



Strategic Leadership for Technological Evolution in Diniyah Madrasah Education: Optimizing Development with Mechanical Advancements

Ahmad Rafi'i^{1*}, Baiyeenah Sapuding²

¹Universitas Nurul Jadid, Indonesia

²Prince of Songkhla University, Thailand

Email: ahmadrofiialimursid@gmail.com

ABSTRACT

Keywords:

Leadership,
Educational
Development,
Madrasah Diniyah

*Corresponding Author

This study aimed to describe the concept of leadership in realizing the mechanical development of Madrasah Diniyah. The method used qualitative-descriptive. Data was collected through observation and interviews with the head of the madrasah, diniyah, the Deputy Head of Curriculum, and subject teachers. Data analysis involves condensing data, presenting data, and drawing conclusions. The results showed that the madrasa's principal initiated two construction patterns in education development at Madrasa Diniyah Takmiliah Mambaul Ulum. First, the construction of the organizational structure as educational development from a structural point of view of the madrasah diniyah organization, and Second, the construction of the curriculum as educational development from a functional view of madrasah diniyah. The construction concept used by the head of Madrasah Diniyah Takmiliah Mambaul Ulum can develop Madrasah Diniyah education. It can be seen from graduates who can develop and instil three important aspects (cognitive, affective, and psychomotor) in themselves from learning experience and habituation. The leadership construction of the head of Madrasah Diniyah Takmiliah Mambaul Ulum was also outstanding and strengthened the mechanical structure of educational institutions structurally and functionally.

Article History:

Received: January 2023; Accepted: March 2023; Available online: June 2023

Please cite this article in APA style as:

Rafi'i, A., Sapuding, B. (2023). Strategic Leadership for Technological Evolution in Diniyah Madrasah Education: Optimizing Development with Mechanical Advancements. *Journal of Educational Management Research*, 2(1), 1-12.

INTRODUCTION

Education is a process by which the young generation is prepared to enter the future. With education, the younger generation can become advanced, competent, and better (Mundiri, 2017). The majority of Indonesia's population is Muslim; in fact, the Muslim population in Indonesia is the largest in the world (Saiful et al., 2022). With such a population composition, it must be realized that the existence of Islamic education cannot be underestimated even though there are still several weaknesses and the fact that not every Muslim in this country studies Islamic education (Akrim et al., 2022).

Islamic education in Indonesia is a legacy of Islamic civilization and an asset for developing national education. As a heritage, it is a historical mandate to be maintained and developed by Muslims occasionally (Ma'arif, 2018). Therefore, currently, many parents choose to send their children to institutions that specifically study Islamic religious education, such as Madrasah Diniyah, to protect their children (Ruhaya, 2019). Historically, the existence of Islamic madrasahs as community-based religious educational institutions based on community aspirations has become very urgent in its existence to build a community always to learn, which at the same time reflects the real needs of the community and makes it a superior type of educational service (Widdah, 2022).

In today's digital era, religious education has a significant resource gap. Therefore, as a component of the National Education system, religious education needs to be allowed to develop, be fostered and improve quality by all levels of government (Hamid et al., 2021). The facts of this gap were empirically identified by researchers from the Mambaul Ulum Madrasah Diniyah in 2021, which include 1) Lack of hours of Islamic religious subjects for students in public schools, 2) There is still minimal interest among students in studying Islamic religious subjects in the Madrasah Diniyah environment; 3) The average student is not yet familiar with Islamic madrasahs and their methods; 4) Lack of daily worship practices in the madrasah curriculum; 5) There are no standards for student achievement in studying Islamic religious subjects; and 6) The importance of moral education in public schools today. This is due to the tendency of public schools where they study science (general) to be more dominant than Islamic religious education. Another thing that causes this condition is the leadership pattern of Islamic madrasahs, which has yet to adapt to the needs of students and the current era.

In late 2021, the world is experiencing impacts and restructuring after the pandemic. At this time, the head of the Mambaul Ulum Madrasah Diniyah was overwhelmed by the reorganization of its educational development process (Madin). So, the action taken is strategically rebuilding the leadership role to develop Islamic madrasah education in the future after the pandemic. Hamad (Siddik et al., 2017) said that in constructing the reality of an agency, construction leaders need to use language (signing strategy), organize facts (framing strategy), and adjust the right time to convey the message (priming strategy). This is indeed true, as Istiyani (2017) argued; the right timing and other material support for the leadership pattern of madrasah diniyah principals can improve the quality of their education in the eyes of the community.

