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**STRENGTHENING TEACHER CAPACITY BUILDING THROUGH  
OPTIMIZING EDUCATOR QUALITY IN IMPROVING THE QUALITY  
OF ISLAMIC EDUCATION**

Muhammad Fadali Amar<sup>1\*</sup>, Muhib AinulYaqin<sup>2</sup>

<sup>1</sup>Kiai Haji Achmad Siddiq State Islamic University of Jember, Jember, Indonesia, <sup>2</sup>Kiai Haji Achmad Siddiq State Islamic University of Jember, Jember, Indonesia.

email: [fadaltabfidz@gmail.com](mailto:fadaltabfidz@gmail.com), [aqind313@gmail.com](mailto:aqind313@gmail.com)

\*Correspondent author

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**Abstract**

*There are several problems that often arise in madrasah diniyah, including the lack of qualified teachers and training, a limited curriculum, inadequate resources and facilities, lack of technology integration, as well as social and cultural challenges. Madrasah Diniyah Bustanur Rohmah, located in Kembang Village, Tlogosari District, Bondowoso Regency, is the subject of this community service. The most significant issues at this institution are an ineffective curriculum, low discipline among teachers and students, and minimal incentives for educators. In relation to this, institutional capacity building through teacher quality development is implemented. The importance of capacity building in madrasah diniyah lies in improving the quality of education provided. The method used in the community service to solve the problem is by delivering material on the concept of School-Based Management (MBM) towards the quality of Islamic education, conducting Focus Group Discussions (FGD) with madrasah stakeholders, assisting teaching and learning activities, as well as providing support for submitting funding allocations to the relevant local government authorities. Monitoring and evaluation are also carried out to optimize these community service activities.*

**INTRODUCTION**

Madrasah Diniyah Bustanur Rohmah is one of the Islamic schools in Kembang Village, Tlogosari District, Bondowoso Regency. According to the Kembang Village administration book, this village is one of the villages in Tlogosari District, Bondowoso Regency which has an area of 3.565 ha. The population of this village is 6,590 people.

In general, the livelihoods of the people of Kembang Village can be identified in several areas, such as farmers, farm laborers, traders, entrepreneurs, civil servants, construction workers, and livestock breeders. The livelihood with the largest population is hunting, farming because most of the land in Kembang Village is used for sectoral culture. In addition, 3.52% of the total population of productive age is unemployed. This is related to the quality of education, which influences the human resources in Kembang Village (Kembang, 2015). The educational background of the people of Kembang Village is very varied. Some of the people are graduates of Aryan And even pasca sarjana, but sMost of the residents are elementary school graduates, as most come from economically disadvantaged families. Most parents in Kembang Village send their children to Islamic boarding schools, necessitating an Islamic education background, which is obtained at the Islamic Madrasah Diniyah (Islamic boarding school) in Kembang Village. The low quality of education in Kembang Village is a result of limited facilities and infrastructure and a lack of qualified teaching staff.

In relation to the explanation above, according to Abdul Wakid, Islamic madrasah diniyah is an Islamic educational institution that provides religious education to children from an early age. Despite its important role in shaping students' religious and moral understanding, Islamic madrasah diniyah often faces challenges in terms of capacity and development. Islamic madrasah diniyah is faced with several problems that need to be addressed to improve the quality of religious education provided (Wakid, 2018). According to Widad Sef and Sita Arum Damayanti, several problems that frequently arise in Islamic madrasah diniyah include a lack of teacher qualifications and training, a limited curriculum, limited resources, andsarana-prasarana, lack of technology integration, and social and cultural challenges. Understanding and addressing these issues in Islamic schools is crucial to improving the quality of religious education provided, ensuring holistic student development, and maintaining the relevance of Islamic schools in society (Widad Sef,

2024). Therefore, *capacity building* (institutional capacity strengthening) needs to be implemented for the development of the institution.

