

Research Horizon

ISSN: 2808-0696 (p), 2807-9531 (e)

Research Horizon

Volume: 05

Issue: 06

Year: 2025

Page: 3063-3074

Citation:

Sahid, T. A., & Ali, M. (2025). The role of madrasah diniyah in shaping the religious character. *Research Horizon*, 5(6), 3063-3074.

Article History:

Received: October 2, 2025

Revised: November 3, 2025

Accepted: December 10, 2025

Online since: December 31, 2025

The Role of Madrasah Diniyah in Shaping the Religious Character

Toto Ahmad Sahid^{1*}, Moh. Ali¹

¹ Universitas Islam Negeri Siber Syekh Nurjati Cirebon, Cirebon, Indonesia

* Corresponding author: Toto Ahmad Sahid (totoahmadsahid@mail.syekhnurjati.ac.id)

Abstract

Madrasah diniyah plays a crucial role as a non-formal Islamic educational institution dedicated to nurturing religious values among rural youth. This study seeks to explore the strategies implemented by madrasah diniyah in socializing Islamic values and to analyze their influence on shaping students' religious character. Using a qualitative case study approach, data were collected through observation, in-depth interviews, and document analysis. The results indicate that madrasah diniyah conducts value socialization through a salafiyah-based diniyah curriculum, classical Islamic text learning, exemplary moral behavior demonstrated by teachers, and student participation in various religious and social activities. These educational strategies contribute significantly to strengthening family-based religiosity, fostering young Islamic leadership, and enhancing community solidarity grounded in Islamic values. This study affirms that madrasah diniyah's role as a secondary agent of socialization in accordance with Durkheim's theory of social integration and Bourdieu's concept of religious habitus. Therefore, the model developed by madrasah diniyah is recommended to be replicated in other rural communities as a practical framework for community-based Islamic education development.

Keywords

Islamic Values, Madrasah Diniyah, Religious Character, Socialization Agent.

1. Introduction

Indonesia, as the world's most populous Muslim country, faces challenges in integrating Islamic values into daily life, particularly in rural areas. Beyond formal schools, socio-religious institutions like Madrasah Diniyah Takmiliah Ula (MDTU) serve as vital agents of value transmission. MDTU Nurul Fitriyyah in Gunungmanik Village exemplifies this role in shaping the community's religious character. In recent years, information technology has rapidly expanded to rural regions of Majalengka. According to the Indonesian Internet Service Providers Association (*Asosiasi Penyelenggara Jasa Internet Indonesia/APJII, 2024*), internet penetration in West Java reached 82.7%, with rural access at 79.8%. Kalodata (2024) also reports that over 220 million Indonesians, about 78% of the population, are active social media users. This digital connectivity has reshaped rural communication patterns and youth value orientations. While digitalization provides access to information, it also threatens local and Islamic values. In response, madrasah diniyah actively guides youth to uphold Islamic teachings through contextual and sustainable religious education.

Gunungmanik Village illustrates local efforts to preserve Islamic identity amid modern influences. MDTU Nurul Fitriyyah serves not only as an educational institution but also as a center for value transformation through Islamic-based practices and community relations. With 40 students guided by four teacher, it plays a vital role in instilling strong religious foundations from an early age. From the perspective of the sociology of religion, the existence of madrasah diniyah occupies a position as a social institution that carries out the function of religious socialization, where individuals learn social roles and norms through an approach based on Islamic values. This concept is in line with Durkheim's functionalist theory, which states that religion acts as a social glue and a source of collective solidarity (Zaidan et al., 2025). MDTU Nurul Fitriyyah carries out this function by instilling religious teachings into the daily lives of students and the wider community.

This study is significant due to the lack of research on village-based non-formal Islamic institutions as sociological agents. While most studies emphasize Islamic boarding schools and formal schools, MDTU is often seen as merely complementary despite its close community ties (Herningrum et al., 2021). Established in 1997 under the Nurul Fitriyyah Foundation, MDTU Nurul Fitriyyah adopts the Salafiyyah model rooted in classical Islamic education. Amid value disorientation among rural youth, MDTU Nurul Fitriyyah functions as a center for strengthening Islamic habitus. Through Qur'anic study circles, prayer training, da'wah, and social activities, it not only conveys religious knowledge but also embeds Islamic values in community life. Its vision to form students with practical knowledge, knowledge-based practice, and noble character reflects its dual educational and social role.