Research by Pebriany Sanusi (2020) explains that the role of the head is as an expert advisor. This role is carried out in collaboration with the madrasah

committee to provide input to resolve conflicts that occur in the madrasah to build a positive image both in the internal and external public sphere. Then, research by Amanah et al. (2019) also explains that strategic management in motivating people to send their children to Madrasah Diniyah Takmiliyah Awaliyah (MDTA) is by developing and implementing the best possible strategy by involving all levels of educational institutions, and not just relying on one method but using several methods and efforts that have been made by the institution such as direct outreach or through social media, holding recitation and akhurssanah events as well as strengthening Human Resources (HR) and improving facilities and infrastructure, as well as carrying out agendas that have been determined by the Madrasah Diniyah Takmiliyah Awaliyah institution so that people are interested and motivated to send their children to school. Faisal (2017) explained in his research that the role of the madrasah head as a leader in increasing competitiveness is by translating the vision into a mission so that the goals of the madrasah diniyah are achieved, formulating goals and targets for the quality of the madrasah that will be achieved, analyzing opportunities, challenges, strengths, and Weaknesses of Diniyah Madrasas, transparent in budget use, always involving ustadz/ustadzah and committees in decision making, always maintaining good communication with the community and guardians of students, maintaining and creating an effective work environment. Several studies above demonstrate the role of the head of Madrasah Diniyah in active public relations apart from his duties as a leader in developing a good image in the eyes of the community.

The novelty of this research is that it will explore the efforts of the head of the Islamic school in constructing the process of developing Madrasah Islamic education. This research occupies a novelty that displays the concept of leadership realistically and holistically in the growing process of Islamic madrasah education. So, this research aims to determine the concept of leadership of the madrasa head to develop education at the Mambaul Ulum Madrasah Diniyah.

RESEARCH METHODS

This research was conducted using a qualitative approach with a descriptive type. This study approaches Ty's exploration and photography of the situation or behaviour to be researched thoroughly, broadly, and in-depth. The object of this research is Madrasah Diniyah Mambaul Ulum in Prajekan District, Bondowoso. The data collection techniques used in this research were observation and interviews. Informants in this research included the head of the Islamic school, the Head of Curriculum, and two subject teachers.

Accuracy data was obtained from informants who could inform and describe events in the field. Several informants who provided an overview of field conditions can be seen in Table 1.

Table 1. Sources of Research Informants

No	Informant	Total	Initials
1	Head master	1	B
2	Deputy Head of Madrasah	1	JJ
3	Teacher	10	S,P,KL,MM,F,N,Y,V,W,E

It can be seen in the table above that the source of information was received from five informants, including the head of the Ibtidaiyah madrasah, then the deputy head of the Ibtidaiyah madrasah, and finally, the teachers as supervisors. The data's credibility was studied through source triangulation techniques from interviews or archived documents from Madrasah Diniyah Mambaul Ulum. Data analysis was carried out through three main steps from Miles, Huberman, and Saldana, namely: (1) data condensation, (2) data display, and (3) drawing conclusions and verifying (conclusion drawing/verifying).

RESULTS AND DISCUSSION

According to Irawan et al. (2021), the essence of the Takmiliyah Madrasah Diniyah (Madin) is a school that provides explicitly Islamic religious education and teaching. Meanwhile, according to the Department of Religion (in Murtopo & Maulana, 2019), Madrasah Diniyah is one of the religious institutions expected to continuously provide religious education to students who have yet to meet through the school route. Currently, many Islamic madrasahs are being built outside Islamic boarding schools to fill the lack of religious education in public schools. Some of these Islamic madrasahs are under the auspices of the Ministry of Religion, and some are privately managed using their curriculum (Sugiharto et al., 2023).

To the opinions above, Madrasah Diniyah Takmiliyah (Madin) Mambaul Ulum is a complement to formal education (public schools) whose specifications can be adjusted to suit needs, do not require strict conditions, can be held anywhere and do not have to be divided into levels or classes separately. Rigorous selection of practical and specific material in a relatively short time with various learning methods. As a Diniyah madrasah born outside the Islamic boarding school environment, in-depth research is needed, especially regarding how learning is implemented and the managerial mechanisms developed for the success of Diniyah Madrasah education.

The task of developing education at Madrasah Diniyah Takmiliyah is, of course, a leader indoctrinated as a driving force, planner, initiator and developer of Madrasah Diniyah education itself. The leadership concept of Madrasah

Diniyah Takmiliyah Mambaul Ulum upholds the construction of structural and functional components to develop Madrasah Diniyah education. The following is the form of educational development at Madrasah Diniyah Takmiliyah Mambaul Ulum used by the head of the madrasah structurally and functionally (Ballenger, 2021).