Importance *capacity building* in Islamic schools lies in improving the quality of education provided. According to Selma C. Liberato, Julie Brimblecombe, Jan Ritchie, Megan Ferguson, and John Coveney, *Capacity building involving* training and development of teaching staff, introduction of effective teaching methods, improvement of management and administration, and understanding of relevant curriculum (Liberato et al., 2011). According to Tuti Nurlaela, Juli Amaliya Nasucha, and Muhammad Husnur Rofiq, the existence of capacity building make Madrasah diniyah educators will have the knowledge and skills necessary to deliver lesson materials effectively. In addition, *capacity building* It is also important in strengthening the role and identity of Islamic schools in society (Tuti Nurlaela, Juli Amaliya Nasucha, 2024). By increasing their capacity, Islamic schools can become centers of high-quality religious learning, making a significant contribution to religious education in the local community (Mastiyah & Lisyawati, 2022). This will help the community appreciate and understand the importance of religious education and strengthen the connection between Islamic schools and the community. One of the Islamic schools in Kembang Village is the Bustanur Rohmah Islamic School. Based on this situational analysis, the author conducted community service with the title "Assistance *Capacity Building* Optimallys" Improving Teacher Quality Towards Islamic Education Quality at Madrasah Diniyah Bustanur Rohmah Bondowoso". With this community service, the quality of It is hoped that education at Madrasah Diniyah will improve, thus having a significant impact on the people of Kembang Village in the future.

## **IMPLEMENTATION METHOD**

This research applies a qualitative approach with the type of community service research (*community service research*). As stated by Sugiyono, qualitative research focuses on

the study of objects in natural conditions, with the researcher acting as the main instrument. Data collection is carried out using triangulation techniques, data analysis is inductive, and research findings emphasize meaning rather than interpretation. with Generalization. Within the framework of community service, a qualitative approach is utilized to comprehensively explore the problems faced by partners while simultaneously implementing direct and applicable problem-solving efforts (Sugiyono, 2010).

To solve problems that have been identified and formulated previously, so that the mentoring program can run smoothly, So, as an alternative solution to the problem, it is as follows: mentoring is carried out using an individual and classical approach. According to Subhan Adi Santoso, classical approach is taken when providing theory regarding Management Berbasis Madrasah/Management Berbasis School (MBM/MBS), and an individual approach is carried out during mentoring of teaching and learning activities (Santoso, 2023).

The approach applied is Participatory. According to Adestima Ka'Issa et al., this approach applies to participation and social mobilization (*social mobilisation*). Weak educational management and all the shortcomings of the madrasah education administrators themselves, making it impossible to organize themselves without outside assistance. This is where the role of universities as external parties comes in, intervening in achieving quality madrasah education. Another approach implemented is the empowerment approach. Inclusivity, Accountability, Transparency, Partnership, Sustainability, Voluntary and Beneficial (Issa et al., 2024).

The strategies implemented are "Training" and "Mentoring" in managing madrasahs towards Integrated Quality Management for Madrasah Principals and teachers. According to Merriam, Caffarella, & Baumgartner, the methods implemented are adult education methods, including: *Brainstorming*, Group discussions, Co-Leader model discussions,

Huddle Groups, Buzz Groups and others. The methods used are: 1. Lectures, This method was chosen to convey material related to MBS/MBM to administrators. 2. Discussion, This method was used during the FGD implementation regarding solutions related to problems in the Madrasah Developing Together *stake holder* Islamic boarding school. 3. Demonstration This method is used when instructors teach teacher skills in teaching and learning activities. 4. Practice. This method is used for teachers, practice the results of training and FGDs that have been carried out previously (Hasanah & Monica, 2023).

## **RESULTS AND DISCUSSION**

### **Concept Understanding Stage**

The conceptual understanding stage is the initial stage in implementing community service activities, which aims to build a shared understanding between the mentoring team and the madrasah regarding the problems, goals, and direction of the mentoring program to be implemented. At this stage, the main focus is directed at strengthening the conceptual understanding of madrasah diniyah administrators and teachers regarding the importance of *capacity building and Madrasah-Based Management (MBM)* in improving the quality of Islamic education (Handoyo et al., 2021).

