



The Dynamics of Madrasah Diniyah Wustha Learning and Its Relevance to the Results of Islamic Religious Education Subject Achievement

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ABSTRACT

This study aims to determine the dynamics of Madin Wustha's learning and its relevance to students' learning outcomes of Islamic Religious Education (PAI). The type of research is quantitative with a comparative approach. Data collection techniques utilize the documentation of PAI learning achievements, starting from daily tests, mid-semester tests, end-of-semester tests, and report cards. The sample of this study was all students of Class VIII at SMP Negeri 2 Kedung Jepara, totaling 57 students. Data analysis using t-test Independent sample test. The results showed that the PAI learning outcomes of students who took Madin Wustha were in the very good category with an average score of 88, while those who did not take it were in the good category with an average score of 79. The results of calculations using the t-test concluded that there were differences in PAI learning outcomes. between students who follow Madin Wustha and students who do not follow Madin Wustha. Suggestions that can be taken from this research are the schools, especially teachers, to further improve the quality of education, one of which is to understand the conditions and educational background of students. So that it can achieve maximum learning outcomes.

Keywords:

Madrasah
Diniyah, Madin
Wustha, Islamic
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A. Introduction

Madrasah Diniyah Wustha, hereinafter referred to as Madin Wustha, is a non-formal educational institution in Islam as a development of the learning system in suraus, mosques, and Islamic boarding schools (Nizah, 2016, p. 182). The implementation of Madin Wustha education is a complementary instrument for students who have not had time to receive formal education in junior high school/MTs/equivalent so that they are able to deepen their religious knowledge and form a noble moral character (Guidelines for the Implementation of Madrasah Diniyah Takmiliyah, 2014). The reality in the field shows that Madin Wustha is also attended by students who are taking the formal education path. Some of the reasons that emerged among the parents of students were that they Madin Wustha were considered able to overcome the problem of the lack of moral and religious education owned by their children. When compared to public schools, madrasahs have a noble mission. Madrasahs provide religious education through religious teaching and the creation of a religious atmosphere in Madrasah (Arief, 2004, p. 41).

Unfortunately, based on preliminary observations made by the researchers, there is a gap in knowledge, mastery, and understanding between students who follow Madin Wustha and students who do not. At least this fact was shown by a grade VIII student of SMP Negeri 2 Kedung Jepara. Through initial observations, researchers obtained some important data. For example, the learning outcomes of students who take part in Madin Wustha are included in the very good category based on the results of the Mid-Semester Exam (UTS) with an average score of 87. The average Final Semester Exam (UAS) score is 88, the same as the score listed in the student's report card. While the daily test score is 89. Meanwhile, the grades of grade VIII students of SMP Negeri 2 Kedung Jepara who did not participate in Madin Wustha were slightly lower with a fairly good category. This can be seen from the average UTS score of 77, UAS score of 82, report card score of 79, and daily test score with an average of 80.

Many studies on Madin Wustha have been carried out by previous researchers. For example, coming from Zainal Abidin and Moh. Miftachul Choiri who studied the existence of Madin Wustha during the pandemic. (Abidin & Choiri, 2021) In the midst of the Covid-19 pandemic, Madin Wustha continues to organize online learning and provide educational services to students. The resilience factor of Madin Wustha is supported by the dedication and loyalty of the madrasah community, especially the head of the madrasah and ustaz. Even though they receive a small monthly incentive (bisyarah), they still teach sincerely. Also, it is supported by the Regional Government's policies that support the development of Madin Wustha. In the aspect of learning activities, Madin Wustha applies the khithabah, barzanzi, qiroah, and muhadharah models. Through this process, Madin Wustha functions as a place for the transfer of Islamic knowledge, moral cultivation, and the formation of religious character. In terms of facilities and infrastructure, Madin Wustha has also begun to adapt to the use of information technology tools. Especially in filling EMIS (Education Management Information System) as a database. In addition to laptop inventory and internet networks,

EMIS administrators also have sufficient competence in data input (Aliyan & Hamid, 2021, pp. 184-185). From the list of literature, the researcher wants to fill in the gaps in the literature about Madin Wustha studies that are associated with student learning achievement.

This study wants to answer three basic questions, namely: (1) what are the learning outcomes of Islamic Religious Education for students who take part in Madin Wustha at SMP Negeri 2 Kedung Jepara?; (2) what are the learning outcomes of Islamic Religious Education for students who do not follow Madin Wustha?; and (3) How does the learning outcomes of Islamic Religious Education compare between students who follow Madin Wustha and students who do not follow it?