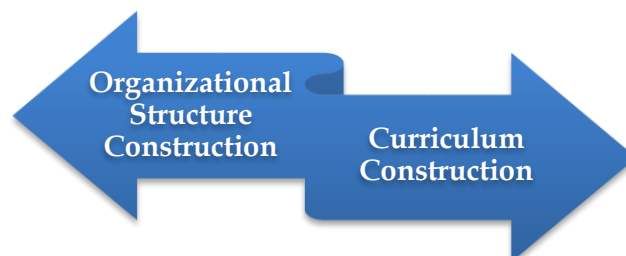


Figure 1. Form of educational development at Madrasah Diniyah Takmiliyah

The head of the madrasah initiated two construction patterns in the development of education at Madrasah Diniyah Takmiliyah Mambaul Ulum. First, construction of the organizational structure as educational development from a structural perspective of the Madrasah Diniyah organization, and Second, construction of the curriculum as educational development from a functional perspective of Madrasah Diniyah. Described below are details of the two forms of educational development.

The Role of Organizational Structure

The management function is inherent in the construction pattern of the organizational structure. The management term is referred to as organizing. According to Muhammad Syukran et al. (2022), "organizing can be formed due to a process of grouping and dividing activities according to the goals expected by an organization, that with the existence of an organization it can group the tasks and responsibilities of members." Subekti's opinion (2022), "Organizing is also defined as a basic management activity carried out to organize the necessary resources. Organizing function to determine how to sort work that can be managed well. This organization is usually formed with several factors including human resources or the subject of organizational implementation, the same vision or goal, and the structure or division of organizational tasks."

In the structural role of the organization, the head of the madrasah develops several main components including the affirmation of clear organizational goals, a systematic organizational structure, as well as detailed main tasks and functions. (1) The objectives of Madrasah Diniyah Takmiliyah Mambaul Ulum are (a) to provide students with basic skills so that they can develop their lives as Muslims who are faithful, pious, do good deeds and have good morals; Indonesian citizens who have personality, believe in themselves,

and are physically and mentally healthy. (b) Developing students so that they have experience, knowledge, worship skills, commendable traits, attitudes and behavior that are useful for their personal development.

Often defined as a hierarchical line, the rest (2) Organizational structure has a more important role for an organization where there is a general description of the distribution of domains of authority and responsibility of Madrasah Diniyah staff members in order to realize organizational goals. In several cases, Ganis Aliefiani Mulya Putri & Nisrina (2022) stated that organizational structure can also influence members' motivation to achieve higher positions with a clear hierarchy. Apart from that, Suprapti and Rizal (2022) explained that developing a clear organizational structure can also reduce internal conflicts in the transfer of responsibilities or disputes over authority. (3) In fact, several supporting elements are formulated in the organizational structure, including the formulation of members' job descriptions (tupoksi), the formulation of authority, and the determination of the rewards each member receives for their performance. Madin takmiliyah head Mambaul Ulum explained that the main tasks and functions of formulating the organizational structure were structured. In order for the structural administrators to know and understand their position in the organization, an SOP is given to each member of the Madrasah Diniyah Takmiliyah Mambaul Ulum management.

The head of the madrasa proclaimed the structural role of this organization as strengthening the internal parties of the madrasah to face the needs and challenges of the times. In practice, this organizational structure is called structural or educational staff at Madrasah Diniyah. According to JH & Baderiah (2020), educational staff are all components that carry out administrative and administrative functions to support educational activities at Madrasah Diniyah Takmiliyah.

Curriculum Construction

The curriculum is an elementary element in education, apart from teachers and students. The curriculum is a set of plans and arrangements regarding objectives, content learning materials, and methods used as guidelines for implementing learning activities to achieve predetermined educational goals (Alnaji, 2022). The Deputy Head of Curriculum's statement describes that in curriculum construction, the head of the madrasah develops several main components, including precise learning tools, adequate infrastructure and graduate competencies.

Madrasah Diniyah Takmiliyah Mambaul Ulum includes a curriculum with (1) learning tools. Learning tools include learning periods, class groupings, learning materials, learning methods, and forms of learning evaluation. (a) The

Madrasah Diniyah Tamiliyah curriculum explains the time required for the student learning period, namely six years, with 20 hours of lessons per week. Each lesson hour is carried out with a time allocation of 60 minutes. (b) Classes start from class 1 to class 6. (c) Learning materials are selected based on the knowledge needs of the students, such as classical books that discuss faith, fiqh, hadith, the Koran, Islamic history, and the development of the Arabic language. The program for self-development and habituation of morals is provided through activities that accommodate students' interests, talents and potential and create a religious environment at Madrasah Diniyah Tamiliyah. This program adapts to Diniyah Takmiliyah environmental conditions outside of learning (Mulianti et al., 2023). Like memorizing nadzoman or homework for students.