Madrasah diniyah role in social change remains underdocumented, leaving a gap in scholarly literature and data for community-based policy development. Its success in nurturing 40 students with support from a waqf building and mosque demonstrates effective community engagement. Often seen as supplementary, MDTU Nurul Fitriyyah in reality shapes local religious culture through value-based. Afandi (2022) highlights that rural Islamic institutions significantly influence ethical behavior, while Priyatna (2017) notes that education integrated with local culture effectively builds religious character. Madrasah diniyah embodies this approach through warm relationships among students, teachers, and the community, fostering a grounded environment for value internalization. Therefore, it is necessary to conduct a more focused study on MDTU Nurul Fitriyyah to understand how local Islamic educational institutions function as agents of Islamic value socialization in relevant and contextual ways. Madrasah diniyah's role cannot be

separated from the village's social structure and the local value system that strengthens it from within.

This research aims to explore the Islamic value socialization strategies implemented by MDTU Nurul Fitriyyah, analyze the dynamics of its relationship with the community, and assess its contribution to shaping the religious behavior of the people of Gunungmanik Village through a sociological lens. This approach is crucial for illustrating the contributions of local institutions to character development within a national framework. This study enriches the field of the sociology of religion by focusing on the role of local rural institutions as catalysts for social change. The findings are expected to contribute to the formulation of community-based Islamic education policies by local governments, religious leaders, and civil society organizations concerned with strengthening religious values in a modern context.

2. Literature Review

2.1. The Concept of Religious Character

Religious character is essentially understood as the harmonious integration of faith values, worship practices, and noble morals embedded within an individual, forming a personality that consistently upholds religious teachings as guidance for daily behavior in both personal and social contexts. Consequently, religious character is reflected not only in the spiritual dimension but also in social interactions and patterns of life that are grounded in Islamic moral values (Kamaluddin et al., 2024). The implementation of efforts to strengthen religious character education, therefore, requires the active involvement and collaboration of various stakeholders. A synergistic relationship between schools and parents has proven effective in shaping students' Islamic religious character, as character development is initially established within the family environment and subsequently reinforced through structured Islamic education within schools (Victorynie et al., 2020).

The indicators of religious character at the community level encompass various aspects, such as diligence in performing worship, honesty in words and actions, discipline, tolerance toward differences, social concern, and an orientation toward the creation of peace (Sugiarti & Ozay, 2022). Furthermore, religious education that is carried out effectively has been proven to influence the formation of religious personality, both among students in formal schools and university students. Another impact is the growing public interest in religious study activities, which ultimately strengthens the religious climate within the social environment (Nuryadin et al., 2023).

2.2. Religious Educational Institution

Religious education is a compulsory component of the national education system and must be implemented across all educational pathways, levels, and types. Consequently, the government, including regional authorities, bears formal responsibility for ensuring the provision and sustainability of religious education within formal, informal, and non-formal educational institutions (Isom et al., 2021). Within this framework, non-formal religious education serves as an important complement to the general education system, particularly in addressing limitations in religious content within formal school curricula. Madrasah Diniyah Takmiliah Ula (MDTU) represents one such non-formal institution that has obtained legal recognition through policies issued by the Directorate General of Islamic Education under the Ministry of Religious Affairs of the Republic of Indonesia. This legal legitimacy underscores the strategic role of madrasah diniyah in strengthening and deepening Islamic learning that is not comprehensively accommodated in mainstream schooling (Nuhdi & Maswani, 2025).

Beyond its instructional function, madrasah diniyah operates as a religious and social institution that contributes to the internalization of Islamic values within the community. As an educational space, madrasah diniyah is not solely oriented toward the transmission of Islamic sciences (*syar'i* knowledge), such as *fiqh*, *aqidah*, and *tafsir*, but also emphasizes the cultivation of moral character and social responsibility. Through structured learning and habituation processes, students are guided to internalize ethical norms, religious discipline, and Islamic cultural values, including honesty, tolerance, responsibility, and social awareness. This integrative approach positions madrasah diniyah as an agent of socialization that prepares learners to develop *akhlaq karimah* while equipping them to actively and constructively engage in social life in accordance with Islamic principles (Syihabuddin & Nafiuddin, 2023).

2.3. Sociology of Religion in Islamic Education

From the sociology of religion perspective, Islamic education is not limited to the transmission of religious knowledge but constitutes an essential social process that shapes patterns of interaction within society. Religion functions as a normative framework that regulates social relations, reinforces social cohesion, cultivates solidarity, and provides moral guidance for collective life. In this sense, Islamic education contributes to the construction of shared values and ethical orientations that influence how individuals relate to one another in both private and public spheres (Huda, 2021; Rizwan, 2024).

