diniyah, which offers structured programs consisting of selected religious subjects tailored to the needs of students or local communities. Finally, the pesantren-based Madrasah Diniyah, which operates under the supervision of Islamic boarding schools, combining religious studies with values of discipline, worship, and morality embedded in pesantren life.

Despite their differences, all forms of Madrasah Diniyah share the same fundamental purpose: to strengthen Islamic education and to nurture a generation of students with noble character in accordance with Islamic teachings (Triantoro et al., 2023).

In conclusion, the implementation of Madrasah Diniyah at SD Khazanah Ilmu Sidoarjo reflects the complementary model, wherein Madrasah Diniyah serves as both a companion and a balancing element to formal education. This model does not replace the general curriculum but rather enriches it by offering comprehensive religious instruction, ensuring that religious and general education progress in parallel and in harmony.

## The Role of Madrasah Diniyah Improving the Quality of Islamic Religious Education

Madrasah Diniyah holds a strategic role in shaping morality and preparing a quality young generation. Islamic education, therefore, must be implemented in a structured and continuous manner to achieve optimal outcomes (Fitriani Djollong & Risdayanti, 2020). Substantively, it covers three main dimensions: moral education rooted in Qur'anic and Sunnah values, individual education that fosters holistic self-awareness, and social education that promotes community engagement (Purwanto, 2023). In the context of national education (Zulkarnain & Habib, 2025), Madrasah Diniyah is highly relevant as an extension of the pesantren system and as a community-based institution providing additional religious instruction to strengthen students' moral foundations. Quality improvement in education requires not only effective learning activities but also strong management, visionary leadership, supportive environments, parental involvement, and continuous evaluation. Conversely, weak management often results in low performance, grade repetition, and dropout cases.

Madrasah Diniyah Khazanah Ilmu Sidoarjo exemplifies an institution that successfully enhances educational quality in SD Khazanah Ilmu Sidoarjo. Field findings and interviews with the principal and curriculum coordinator indicate that its programs significantly contribute to improving learning outcomes, specifically by strengthening the curriculum and fostering students' moral development;

**Strengthening the Islamic Religious Education Curriculum**, it has become a well-known fact that Islamic Religious Education (PAI) in elementary schools faces a fundamental issue namely, the limited allocation of instructional time, which prevents the full delivery of course material. The existing PAI curriculum in schools generally provides only a minimum level of competence and information, resulting in teachers being overly dependent on standardized content. Consequently, many PAI teachers lack the motivation to enrich the curriculum through varied and experiential learning activities, leading to a less dynamic and less meaningful educational process (Kunthi & Istiqlaliah, 2024).

By implementing a supplementary curriculum such as that of *Madrasah Diniyah*, which provides a more comprehensive structure, SD Khazanah Ilmu Sidoarjo has been able to produce students with a complete and profound understanding of Islamic Religious Education. This model enables students to achieve a more comprehensive grasp of Islamic knowledge because the *Madrasah Diniyah* curriculum emphasizes practical application, guided by creative and engaging educators. As a result, long-standing concerns expressed by curriculum coordinators and PAI teachers such as insufficient instructional time and incomplete content delivery can be effectively resolved through the integration of this program (Ervin Yuniarti Ning Tyas, 2023).

Based on the findings of this study, *Madrasah Diniyah* at SD Khazanah Ilmu Sidoarjo plays a crucial role in modern education, particularly in shaping the religious and moral quality of students. The research specifically focuses on the role of *Madrasah Diniyah* in improving the quality of Islamic Religious Education (PAI) instruction within formal elementary education. *Madrasah Diniyah* occupies a strategic position in reinforcing the Islamic education curriculum by providing deeper conceptual and practical engagement with Islamic teachings. In Indonesia's national education system, PAI lessons often receive minimal classroom time, limiting opportunities for students to develop a deep and holistic understanding of their faith. The existence of *Madrasah Diniyah* addresses this limitation by offering comprehensive reinforcement of religious materials in both theoretical and applied dimensions. Through a more intensive and structured curriculum, *Madrasah Diniyah* instills Islamic values through

the study of Qur'an and Hadith, Islamic Creed (*Aqidah*), Morality (*Akhlak*), Islamic Jurisprudence (*Fiqh*), and practical daily worship.