The activity began with the socialization and presentation of the basic concepts of School-Based Management/Madrasah-Based Management (SBM/MBM) to madrasah principals and teachers. The material was delivered in a classroom setting through interactive lectures accompanied by discussions and questions and answers. The material covered the principles of SBM, the scope of madrasah authority, the role of teachers in improving the quality of learning, and the importance of institutional independence in managing educational resources effectively and accountably (Misbah, 2024).

At this stage it is also done *Focus Group Discussion (FGD)* as a means to explore initial understanding, experiences, and real-life problems faced by Islamic schools. Through

FGDs, participants actively conveyed the current conditions of the schools, such as curriculum limitations, low teacher and student discipline, and minimal welfare of educators. These discussions provided a space for participatory dialogue that enabled the exchange of ideas and joint reflection between the community service team and the school (Sahdiyah, 2017).

This stage of understanding the concept not only functions as a knowledge transfer process, but also as a means of building critical awareness (*critical awareness*) and a shared commitment to change. With a strong conceptual understanding, madrasah administrators and teachers are expected to have a clear foundation for accepting and implementing mentoring programs in the next stage (Mulyanto et al., 2025).

The results of the conceptual understanding stage indicate an increase in awareness and openness of the madrasah towards the importance of strengthening institutional capacity and improving teacher quality as the main prerequisites for better and more sustainable quality of Islamic education.

## **Opening Activities**

This community service activity began with an opening ceremony at Madrasah Diniyah Bustanur Rohmah which was attended by the leadership and management, and teachers at Madrasah Diniyah Bustanur Rohmah, Bondowoso. This community service agenda was welcomed by the madrasah leadership. Teacher Muhammad Nahwar said,

*"Alhamdulillah (Praise be to God), we are very pleased that Madrasah Diniyah Bustanur Rohmah was chosen as the target of Nurul Jadid University's community service program. We must seize this opportunity. We must develop and utilize whatever external assistance we receive that benefits the madrasah."*

He conveyed the slogan 'Superior Human Resources, Advanced Indonesia' This can be a source of encouragement for madrasahs in developing quality human resources as part of their efforts to advance Indonesia. This is crucial for madrasah managers; management of madrasah

wellunti table to produce *output* Excellent students are something that must be achieved so that we can form an Indonesian society that is able to compete.

After the series of opening events was completed, Milan continued with FGD (*Focus Group Discussion*) together managers and teachers of Madrasah Diniyah Bustanur Rohmah. In the discussion, First, the concept of MBS/MBM (School-Based Management/Madrasah-Based Management) is presented towards improving the quality of Islamic education.

From an educational management perspective, leadership involvement from the outset plays a significant role in building a conducive organizational climate, strengthening transformational leadership, and encouraging the active participation of all madrasa stakeholders. The expression of the spirit of "Superior Human Resources, Advanced Indonesia" is not merely symbolic, but reflects the awareness that professional, quality-based madrasa management is part of the national human resource development agenda (Sahdiyah, 2017). Therefore, the continuation of activities with *Focus Group Discussion* (FGD) and the delivery of the concept of School/Madrasah Based Management (MBS/MBM) are strategic steps to internalize the educational management paradigm that emphasizes independence, participation, and accountability as the foundation for continuously improving the quality of Islamic education.

### **Delivery of MBS/MBM Concept**

The MBS/MBM concept was presented by Muhib Ainul Yaqin. Following the presentation, a question-and-answer session was held. The head of Madrasah Diniyah Bustanur Rohmah, he asked questions regarding the maintenance plans *sarana-prasarana* for Islamic schools by the local government. This very influential towards sustainability *peducation* at Madrasah Bustanur Rohmah because the existing facilities and infrastructure are very minimal.

Furthermore, he also explain regarding the creation of an effective curriculum. Previously, the madrasah had used a curriculum, but it was not implemented effectively due to limited human resources for teaching and management. He also stated that the teaching staff at Madrasah Diniyah Bustanur Rohmah were not fulfilling their roles optimally due to the inadequate honorarium they received as teachers. This impacted the quality of graduates. Madrasah Diniyah Bustanur Rohmah. The current state of education quality is in a worrying state. which one Children (students) are not sensitive to their social environment. General norms in society, such as social norms/politeness, have begun to decrease. Thus, schools/madrasahs as educational institutions, should be able to see the problem to be improved for students.