Viewed through this lens, Islamic educational institutions, including madrasah diniyah, function as agents of social transformation rather than merely instructional spaces. Islamic education is expected to produce individuals who are not only religious in ritual practice but also socially aware and equipped with the skills needed to live in a pluralistic society. By adopting a multicultural orientation, Islamic education plays a strategic role in fostering moral awareness, tolerance, and the ability to engage constructively across cultural and religious differences. Such an approach enables learners to internalize Islamic values while maintaining openness and respect for diversity, thereby supporting social harmony (Riaz et al., 2023; Audia & Agil, 2024; Habibulloh, 2024).

Furthermore, Islamic religious education holds a central role in the development of civil society by encouraging learners to comprehensively explore Islamic principles and translate them into everyday practice. This responsibility requires Islamic education to respond to concrete social issues by contextualizing foundational Islamic texts within contemporary social realities. As a result, religious teachings are understood not as static doctrines detached from lived experience, but as dynamic guidance that remains relevant to present conditions and local contexts (Purwadhi & Komara, 2024; Huda, 2021).

3. Methods

This study adopts a qualitative approach with a case study design. The selection of this approach aims to obtain an in-depth understanding of the mechanisms through which MDTU Nurul Fitriyyah in Gunungmanik Village socializes Islamic values. A qualitative method is deemed appropriate as it allows the researcher to examine social and religious phenomena in their natural and real-life context (Creswell & Poth, 2016). The research focuses on exploring the role of madrasah diniyah as an agent of religious value socialization in the social life of the village community, as well as the interactions occurring between the institution, students, educators, and the surrounding community.

The sources of information used in this study include both primary and secondary data. Primary data were collected through in-depth interviews with the head of the school, religious teachers, students, and community figures directly involved with the institution. Meanwhile, secondary data were obtained from institutional

documents, the official profile of MDTU Nurul Fitriyyah, and relevant scholarly references related to the sociology of religion and Islamic education. Additionally, the researcher conducted participatory observation to directly observe the dynamics of religious practices within madrasah diniyah, such as teaching processes, da'wah activities, and interactions among the community around the mosque.

Informants were selected using purposive sampling, based on their active involvement in madrasah diniyah activities and their capacity to provide rich and insightful information. The key informants include the head of the madrasah, several teachers, senior students, and local residents who consistently participate in religious activities. This strategy aligns with the characteristics of the qualitative approach, which prioritizes the depth of information over the number of respondents (Mallette & Saldaña, 2019).

Data analysis was carried out using the interactive model developed by Miles and Huberman, which consists of data reduction, data display, and conclusion drawing/verification. The analytical process was conducted thematically by categorizing the data into themes such as forms of value socialization, madrasah diniyah contributions to the community, and patterns of social relations that emerge. To ensure the validity of the findings, source triangulation was employed by comparing the results of interviews, observations, and documentation. This strategy aims to enhance data reliability and maintain the objectivity of interpretation. Through this approach, the study is expected to make a meaningful contribution to the development of theory and practice in religious education for building a religious social order in rural environments.

4. Results

4.1. The Role of Madrasah Diniyah in Contemporary Islamic Education

In the era of globalization and the rapid advancement of information technology, the role of MDTU Nurul Fitriyyah has become increasingly significant in preserving Islamic values while also fostering student character. The madrasah serves as a stronghold of moral and spiritual education, particularly in rural areas that often face limited access to value-based education (Mareta & Muhammad, 2022). Madrasah diniyah plays an active role in nurturing Islamic identity through a contextual Salafiyah approach, enabling it to respond to modern challenges without abandoning its traditional roots.

According to the 2025 curriculum document of MDTU Nurul Fitriyyah, the institution's vision is to become an excellent and competitive religious education center capable of producing students with the characteristics of *'Amil Ilmiyyah* (practical knowledge), *Ilmiyyah Amaliyyah* (knowledge-based practice), and noble character. To achieve this vision, the *madrasah* implements five strategic missions: to form students with piety (*Iman dan Taqwa*/IMTAQ) and noble character, to instill a deep understanding of Islamic religious sciences, to equip students with critical and contextual thinking in engaging with classical texts (*Kutub At-Turats*), to nurture future Islamic scholars (*ulama*), and to shape students as social role models in their communities.