There are two hypotheses offered by researchers. First, an alternative hypothesis, namely that there is a significant difference in the learning outcomes of Islamic Religious Education between students who follow Madin Wustha and those who do not follow it in grade VIII of SMP Negeri 2 Kedung Jepara. Second, the null hypothesis, namely that there is no significant difference in the learning outcomes of Islamic Religious Education between students who follow Madin Wustha and students who do not follow it.

B. Theoretical Studies

Madin Wustha as an Islamic Religious Education Learning Institution (PAI)

Madrasah Diniyah (Madin) Wustha comes from three words, namely, *madrasah*, *Al-Din* and *wustha*. Madrasah comes from the word *Darasa* which means learning, *Al-Din* interpreted as religious, while *wustha* is a junior secondary school (Amin, 2004, p. 14). It can be concluded that the terminology of Madin Wustha is a place to learn about religion, in this case PAI at the junior secondary level as the development of knowledge obtained by students from Madrasah Diniyah Awaliyah, Usually the lesson hours take in the afternoon between 14.30 to 17.00 WIB. Madin Wustha is included in the category of non-formal education which is a supporting institution for formal education and becomes an alternative education as stipulated in the National Education System Law number 20 of 2003 in article 26 paragraph 1.

From the aspect of institutional hierarchy, Madin Wustha is a religious education unit outside of school within the Ministry of Religion, which is under the guidance and is responsible to the Regency or City Office of the Department of Religion or the Head of the Regional Office of the Department of Religion, in this case the Head of Community Guidance and Islamic Religious Institutional Development. (Directorate General of Islamic Religious Institutional Development, 2001, p. 9) This policy derivative was then followed up through Government Regulation of the Republic of Indonesia No. 55 of 2007 Article 21 paragraphs 1-3. The implementation of Madin Wustha in the form of book recitation, taklim assembly, Quranic education, diniyah takmiliyah, or other similar forms. Madrasah Diniyah education as referred to can be in the form of an educational unit. Non-formal Madrasah Diniyah education develops into an educational unit that is required to obtain a permit from the Regency/City Department of Religion office after fulfilling the provisions on the requirements for the establishment of an educational unit. (Government Regulation of the Republic of Indonesia Number 55 of 2007 concerning Religious Education and Religious Education, 2007)

Definitively, Islamic Religious Education can be interpreted as a conscious effort to prepare

students to believe, understand, appreciate and practice Islam through guidance, teaching, and/or practice activities by paying attention to the demands of respecting other religions in the relationship of harmony between religious communities in society to realize national unity. (Muhaimin, 2001, p. 75) The subject of Islamic Religious Education is not only seen from the material aspect or substance of the lesson which only includes the cognitive aspect (knowledge), but more broadly, it includes affective and psychomotor aspects. (Ramayulis, 2005, p. 23) According to Zakiah Daradjad, the purpose of Islamic Religious Education, namely fostering religious people, means human beings who are able to carry out the teachings of Islam well and perfectly, so that it is reflected in attitudes and actions in all their lives, in order to achieve happiness and glory in this world and the hereafter which can be fostered through intensive and effective religious teaching. (Daradjad, 1995, p. 172)

The formation of high morals is the main goal of PAI as one of the subjects given to students from elementary to tertiary levels. PAI subjects should also get a proportionate amount of time, not only in madrassas or schools with Islamic nuances, but also in public schools. Similarly, in improving the quality of education, PAI must be used as a benchmark in shaping the character and personality of students and building the nation's morale (*Nation Character Building*). (Majid, 2014, p. 2)

The existence of Madrasah Diniyah in the community is still quite common in the regions. Madrasah Diniyah has an important role in educating the community, especially the younger generation in instilling moral and religious values from an early age. Especially in the midst of the rapid flow of information and the sophistication of technology. Therefore, to anticipate the negative impact of information technology tools, it is necessary to optimize the role of Madin.