From a Madrasah-Based Management perspective, this situation emphasizes the importance of institutional independence in designing contextual and realistic curricula, while simultaneously building networks with local governments to ensure sustainable resource support. Furthermore, the concerns of madrasah leaders regarding the decline in social sensitivity and decency among students demonstrate that Islamic schools are not only required to achieve academic results but also play a strategic role in character building and social morals (Iim Muzayyanah, Abdul Malik Karim Amrullah, 2025).

### **Focus Group Discussion (FGD) Implementation Stage**

The discussion with Madrasah Diniyah Bustanur Rohmah on the first day was led by Muhib Ainul Yaqin as the implementer of community service activities through mentoring. *All* members of Madrasah Diniyah Bustanur Rohmah attended the forum. The first point was to discuss the mentoring process for teaching and learning activities to be held the following day. No obstacles were encountered in this agenda.; teachers are only asked to prepare teaching materials and stitching stems that have been delivered in previous training.

The second point discusses problems existing in madrasahs. Currently, the problem faced is that teachers are focused on meeting basic needs first, as is the environment, so that

efforts to improve quality cannot be implemented in the form of action. The problem related to human resources lies in teacher discipline, namely teachers to the madrasah, and the number of students was only 30. However, to overcome this, the madrasah leadership set an example for the teachers and made efforts to improve teacher welfare, so that now, the teachers have begun to come to school in a disciplined manner. to school on time. Muhib Ainul Yaqin offers a solution to this problem, that This community service program takes the form of mentoring aimed at optimizing educational quality by improving teacher quality. One method of improving teacher quality was through training conducted the previous day. This will then be followed by direct mentoring of teaching and learning activities by the community service participants.

The Madrasah Diniyah Bustanur Rohmah party, in this case the head of the madrasah, responded that as a teacher, they should take advantage of this moment not for the development of the madrasah, but for the development of the madrasah. ndevelopment of the students themselves. If this is done in schools, and used as an effort to develop madrasas, the madrasas will have difficulties, especially in continuing the program. iThe system presented during the training and material delivery. Muhammad Fadali Amar stated that this would continue for the next two months as an evaluation of the community service activities. Members of the community service activities would ensure that the system implemented was running effectively at Madrasah Diniyah Bustanur Rohmah.

On the second day, Muhammad Fadali Amar led the FGD regarding the problems and solutions at Madrasah Diniyah Bustanur Rohmah. One of themone The teacher said that one of the problems that existed in the madrasa waswith However, the minimum honorarium received by teachers is due to the institution being a private institution that only recruits educators from among volunteers. Muhib Ainul Yaqin offers a solution for developing the institution into a more effective institution. integrated with the local government through bureaucratic and administrative processes which will of course be

assisted by members of the community service activities so that available. A more appropriate allocation of funds for honorariums for teaching staff at Madrasah Diniyah Bustanur Rohmah. This will enable teaching staff to optimize their teaching and learning activities.

The next point concerns the indiscipline of teachers and students at the Bustanur Rohmah Islamic School in Bondowoso. Teachers and students frequently come on time to the madrasah so that the teaching and learning process takes place very slowly and of course this has an impact on learning outcomes. The results obtained by students are not optimal. Muhammad Fadali Amar recommends restructuring schedules and regulations regarding teacher and student discipline at the madrasah.

The main findings from the discussion indicate that limited teacher welfare and the pressure to meet basic needs have direct implications for discipline and the optimization of educators' roles, so improving educational quality cannot be separated from the welfare and governance aspects of the institution. The exemplary behavior of madrasah leaders in building discipline is important social capital, but requires systemic strengthening through ongoing mentoring to ensure that changes are not temporary (Khoiron et al., 2025).