Ilhamsyah and Ramli (2024) emphasize the importance of salafiyah diniyah educational institutions in simultaneously transmitting Islamic values and local wisdom. MDTU Nurul Fitriyyah is a clear example of an institution that not only preserves classical Islamic scholarly traditions but also actively addresses social and cultural challenges at the local level through contextual and grounded education. In line with this perspective, Huda (2023) asserts that competitive madrasahs rely not only on curriculum innovation but also on strengthening their salafiyah identity and robust social role. MDTU Nurul Fitriyyah is aligned with this path by continuously

improving instructional quality, expanding religious social networks, and building value-based competitiveness.

4.2. The Role of Madrasah Diniyah for Socialization of Islamic Values

Madrasah diniyah holds a strategic position as an agent for socializing Islamic values at the grassroots community level, especially in shaping the character and morality of the younger Muslim generation. This function is carried out not only through formal learning processes but also through the internalization of religious values encompassing aspects of faith, worship practices, social ethics, and understanding of the classical Islamic scholarly tradition (*turats*). In this context, MDTU Nurul Fitriyyah in Gunungmanik serves not merely as a religious education institution but as a center for nurturing a firm, grounded, and socially relevant Islamic identity.

The Islamic values socialized at madrasah diniyah encompass several fundamental aspects. First, the values of faith and piety (*Iman dan Taqwa/IMTAQ*) are instilled as foundational principles through daily religious routines such as congregational prayers, Qur'an recitation, *dhikr*, and communal supplication. According to the head of MDTU Nurul Fitriyyah, the habituation of collective worship is a crucial part of shaping the religious character of the students. These values are internalized not just as knowledge, but as part of the students' daily lives. Marzuki (2022) emphasizes that strengthening IMTAQ through diniyah education serves as a moral fortress for youth in confronting the challenges of the digital era.

Second, the emphasis on *Akhlaq Al-Karimah* (moral education) serves as a central pillar in the value socialization process at madrasah diniyah. Students are taught to demonstrate proper manners toward their teachers, peers, and parents through the exemplary behavior of their instructors. Character education is not merely taught verbally but is internalized through consistent daily practice. Amin (2023) found that the exemplary method is more effective in shaping student character than conventional moral lectures.

Third, the strengthening of diniyah knowledge forms the core agenda of madrasah diniyah, curriculum structure. According to the official curriculum of the Indonesian Ministry of Religious Affairs, the core subjects include: *Aqidah Akhlaq, Fiqh, Qur'an-Hadith*, Islamic Cultural History, and Arabic Language. MDTU Nurul Fitriyyah also includes the study of *Ahlus Sunnah wal Jamaah* (Aswaja) and daily worship practices. The instructional methods include *Halaqah, Sorogan*, and *Bandongan*, which facilitate direct interaction between teachers and students. Hirzulloh (2020) argue that reinforcing the *diniyah* dimension in non-formal education is crucial for filling the spiritual void that formal education does not always accommodate.

Fourth, the study of *kitab turats* (classical Islamic texts) is a hallmark of the *salafiyah* education model upheld at madrasah diniyah. Texts such as *Fathul Qarib, Tijan ad-Durari*, and *Safinatun Najah* are taught gradually. The goal is for students to not only understand classical Arabic texts but also to extract contextual values from the intellectual heritage of Islam. Huda (2023) states that the preservation of *Turats* through *Salafiyah* madrasahs is a vital strategy in maintaining Islamic scholarly identity amid globalization.

Fifth, madrasah diniyah also instills the values of social responsibility and active community involvement. Students participate in social activities such as communal work (*gotong royong*), neighborhood da'wah, "Clean Friday" campaigns, home visits to the sick, and providing aid to orphans. These activities cultivate socially aware Islamic values and foster a sense of responsibility toward others. Muthrofin et al. (2025) note that madrasah diniyah institutions serve as strategic spaces for producing socially engaged actors with a vision of Islam as *rahmatan lil alamin* (a mercy to all creation).

The learning methodology applied at MDTU Nurul Fitriyyah is integrative, combining knowledge, ethics, and social practice. The integration of classical text study, daily moral habituation, routine worship, and value-based social projects creates a holistic and contextual educational pattern. This aligns with the integrative-transformative approach in Islamic education that simultaneously incorporates spiritual, cultural, and social dimensions. Liriwati and Marpuah (2024) emphasize that transforming madrasah curricula based on religious and cultural values is highly effective in addressing the challenges of contemporary Islamic education, particularly in rural settings. Thus, MDTU Nurul Fitriyyah functions not only as a religious instructional institution but also as a driving force in the socialization of living, contextual Islamic values within the community.