C. Method

The type of research used by researchers is quantitative, which uses in-depth data analysis in the form of numbers. (Istijanto, 2005, p. 46) The results of the data obtained in this study by taking data from the field (*field research*). The quantitative type was chosen because this study aims to test the hypothesis that explains the learning outcomes of PAI between students who follow Madin Wustha and students who do not follow it in grade VIII of SMP Negeri 2 Kedung Jepara. Meanwhile, in reviewing this study, the researcher uses a comparative approach, which is an analysis used to find out the difference between two variables. The researcher carried out the research in the range of August to September 2019 and focused on the 2018/2019 academic year. However, at the data analysis stage, researchers did so outside of the year. The research population is 57 students with the following details:

Table 1. List of Research Populations

It	Class	Wustha	Non-Wustha
1	VIII A	4	23
2	VIII B	3	27

Sum	7	50
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Because the number of population in this study is less than 100, the sample in this study is the research population. (Suharsimi, 2006, p. 276) Meanwhile, the variables used in this study are the learning outcomes of Islamic Religious Education students in grade VIII of SMP Negeri 2 Kedung Jepara.

The researcher used documentation techniques, especially the learning outcomes of PAI class VIII. At the data analysis stage, the technique used to test hypotheses is by means of statistical analysis. It begins with a test of normality, homogeneity, and hypothesis proof.

D. Result

PAI Learning Outcomes for Grade VIII Students of SMP Negeri 2 Kedung Jepara

Data on PAI learning outcomes of grade VIII students of SMP Negeri 2 Kedung Jepara who participated and did not take Madin Wustha based on the Daily Exam score document, (UH) Mid-Semester Exam (UTS) scores, Final Semester Exam (UAS) scores, and Report Card scores are shown in the table below:

Table 2. The Value of Students Who Participate in Madin Wustha

Resp.	UH	UTS	UAS	Report	Fri	Average
1	88	85	84	86	343	86
2	90	85	86	88	349	87
3	87	90	90	89	356	89
4	90	90	95	91	366	91,5
5	87	80	84	85	336	84
6	90	90	90	90	360	90
7	90	88	90	90	358	89,5

Table 3. The Value of Students Who Participate in Madin Wustha

Resp.	UH	UTS	UAS	Report	Fri	Average
1	80	78	74	78	310	77,5
2	78	75	75	77	305	76
3	80	70	75	76	301	75
4	78	85	80	80	323	81

5	80	78	85	81	324	81
6	78	75	80	78	311	78
7	80	76	80	79	315	79
8	85	80	80	83	328	82
9	78	80	85	80	323	81
10	82	78	80	81	321	80
11	80	79	82	80	321	80
12	78	82	88	82	330	82
13	80	70	76	77	303	76
14	81	68	70	75	294	73,5
15	82	83	89	84	338	84,5
16	78	68	75	75	296	74
17	85	90	90	88	353	88
18	83	80	82	82	327	82
19	85	80	80	83	328	82
20	82	75	76	79	312	78
21	85	83	86	85	339	85
22	80	80	80	80	320	80
23	85	85	85	85	340	85
24	80	75	76	78	309	77
25	78	70	78	76	302	75,5
26	83	83	83	83	332	83
27	78	70	75	75	298	74,5
28	85	75	80	81	321	80
29	80	78	82	80	320	80

30	78	70	75	75	298	74,5
31	78	75	75	77	305	76
32	80	70	82	78	310	77,5
33	75	70	80	75	300	75
34	85	90	92	88	355	89
35	80	80	84	81	325	81
36	78	70	92	80	320	80
37	80	70	84	79	313	78
38	78	70	92	80	320	80
39	80	68	84	78	310	77,5
40	75	68	92	78	313	78
41	83	90	84	85	342	85,5
42	80	87	92	85	344	86
43	78	78	84	80	320	80
44	80	80	92	83	335	84
45	83	78	84	82	327	82
46	78	75	92	81	326	81,5
47	78	70	75	75	298	74,5
48	83	75	75	79	312	78
49	88	80	80	84	332	83
50	80	80	85	81	326	81,5

Hypothesis Testing

Before testing the hypothesis, the researcher will first analyze the data normality test and the homogeneity test (similarity of two variants) obtained on the PAI learning outcomes between students who follow Madin Wustha and students who do not follow it.

The hypothesis testing in this study was carried out to test the hypothesis proposed by the researcher, namely: 1) H_a : there was a significant difference in PAI learning outcomes of

grade VIII students of SMP Negeri 2 Kedung Jepara between those who followed Madin Wustha and students who did not follow Madin Wustha, and 2) Ho: there was no significant difference in PAI learning outcomes of grade VIII students of SMP Negeri 2 Kedung Jepara between those who followed Madin Wustha and students who did not follow Madin Wustha.