### **Implementation/Mentoring Stage (Follow-up)**

At this stage, action will be taken or following up on the training and FGD results, Madrasah Diniyah Bustanur Rohmah will implement activities that are expected to support the quality of the institution and students in the future, namely:

### **Implementation of an effective teaching and learning system**

The implementation of effective teaching and learning activities is crucial for Islamic schools (madrasah diniyah) to improve the quality of religious education they provide. First, thorough planning. Good planning is a crucial first step in creating effective teaching and learning activities. Teachers need to design clear and structured lesson plans, including learning objectives, material to be delivered, teaching methods, and appropriate assessments. A thorough lesson plan will help teachers manage time, select relevant

materials, and adapt learning strategies to students' needs. Second, the use of appropriate learning methods and media. Islamic schools can improve learning effectiveness by utilizing a variety of engaging learning methods and media. Teachers can use lectures, group discussions, simulations, role-playing, and educational technology such as multimedia or interactive learning applications. Third, active interaction between teachers and students. Good interaction between teachers and students plays a crucial role in effective teaching and learning activities. Teachers need to provide opportunities for students to actively participate in the learning process, such as asking questions, discussing, and collaborating on group assignments. In addition, teachers also need to provide constructive feedback and pay attention to students' individual needs. Fourth, comprehensive evaluation. Good evaluation is an essential part of effective teaching and learning activities. Teachers need to use a variety of evaluation instruments, such as written tests, projects, presentations, or observations of practical skills. Comprehensive evaluation will help teachers understand student progress, identify difficulties faced, and adapt appropriate learning strategies.

Teachers not only act as conveyors of material, but also as role models (*new*) and facilitators who are able to instill moral values through a dialogic and participatory learning process. In this context, mentoring teaching and learning activities carried out through community service programs is an important instrument to help teachers reflect on current learning practices, while simultaneously developing learning strategies that are more adaptive to student needs. Thus, the effectiveness of teaching and learning in Islamic schools can be a primary foundation in improving the quality of graduates who excel not only in religious knowledge but also possess strong moral and social character (Oskar et al., 2025).

### **Implementation of regulations regarding teacher and student discipline**

Implementing regulations regarding teacher and student discipline in Islamic schools is crucial for creating a conducive and effective learning environment. First, regulations

must be clear and comprehensive. These regulations should cover aspects such as attendance, classroom discipline, uniforms, assignments, and behavioral rules. Clear regulations enable teachers and students to understand established expectations and take appropriate action. Second, regulations must be enforced consistently. Regulations must be implemented consistently and fairly. Madrasah teachers and staff need to maintain consistency in enforcing rules and administering appropriate sanctions when violations occur. This will send a clear message that discipline is important and should not be neglected. Third, a positive approach to building discipline. In addition to sanctions, it is also important to implement a positive approach to building discipline. Islamic schools can provide appreciation and recognition to teachers and students who demonstrate good discipline. This will provide motivation and strengthen a culture of discipline within the school. By implementing regulations related to good discipline, Islamic schools can create an orderly, safe, and focused learning environment. This will make it easier for teachers and students to concentrate on the learning process, increasing the effectiveness of teaching, and achieving the desired goals of religious education. Furthermore, the habit of discipline formed in the school will also provide long-term benefits for students' personal and moral development in their daily lives.

Without the punctual presence of teachers and students and compliance with mutually agreed rules, thorough learning planning and methods will not be able to run optimally. In the context of Islamic schools, discipline is not only interpreted as compliance with formal rules, but also as part of the internalization of moral values and moral responsibility that align with the goals of Islamic education (Juwinner Dedy Kasingku, 2024).

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### **Assistance in submitting applications for allocation of funds for honorariums for teaching staff to the authorized regional government**

Regional governments play a crucial role in providing financial support to educational institutions, including Islamic schools. Assistance can be provided by relevant parties during the funding allocation process, such as madrasah administrators, teachers, or mentoring teams with knowledge and experience in administration and funding application procedures. This mentoring includes helping madrasah administrators prepare complete and detailed funding proposals, including justification of needs and planning for efficient use of funds. In addition, mentors can assist in collecting relevant data and information as the basis for funding applications and assist in understanding the administrative requirements that must be met.