4.3. Value Socialization Strategies

The strategies for Islamic value socialization implemented at madrasah diniyah are not merely theoretical or based on formal curriculum, but are also integrated with sustainable and contextual socio-religious practices. This approach reflects a systematic effort to shape students into religious, courteous individuals with high social awareness (Fahruddin, 2025). The socialization process is carried out through three main strategies: strengthening of diniyah curriculum and daily routines, exemplary modeling by teachers and social practices, and organized religious activities.

First, value socialization is pursued through strengthening the diniyah curriculum and daily religious habits. madrasah diniyah curriculum includes core subjects such as *Fiqh*, *Aqidah*, *Akhlaq*, Islamic history, and the study of classical Islamic texts (*turats*), taught progressively according to the students' level of understanding. These lessons are not conveyed only verbally, but are contextualized with daily life experiences. This strategy has proven highly effective in instilling the values of IMTAQ and *akhlaq al-karimah* (Ansori, 2021). In addition, daily religious habits such as congregational prayers, morning and evening *dhikr*, and Qur'an recitation serve as pedagogical instruments that cultivate spiritual routines. Mufidah et al. (2023) argue that character education based on habituation strengthens internalization of values by forming positive habits from an early age.

Second, madrasah diniyah employs a strategy of modeling by teacher and internalizing values through social practices. Modeling is central to value education: teachers are not only knowledge transmitters, but also real-life examples of Islamic values. Informal interactions between the teacher and students become an effective space for transferring values such as honesty, simplicity, and politeness (Azzarkoni, 2021). Outside the classroom, students are also involved in social activities like visiting the sick, community service (*gotong royong*), and participating in village-level religious events. These activities reinforce community-based, contextual religious education and foster awareness of the Muslim community's social role.

Third, madrasah diniyah actively organizes scheduled religious programs to create a vibrant and dynamic religious environment. These activities include weekly Islamic study circles, commemorations of Islamic holidays (*Peringatan Hari Besar Islam/PHBI*), Ramadan social service events, and inter-student religious competitions. These activities not only enrich students' religious experience but also foster a sense of togetherness and pride in their Islamic identity (Ridwanullah, 2021). Through these strategies, madrasah diniyah demonstrates a strong commitment not only to teaching Islam but also to enlivening it within the students' social realities.

4.4. The Impact of Socialization on the Community

The various strategies for value socialization applied at madrasah diniyah have had significant impacts on the lives of students, their families, and the surrounding community. These impacts encompass interconnected personal, social, and institutional aspects.

First, there is a strengthening of religious identity among children and their families. Students who attend madrasah diniyah undergo a transformation in their religious personality, which in turn influences behavior within the family setting. Children accustomed to worship practices at the madrasah often bring these positive habits home, reminding family members to pray, using polite language, and becoming moral role models among their siblings. This phenomenon indicates an effective transmission of values from institution to household (Nurfadilah, 2023).

Second, madrasah diniyah contributes to the emergence of young cadres as future *ulama*. Students who show strong academic commitment and spiritual maturity are often encouraged to pursue further education at Islamic boarding schools or religious universities. In this regard, madrasah diniyah functions as an “incubator” for local Islamic scholars and leaders at the village level, making a significant contribution to sustaining the intellectual and moral legacy of rural Muslim communities (Habil et al., 2024).

Third, madrasah diniyah reinforces its role as a center for religious and social character education. It not only teaches religious knowledge but also serves as a hub of Islamic information, a driver of social initiatives, and an advocate of moderate Islam. MDTU functions as a place where *rahmatan lil ‘alamin* Islamic values are socialized in a concrete and practical manner. Thus, madrasah diniyah acts as a vital social institution in shaping morally upright citizens who actively engage in community-based religious activities (Wati & Ridwan, 2024).

5. Discussion

From the perspective of the sociology of education, madrasah diniyah can be positioned as a secondary socialization agent. As part of a broader social system, madrasah diniyah reinforces and deepens religious values initially introduced in the family, which serves as the primary agent of socialization. Through structured education, madrasah diniyah internalizes values such as faith, piety, noble character, and discipline in worship among children and adolescents. This reflects madrasah diniyah’s strategic role in strengthening the religious identity of the younger generation. As noted by Sarbini et al. (2020) madrasah diniyah institutions play a crucial role in reinforcing the religious identity of communities through structured and collective value socialization. MDTU serves as a secondary educational arena where children learn and experience Islamic value systems in a deeper and more structured manner.