The integration of the *Madrasah Diniyah* curriculum with the national curriculum reflects a synergistic relationship between the spiritual and intellectual development of students. This integration not only enriches students' religious knowledge but also fosters moral consciousness and social responsibility, which are fundamental objectives of Islamic education. With this model, students do not merely learn religion in a theoretical sense but also internalize and practice Islamic values in daily life. Such an educational framework aligns with the goals of Indonesia's National Education System as stated in Law No. 20 of 2003, which aims to cultivate individuals who are faithful, pious, and of noble character (Septyanti & Putri Mustika, 2024).

Learning activities in *Madrasah Diniyah* place strong emphasis on habituation and role modeling. Teachers function not only as educators but also as moral exemplars, embodying Islamic values in speech and conduct. This dual role reinforces the affective and psychomotor dimensions of learning areas that are often neglected in conventional education systems. Through daily routines such as congregational prayers, Qur'an recitation, memorization of supplications, and practical worship exercises, *Madrasah Diniyah* directly contributes to the formation of religious character and positive behavioral habits among students (Sihotang & Pohan, 2024).

Furthermore, the *Madrasah Diniyah* curriculum is contextual in nature, ensuring that the learning process remains relevant to students' needs and to contemporary societal challenges. The subjects are not confined to rote memorization but instead focus on understanding Islamic principles within social, technological, and cultural contexts. This approach is essential for developing learners who are capable of balancing intellectual intelligence and spiritual wisdom while navigating the complexities of globalization. Consequently, *Madrasah Diniyah* plays a pivotal role in nurturing a generation of Muslims who are moderate, tolerant, and adaptive to social change (Lafendry, 2023).

The implementation of the *Madrasah Diniyah* curriculum has had a significant impact on improving the overall quality of Islamic education in schools. Research findings indicate that schools integrating *Madrasah Diniyah* into their educational framework demonstrate higher levels of students' religious understanding and moral awareness compared to those without such programs. This evidence underscores that *Madrasah Diniyah* serves not merely as a supplementary institution but as a fundamental pillar in achieving holistic and sustainable Islamic education (Santoso et al., 2023).

Therefore, the strengthening of Islamic Religious Education through *Madrasah Diniyah* must continue to be developed systematically and sustainably. Collaboration among government agencies, educational institutions, and communities is essential to enhance curriculum quality, teacher competence, and institutional infrastructure. Through such coordinated efforts, *Madrasah Diniyah* will not only function as a place for religious instruction but also as a center for moral and spiritual development, forming the foundation of national character education.

Ultimately, the integration of *Madrasah Diniyah* into the elementary education system represents a transformative educational innovation. It bridges the gap between cognitive learning and moral formation, ensuring that students grow into intellectually capable and spiritually grounded individuals. This model offers a valuable contribution to both national and global discourses on religious education, providing a replicable framework for countries seeking to harmonize faith-based learning with the demands of modern education while upholding universal values of ethics, tolerance, and human dignity.

**As a Moral Development for Students**, the degree of morality (*akhlaq*) holds a higher position than knowledge itself. This does not imply that knowledge lacks importance in human

life; rather, it emphasizes that both morality and knowledge complement one another and are equally obligatory (*fardhu 'ain*) for every individual. The term *fardhu 'ain* refers to a personal obligation that cannot be delegated to others; neglecting it constitutes a violation of Allah's command and may lead to sin. Consequently, a person with high intellectual ability or extensive knowledge (*'alim*) but lacking good moral conduct loses social and moral value in the eyes of society. Conversely, an individual with limited intellectual capacity but who demonstrates noble character (*akhlaqul karimah*) continues to earn respect due to the dignity of their behavior. This is because a truly knowledgeable person (*'alim*) recognizes their spiritual accountability before Allah SWT, the All-Knowing (*Al-'Alim*), for the knowledge they possess.

The cultivation of *akhlaqul karimah* can be effectively implemented through non-formal Islamic educational institutions such as *Madrasah Diniyah Takmiliah*, which serve as vital platforms for strengthening students' moral and religious character. At SD Khazanah Ilmu Sidoarjo, the development of morality is carried out through three core methods: understanding (*fahm*), habituation (*ta'wid*), and exemplary modeling (*uswatun hasanah*), each of which contributes uniquely to the holistic formation of character (Arifin, 2023).