Normality Test

The normality test was carried out using the Kolmogorov-Smirnov formula using the help of *SPSS 20 for windows*. After the data is collected, the researcher uses the data to test the normality of the sample to be studied. The test is said to be normal if $P \geq 0.05$, while if $P \leq 0.05$, the distribution is said to be abnormal. From the calculation of *SPSS 20 for windows*, the following data output is obtained:

Table 4. Normality Test

	School	Kolmogorov-Smirnova		
		Statistics	Df	Sig.
Student Learning Outcomes	Wustha	,201	7	,854
	Non Wustha	,095	50	,295

The table above shows that the number of students who participated in Madin Wustha was 7 students, while for those who did not attend the wustho school as many as 50 students. The test criterion is that if the P value is $\geq \alpha$ (sig. 0.05) then the data is normally distributed. On the other hand, if the P value is $\leq \alpha$ (sig. 0.05), then the data is not distributed normally. Based on the data above, it can be seen that the learning outcomes of students who follow Madin Wustha are obtained $P = 0.854$ and the learning outcomes of students who do not attend wustho schools are obtained $P = 0.295$. ≥ 0.05 . By comparing the value of $\alpha = 0.05$. So it can be concluded that the two data are distributed normally.

Homogeneity Test

After knowing that the data is normally distributed, the next step is to find out whether the data is homogeneous or not. If homogeneity is met, the researcher can conduct the next stage of analysis. In this study, the homogeneity test was analyzed using the help of *SPSS 20 for windows*. From the calculation of *SPSS 20 for windows*. then the following data is obtained:

Table 5. Homogeneity Test

Levene Statistic	df1	DF2	Sig.
,957	1	55	,332

Data said to be homogeneous can be determined by the test criteria if $P \geq \alpha$ (0.05) then the data is homogeneous, while if $P \leq \alpha$ (0.05) then the data is said to be non-variance or homogeneous. Based on the data of the table above, the results of the homogeneity test show the results of the lavene statistic 0.957, $df1 = 1$, $df2 = 55$. Based on the data above, it is known that students who attend wustho schools with students who do not attend wustho schools obtained $P = 0.332 \geq \alpha$ (0.05). So, it can be concluded that the data comes from a population with the same variant (homogeneous).

Hypothesis Test

After the normality test and homogeneity test, the hypothesis test is then carried out. The hypothesis test used in this study is the *Independent Sample t-Test* with the help of *SPSS 20 for windows* with a significance level of 5%. This test is used to draw conclusions about whether the proposed hypothesis is accepted or not. From the calculation of SPSS 20. then *the data output* is obtained as follows:

Table 6. Hypothesis Test

Group Statistics

	Student	N	Mean	Std. Deviation	Std. Error Mean
Achievement	Wustha	7	88,14	2,593	,980
	Non-wustha	50	79,16	3,723	,526

From *the output results of SPSS 20 for windows* in the *Group Statistics table* above, the number of student samples who participated in Madin Wustha was 7 students and the number of student samples who did not participate in Madin Wustha was 50 students. The mean of students who participated in Madin Wustha was 88.14. Meanwhile, students who did not take part in Madin Wustha were known to have an average score of 79.16. The standard deviation of students who took the Madin Wustha was 2,593 and the students who did not take the Madin Wustha was 3,723. The Standard Error Mean for students who took part in Madin Wustha was 0.980 and students who did not take Madin Wustha were 0.526.

Table 7. Independent sample Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									L	U
PAI Achievements	Equal variances assumed	,957	,332	5,675	55	,000	8,283	1,459	5,358	11,208
	Equal variances not assumed			7,444	9,860	,000	8,283	1,113	5,799	10,767

In the table above, it is known that *the value of Sig. Lavene's Test fo Equality of Variances* is $0.332 \geq 0.05$, then it can be interpreted that the data variance between the group of students who follow Madin Wustha and students who do not follow Madin Wustha is

homogeneous or the same. While the *Independent sample Test* table in the *Equal Variances Assumed section* above is known to be sig (2-tailed) of $0.000 \leq 0.05$ and t count $5.675 \geq t$ table 2.021, it can be interpreted that H_a is accepted and H_o is rejected. So it can be concluded that there is a difference in the learning outcomes of Islamic Religious Education between students who take part in Madin Wustha and students who do not take part in Madin Wustha grade VIII of SMP Negeri 2 Kedung Jepara.

Furthermore, from the table above, it is known that the Mean *Difference* value is 8.283. This score shows the difference between the average learning outcomes of students who follow Madin Wustha and students who do not follow Madin Wustha. Meanwhile, the difference is 5.358 to 11.208 (95% *Confidence Interval of the Difference Lower Upper*).