Additionally, Émile Durkheim’s sociological theory on the social functions of religious and educational institutions offers important insight into madrasah diniyah contributions (Malik & Malik, 2022). According to Durkheim in Malik and Malik (2022), religious institutions like madrasah diniyah serve two primary functions: integrative and social control. The integrative function is manifested in madrasah diniyah’s efforts to build social solidarity among students and between the madrasah and the community, evident in activities such as weekly study sessions, religious holiday celebrations, and community service projects that strengthen village cohesion. Meanwhile, the function of social control is carried out through worship routines, moral supervision, and symbolic sanctions for norm violations. As highlighted by Asrori (2020) Madrasahs serve as social mechanisms for maintaining order and structure through the internalization of religious teachings and symbols.

Furthermore, Pierre Bourdieu’s theory of habitus provides an analytical framework for understanding the formation of religious character at madrasah diniyah. Habitus refers to mental structures and behavior patterns formed through repeated social experience. At madrasah diniyah, students become accustomed to religious routines such as Qur’an recitation, respect for teachers, and collective worship. These experiences shape a deeply embedded religious habitus, influencing how students think, behave, and act even after leaving the madrasah. Thus, madrasah

diniyah not only transfers religious knowledge but also builds long-term dispositional structures. Ansori (2022) argues that this religious habitus distinguishes madrasah diniyah graduates from those of other educational institutions, as they do not merely know what is right normatively, but are habituated to practicing those values in daily life.

Based on these three theoretical perspectives, it can be concluded that madrasah diniyah plays a vital social and cultural role in society. It is not merely an educational institution, but also a center for religious identity formation, social solidarity, and moral behavior regulation. MDTU Nurul Fitriyyah, in particular, serves as a key link in the chain of Islamic value transmission that is grounded, contextual, and sustainable within rural communities.

6. Conclusion

Based on the findings, it can be concluded that MDTU Nurul Fitriyyah plays a highly significant role in the socialization of Islamic values within the community of Gunungmanik Village. This role is manifested through various strategies, including the salafiyah approach rooted in the traditional Islamic boarding school education system, the teaching of classical Islamic texts (*turats*), the exemplary conduct of the teachers, and the active involvement of students in surrounding socio-religious activities. These four approaches synergistically instill the values of faith, piety, noble character, and social piety in the village's younger Muslim generation.

The following recommendations are proposed to further strengthen the impact of madrasah diniyah's role: First, there is a need for sustained support from both the community and village government in the form of funding, infrastructure, and policies that promote the sustainability of diniyah education. Second, the capacity of the teachers should be enhanced, particularly in teaching methodologies and pedagogical approaches that are contextual and responsive to contemporary developments. Third, the effective Islamic value socialization practices demonstrated by MDTU Nurul Fitriyyah should be considered for replication by other madrasah diniyah, especially in rural areas facing similar challenges in transmitting Islamic values to the younger generation. The findings imply that stronger community and government support is crucial to ensure the sustainability of diniyah education through adequate funding, infrastructure, and teacher development. Enhancing the pedagogical competence of teachers and replicating MDTU Nurul Fitriyyah's model in other rural areas could further strengthen the role of non-formal Islamic institutions in shaping youth character.

Nevertheless, this study is limited to a single institution, which restricts the generalizability of its findings. Future studies should involve comparative or mixed-method research across multiple madrasah diniyahs to better capture their collective contribution to Islamic value transmission and community religiosity in rural Indonesia.

References

- Afandi, A. (2022). *Metodologi pengabdian masyarakat*. Jakarta: Kementerian Agama Republik Indonesia.
- Amin, M. S. (2023). Upaya guru dalam meningkatkan akhlak siswa Madrasah Diniyah Amaliyatut Taqwa OKU Timur. *Al-F'tibar: Jurnal Pendidikan Islam*, 10(2), 55–59.
- Ansori, M. (2022). Internalisasi nilai-nilai islami melalui program wajib diniyah. *Ta'lim Diniyah: Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 3(1), 122–148.
- APJII. (2024). Penetrasi internet di Jawa Barat 2024. Republika. Retrieved on June 1, 2025, from <https://fbeta.republika.co.id/berita/rr71w0463/survei-apjii-penetrasi-internet-indonesia-20222023-capai-789-persen>