First, the implementation of the understanding method at *Madrasah Diniyah* SD Khazanah Ilmu Sidoarjo is conducted through classroom learning that focuses on instilling knowledge about moral values and the essence of virtuous conduct. This method aims to cultivate rational awareness among students regarding the importance of moral excellence and the negative consequences of immoral behavior. Through this process, students gain not only cognitive understanding but also a theoretical and logical foundation that reinforces the necessity of behaving ethically. Thus, the method establishes an internal moral consciousness that motivates students to consistently practice good behavior. The strength of this approach lies in its ability to develop a deep conceptual understanding of *akhlaqul karimah*, forming a strong inner conviction to embody these values in daily life (Masitoh et al., 2023).

Second, the habituation method functions as a reinforcement of the moral understanding previously developed within the students. It transforms moral awareness into habitual behavior by encouraging students to engage in positive actions spontaneously, without external prompting. At *Madrasah Diniyah Khazanah Ilmu*, teachers apply this method through routine activities such as reciting daily prayers, chanting *asmaul husna* (the Beautiful Names of Allah), studying foundational texts on *tauhid* and *akhlaq*, performing congregational prayers (*shalat berjamaah*), and participating in group remembrance (*dzikir*). The repetition of these activities fosters moral habits that eventually become ingrained in the students' character. The strength of the habituation method lies in its capacity to shape personality through consistent, repeated actions, enabling moral values to become an integral and permanent part of the learners' behavior (Hanum et al., 2016).

Third, the *uswatun hasanah* method, or the method of moral exemplarity, constitutes a fundamental aspect of moral education at *Madrasah Diniyah*. According to the concept of *tarbiyah* (Islamic upbringing), a teacher's role extends beyond being a transmitter of knowledge (*transfer of knowledge*) to being a transmitter of values (*transfer of value*). These values are expressed through the teacher's words, attitudes, and actions, serving as living examples for students to emulate. At SD Khazanah Ilmu Sidoarjo, teachers implement this method in two forms: verbal exemplarity and behavioral exemplarity (Alue Naga Desa Tibang et al., 2020).

As articulated by Abdullah Nasih Ulwan cited in Jalaluddin's (Ni'mah Afif et al., 2023) educational thought role modeling is the most effective method in shaping a child's personality from moral, spiritual, and social dimensions. The educator's good conduct leaves a lasting impression on the learner's heart, where both the teacher's words and deeds gradually influence the student's mindset, emotions, and moral behavior. The advantage of the *uswatun hasanah* method is its direct psychological impact: students naturally imitate what their

teachers say and do, making moral development an organic process. Through consistent modeling, teachers at *Madrasah Diniyah* embody the ethical principles they teach, enabling students to internalize *akhlaqul karimah* not merely as abstract values but as practical behavior embedded in their daily lives.

In sum, these three methods understanding, habituation, and exemplarity collectively form an integrated pedagogical approach to moral education. They ensure that moral values are not only taught and understood but also practiced and lived, creating a sustainable framework for character formation within Islamic education.

## Conclusion

Based on the discussion and research findings, it can be concluded that the Diniyah Madrasah plays a strategic and significant role in improving the quality of Islamic religious education and developing the moral character of students at Khazanah Ilmu Elementary School in Sidoarjo. The Diniyah Madrasah not only complements the formal education system but also serves as an institution that strengthens the spiritual, moral, and social dimensions of students comprehensively.

First, in terms of strengthening the Islamic Religious Education (PAI) curriculum, the Diniyah Madrasah plays a crucial role in addressing the limited time and scope of PAI material in formal schools. Through a more in-depth and applicable curriculum structure, the Diniyah Madrasah helps students understand Islamic teachings comprehensively, encompassing cognitive, affective, and psychomotor aspects. The integration of the Diniyah curriculum with the national curriculum creates a balance between mastery of knowledge and spiritual character development, which aligns with the goals of National Education as stated in Law Number 20 of 2003 concerning the National Education System.

Second, in terms of developing students' morals, Madrasah Diniyah SD Khazanah Ilmu Sidoarjo applies three main approaches: the understanding method, habituation, and good moral guidance. Through the understanding method, students are given rational knowledge about the importance of noble morals; through the habituation method, these values are transformed into real behavior through routine activities; and through the good moral guidance method, teachers act as role models who practice Islamic values in their words and actions. The synergy of these three methods makes moral development more effective, rooted in self-awareness, and has a long-term impact on students' personalities.

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