E. Discussion

Based on the results of data analysis, with the difference in learning outcomes of Islamic religious education subjects for grade VIII students of SMP Negeri 2 Kedung Jepara for the 2018/2019 school year between students who participated in Madin Wustha and students who did not participate in Madin Wustha, the results of the study were obtained as follows:

Table 8. Recapitulation of Research Results

No.	Description	Result	Criterion
1.	Learning outcomes of students who participated in Madin Wustha grade VIII of SMP Negeri 2 Kedung Jepara	Mean 88	Excellent
2.	Learning outcomes of students who did not participate in Madin Wustha grade VIII SMP Negeri 2 Kedung Jepara	Mean 79	Good
3.	Comparison of learning outcomes of grade VIII students of SMP	<i>Sig</i> (2-tailed) 0.000	<i>Sig.</i> ≤ 0.05

	Negeri 2 Kedung Jepara		
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Information:

80-100 = Very Good

70-79 = Good

60-69 = Enough

≤ 60 = Less

From the data above, PAI learning outcomes students who participated in Madin Wustha had an average score of 88. From this data, it can be concluded that the average score of students who take part in Madin Wustha has a very good category. The PAI learning outcomes of students who did not take part in Madin Wustha had an average score of 79. From the data, it can be concluded that the average score of students who do not take part in Madin Wustha has a good category. In addition, there was a significant difference in the learning outcomes of PAI students who participated in Madin Wustha and students who did not participate in Madin Wustha in grade VIII of SMP Negeri 2 Kedung Jepara.

The result is not a coincidence. Madin Wustha, through the provision of intensive religious lessons, can affect the learning outcomes of PAI students.

The results of the research conducted and compiled by the researcher showed that the difference in learning outcomes of PAI subjects between students who participated in Madin Wustha and students who did not participate in Madin Wustha was influenced by the additional knowledge obtained by students from Madin Wustha. The data described above shows that the learning outcomes of PAI subjects from students who take part in Madin Wustha are higher than the learning outcomes of PAI subjects for students who do not take Madin Wustha. This is possible because students who follow Madin Wustha learn religious education every day so that the religious education they learn will increase their knowledge and can affect success in learning, especially in PAI subjects at school, compared to students who do not follow Madin Wustha.

The difference can also be seen from the attitude of student participation when participating in learning subjects in class, Students who follow Madin Wustha are able to understand the subject matter carefully, compared to students who do not follow Madin Wustha. Students who did not follow Madin Wustha gave less responses and looked bored during learning. Students who follow Madin Wustha often ask questions to teachers, are able to express opinions, respond to questions from teachers. Meanwhile, students who do not follow Madin Wustha rarely respond to questions from teachers and tend to listen to a lot of explanations from teachers without asking the teacher again.

F. Conclusion

From the results of the calculation of the scores of students who took part in Madin Wustha by collecting scores from daily exams, midterm exam scores (UTS), final semester exam

scores (UAS), and report card scores, then the average score of 88 was obtained. So, based on this data, it can be concluded that the average score of PAI learning outcomes of grade VIII students of SMP Negeri 2 Kedung Jepara who participated in Madin Wustha is in the very good category.

From the results of the calculation of the scores of students who did not take part in Madin Wustha by collecting scores from daily tests, mid-semester exam scores (UTS), final semester exam scores (UAS), and report card scores, then the average score of 79 was obtained. So, based on the data, it can be concluded that the average score of PAI learning outcomes of grade VIII students of SMP Negeri 2 Kedung Jepara who did not participate in Madin Wustha was in the good category

From the results of data analysis using SPSS 20, it was obtained that there was a significant difference in the learning outcomes of PAI students in grade VIII of SMP Negeri 2 Kedung Jepara between students who participated in Madin Wustha and students who did not participate in Madin Wustha. This is in accordance with the hypothesis test using the *Independent Sample Test* with a significance level of 5%, and the results of the calculation obtained a result with a significance level of 0.000, which means ≤ 0.05 . So, it can be concluded that H_0 was accepted and H_a was rejected

Unknowlagment

The researcher is grateful to the entire community of Unisnu Jepara and SDN 3 Tanjung and SMP N Kedung Jepara who have helped a lot in the completion of this research. This only research has limitations because it was only conducted in one of the public schools in Jepara district, with sampling from grade VIII only. There is still a need for further research on different school locus.

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