- Asrori, S. (2020). *Politik pendidikan Islam dan integrasi sosial di lembaga Pendidikan tradisional*. Jakarta: Universitas Islam Negeri Jakarta.
- Audia, R. I., & Agil, P. (2024). Responsibilities of Islamic education institutions. *Jurnal Pendidikan Islam*, 1(3), 159–171.
- Azzarkoni, M. A. (2021). *Upaya guru dalam membentuk karakter Qur'ani santri di Madrasah Diniyah Takmiliah (MDT) Arrahmah NW Pringgarata Lombok Tengah tahun pelajaran 2020/2021*. Mataram: UIN Mataram (Doctoral dissertation).
- Creswell, J. W., & Poth, C. N. (2016). *Qualitative inquiry and research design: Choosing among five approaches*. California: Sage Publications.
- Fahrudin, M. (2025). Manajemen pendidikan karakter religius: Studi komparatif pesantren NU, Muhammadiyah, dan Hidayatullah. *Peradaban Journal of Interdisciplinary Educational Research*, 3(1), 32–45.
- Habibulloh, M. (2024). The role of Islamic education in building interreligious tolerance in Indonesia. *International Journal of Education Management and Religion*, 1(2), 63–82.
- Habil, M., Kustati, M., & Amelia, R. (2024). Pendampingan baca tulis Al-Qur'an dengan menggunakan metode Ummi di Madrasah Diniyah Takmiliah Awaliyah Babussalam Desa Kotodua. *Cakrawala: Jurnal Pengabdian Masyarakat Global*, 3(1), 01–10.
- Herningrum, I., Alfian, M., & Putra, P. H. (2020). Peran pesantren sebagai salah satu lembaga pendidikan Islam. *Islamika: Jurnal Ilmu-Ilmu Keislaman*, 20(2), 1–11.
- Hirzulloh, M. F. (2024). The urgency of non-formal Islamic education (Madrasah Diniyah). *Social Science Academic*, 2(1), 185–198.
- Huda, M. (2021). Sociological aspects of multicultural Islamic religious education. *Al-Insiyroh: Jurnal Studi Keislaman*, 7(2), 122–143.
- Huda, M. (2021). Sociological aspects of multicultural Islamic religious education. *Al-Insiyroh: Jurnal Studi Keislaman*, 7(2), 122–143.
- Huda, M. (2023). Mewujudkan madrasah kompetitif melalui penguatan identitas salafiyah dan inovasi kurikulum. *Tarbiyah: Jurnal Ilmu Pendidikan*, 17(1), 33–50.
- Ilhamsyah, R., & Ramli, M. (2024). Foundations and contemporary relevance of Salafi Islamic education in Indonesia: Principles, curriculum, and moral development. *HEUTAGOGIA: Journal of Islamic Education*, 4(2), 287–299.
- Isom, M., Sopandi, E., & Siswanto, A. (2021). Implementation of religious education in character values in early childhood education institutions. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 19(3), 303–316.
- Kamaluddin, R. T., Sa'diyah, M., Ibdalsyah, I., & Bahrudin, E. (2024). Internalization of character education in Islamic perspective and its implementation in daily life. *Formosa Journal of Multidisciplinary Research*, 3(11), 4029–4042.
- Koyin, N. (2023). Model pendidikan berbasis karakter religius di Madrasah Diniyah Takmiliah. *Jurnal Progress: Wahana Kreativitas dan Intelegualitas*, 11(2), 177–180.
- Liriwati, F. Y., & Marpuah, S. (2024). Transformasi kurikulum merdeka di madrasah: Menyongsong era pendidikan digital. *IHSAN: Jurnal Pendidikan Islam*, 2(1), 1–10.
- Malik, H. A., & Malik, F. A. (2022). Emile Durkheim contributions to sociology. *Sociology*, 6(2), 7–10.
- Mallette, L. A., & Saldaña, J. (2019). Teaching qualitative data analysis through gaming. *Qualitative Inquiry*, 25(10), 1085–1090.
- Mareta, M., & Muhammad, M. (2022). Contextualization of Islamic education: Differences in internalization of religious values in rural and urban madrasahs. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 17(2), 221–240.
- Marzuqi, A. (2022). Internalisasi pendidikan karakter di Madrasah Diniyah Takmiliah. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 7(1), 61–76.
- Mufidah, A. U., Sari, Y., & Widiyanto, B. (2023). Analisis pembiasaan harian terhadap pembentukan karakter peserta didik. *Bidayatuna: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 6(1), 1–14.
- Muthrofin, K., Ikmal, H., & Wahyudi, W. E. (2025). The implementation of Islamic religious education (PAI) in shaping the profile of Rahmatan lil alamin students in a madrasah. *EDUCATIO: Journal of Education*, 9(1), 124–136.
- Nuhdi, A., & Maswani, M. (2025). Arabic language learning syntax in Madrasah Diniyah Takmiliah. *Eduvest: Journal of Universal Studies*, 5(4), 3994–4007.
- Nurfadilah, S. A. (2023). *Pengaruh pembelajaran akhlak di MDT Raudhatul Jannah terhadap perilaku keagamaan anak*. Jakarta: UIN Syarif Hidayatullah Jakarta (Bachelor dissertation).