With proper guidance, the allocation of funds for educator honoraria in Islamic schools can be more structured, transparent, and accurate. This will increase the school's chances of securing the necessary funding to support educator honoraria, which in turn will provide incentives and stability for dedicated educators in Islamic schools. Assistance with allocation of funds can also improve cooperation between Islamic schools with local government, opening up space for dialogue and mutual understanding in fighting for the interests of religious education. This provides an opportunity for Islamic schools to have better access to the resources needed to improve the quality of religious education and strengthen the role of Islamic schools as quality educational institutions in society.

The active involvement of administrators and teachers in the administration and budget planning process contributes to growing institutional awareness that the sustainability of Islamic education requires systematic financial planning based on real needs. By establishing a more structured funding mechanism, Islamic schools not only receive financial support but also have the opportunity to expand their partnership networks with policymakers, ultimately strengthening the institution's independence and

ensuring the continued improvement of the quality of religious education amidst social dynamics and public policy (Kholiq & Wahyunik, 2025).

### **Measurement/Evaluation Stage**

The measurement and evaluation stage is a crucial process in assessing the success and effectiveness of mentoring programs in Islamic schools. In this regard, the Islamic school collaborates with the community service implementation team as mentors. Evaluations are conducted after the program's follow-up process has been running for 10 days.twomonths, to allow sufficient time to observe the changes and impacts. During the mentoring program, the program implementers provided an open space to receive input and suggestions from the madrasah.This step aims to obtain more comprehensive information about the success of the program, as well as to understand the needs and challenges faced by madrasas in implementing change.

The madrasah will be actively involved in the evaluation process, either through interviews, group discussions, or surveys.service teamalso collect data and information-related indicators of program success that have been determined together. Through this open dialogue, we cangetvaluable input that can be used as material for evaluation and improvement of the mentoring program in the future. With the evaluation process involving the madrasah, it is hoped that this can be achieved.A close relationship exists between the mentoring program implementers and the madrasah. Through this collaboration, the mentoring program can be more responsive to the needs and expectations of the madrasah and can provide effective support in addressing challenges and improving the quality of religious education in Islamic schools.

Through participatory evaluation involving administrators and teachers, madrasas gain a reflective space to assess the extent to which the attempted changes have met their initial objectives, while also identifying good practices and obstacles that require further guidance. Dialogic, indicator-based evaluations enable madrasas to foster a sense of

ownership (*sense of ownership*) to the program, so that the resulting changes are not temporary (Mubarok et al., 2024).

## CONCLUSION

This community service activity confirms that efforts to strengthen the capacity of teachers in Islamic schools are not sufficiently understood as increasing competence. pedagogical It should not be seen as a process of strengthening the educational institutional system as a whole. The results of the community service program indicate that teacher quality at Madrasah Diniyah Bustanur Rohmah is closely related to the quality of institutional governance, the culture of discipline, and policy support that supports the welfare of educators.

Novelty (*novelty*) of this activity lies in an integrative approach that connects three areas of intervention simultaneously, namely teacher capacity development through training and learning mentoring, strengthening of MBM/MBS-based madrasah management through participatory forums, and policy mentoring through facilitating access to funding from local governments. This model shows that the problem of low quality of learning and low level of discipline Teachers' problems are not only caused by limited individual abilities, but are also influenced by institutional structures that are not yet solid and minimal systemic support from policy makers.

In terms of findings and results, this community service has succeeded in encouraging significant initial changes, including increased understanding of managers and teachers regarding the importance of madrasah quality management, the start of implementing a more planned teaching and learning activity pattern and varies, a growing collective commitment to upholding teacher and student discipline, and opening up access for madrasahs to funding mechanisms to improve educator welfare. These changes indicate that mentoring is not merely normative but also impacts institutional practices.

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The implications of this community service program provide important contributions to various parties. For policymakers, these findings underscore the need for a model for developing Islamic boarding schools (madrasah diniyah) based on collaboration between universities, educational institutions, and local governments. For madrasah administrators, the results of this community service program can serve as a practical reference for developing sustainable governance and learning quality. That, For academics and readers, this dedication enriches the scientific treasury by offering a perspective that capacity *building* Diniyah madrasahs should be positioned as integrated structural interventions, not just short-term training programs.

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