- Nuryadin, N., Norlaila, N., Mudhiah, M., & Emroni, E. (2023). Phenomenology of religious thought in public universities in the study of sociology and anthropology. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(4), 652–664.
- Priyatna, M. (2017). Pendidikan karakter berbasis kearifan lokal. *Edukasi Islami: Jurnal Pendidikan Islam*, 5(10), 1311–1336.
- Riaz, M., Baloch, F., Siddiqui, M., Ejaz, R., & Bashir, M. (2023). The role of Islamic education in promoting peace and tolerance. *Al-Qanṭara*, 9(4), 308–327.
- Ridwanullah, A. I. (2021). *Pengelolaan pendidikan pada MDT di Jawa Barat*. Bandung: UIN Sunan Gunung Djati Bandung (Bachelor dissertation).
- Rizwan, M. (2024). The relationship between religion and social cohesion in multicultural societies. *Journal of Management and Social Sciences Review*, 2(2), 8–23.
- Sarbini, M., Dulkiyah, M., & Tarsono, T. (2020). *Resiliensi masyarakat dalam pemeliharaan nilai-nilai agama, sosial, dan pendidikan: Kegiatan pendampingan bagi masyarakat terdampak industri*. Bandung: UIN Sunan Gunung Djati Bandung (Bachelor dissertation).
- Sari, I. N., & Ramdhani, R. (2022). Model kepemimpinan kepala madrasah dalam pengembangan lembaga pendidikan keagamaan nonformal. *Jurnal Kepemimpinan Pendidikan*, 7(1), 1–12.
- Sugiarti, R., & Ozay, M. (2022). Integration of moderate Islamic values in character education at Anak Saleh Elementary School Malang. *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)*, 4(2), 103–118.
- Syihabuddin, M. A., & Nafiuddin, M. (2023). The actualization of moderate Islamic values in madrasah. *Journal of Education and Religious Studies*, 3(2), 60–67.
- Tahmid, M., & Darim, A. (2022). Kiai's strategy in developing the Salafiyah education system in the middle of modernization. *Journal of Social Science and Economics*, 1(2), 168–185.
- Victorynie, I., Husnaini, M., & Amili, N. (2020). Model of religious character education: A case study in Al-Hilal Islamic Primary School Bekasi, Indonesia. *Journal of Social Studies (JSS)*, 16(2), 103–120.
- Wati, D. K., & Ridwan, A. (2024). Madrasah Diniyah di persimpangan zaman: Analisis sosial tentang penyusutan peminat di era kontemporer. *Social Studies in Education*, 2(2), 93–106.
- Yaldi, Y., Iswantir, I., & Betri, B. (2024). Pondok Pesantren Diniyah Limo Jurai Sungai Pua Kab. Agam paska disahkannya UU 18 Tahun 2019. *Innovative: Journal of Social Science Research*, 4(2), 393–403.
- Zaidan, M. D., Fasya, A. M., Fadhilah, M. H., & Fadhil, A. (2025). Peran pendidikan Islam dalam membentuk solidaritas sosial: Telaah teori fungsionalisme. *Jurnal Ilmu Pendidikan dan Sosial*, 4(2), 147–153.

Acknowledgment

We gratefully acknowledge the contributions of individuals who supported the completion of this article.

Funding Information

This research did not receive any funding.

Conflict of Interest Statement

The authors declare that there is no conflict of interest.

Ethical Approval and Originality Statement

Ethical approval was obtained for this study. The manuscript represents original work and has not been previously published, nor is it under consideration by another journal.

Data Disclosure Statement

The data that support the findings of this study are available from the corresponding author upon reasonable request.



Copyright: © 2025 by the authors.

This work is licensed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License (<https://creativecommons.org/licenses/by-sa/4.0/>).