Furthermore, (d) the learning method used still uses sorogan and bandongan techniques. Namely the teaching method of the teacher reading a book surrounded by students and the students listening and carrying out interactive activities according to the students' instructions. The fiqh subject teacher (fathul qorib) believes, "usually, the direction is that the Madrasah Diniyah Tamiliyah curriculum structure is managed and developed with a comprehensive and continuous nuance; diverse and integrated; centered on the potential and needs of students; responsive to developments in science; and relevant to community needs. The learning methods used vary by teacher, but they do not eliminate classical concepts (sorogan and bandongan). To create an interactive relationship with the students, the teacher usually invites the students to debate, discuss and discuss issues openly with the students. "To train students' confidence and vocals, teachers usually require students to read the meaning of books that have been previously interpreted by the teacher."

Finally, (e) the head of the Madrasah Diniyah plans to carry out evaluations in various forms (daily evaluation, Final Semester Examination, and Final Examination of Madrasah Diniyah). Rozi et al. (2020) wrote that according to the objectives of its implementation, learning evaluation is carried out in the form of formative and summative assessments. According to the type, evaluation tests and montests can be carried out, namely observations of student behavior and performance. According to the time, evaluation is carried out in the form of daily tests, semester exams, final semester exams, and final exams.

Daily tests are carried out to evaluate students' mastery of the basic competencies specified in the subject syllabus. Daily tests can be done in the form of tests and non-tests. This test is a type of formative assessment because it is also used to evaluate the learning methods that have been implemented. The results of daily tests become the basis for improving and adjusting the learning methods used. The final semester examination (UAS) is carried out at the end of the semester program to determine changes in the cognitive, psychomotor and

affective aspects of students after completing the entire learning program in 1 (one) semester. The results of the UAS assessment are used as a reference for the level of success of students in mastering competency standards. The evaluation model used is usually in the form of a test. However, for certain subjects that require practice, non-test exams are also carried out as a complement. The final exam of Madrasah Diniyah is taken by students at the final level (grade 6). What is tested includes all the material given from the first year, all the material given from the first year to the last year. The final exam results serve as a reference for awarding graduation diplomas to students.

Competency of Madrasah Diniyah Tamiliyah graduates means the unity of knowledge, skills, attitudes and values which are reflected in the students' habits of thinking and acting as a result of the educational process they follow at Madrasah Diniyah Tamiliyah. A detailed explanation of graduate competencies is adapted to the real conditions of the environment at Madrasah Diniyah Tamiliyah Mambaul Ulum. In general, the competencies of Madrasah Diniyah Tamiliyah Mambaul Ulum graduates in the 2022/2023 academic year are divided into 3 (three) fields, namely:

Table 1. Details of Competency of Madin Takmiliyah Mambaul Ulum Graduates

Competency Areas	Graduate Assessment
Knowledge (cognitive)	1. Santri have knowledge about the Islamic religion more broadly. 2. Santri have knowledge of Arabic more broadly as a tool for understanding the teachings of the Islamic religion
Practice (psychomotor)	1. Santri can practice the teachings of the Islamic religion which is aimed at practicing worship and morals; 2. Santri can learn in a good way; 3. Santri can work together with other people and can take an active part in activities in the community; 4. Santri can use Arabic and can read and understand Arabic books; 5. Santri can solve problems based on the practice and principles of science mastered based on the teachings of the Islamic religion.
Attitudes and morals (affective)	1. Santri love and obey the religion of Islam and are determined to spread it; 2. Santri respect national culture and other cultures that do not conflict with Islamic teachings; 3. Santri have a democratic attitude, are tolerant and love fellow humans, the nation and the surrounding environment; 4. Santri love science and are passionate about deepening it; 5. Students are accustomed to being disciplined and obeying applicable regulations; 6. Santri respect every work and business that is halal; 7. Santri value time, are frugal and productive

Apart from madrasa heads, teachers are also an organizational indicator in the movement of the quality of early madrasah education graduates. So it is not surprising that the teacher's function is a functional figure in the organizational structure. Educators (teachers or ustadz) including heads of Madrasah Diniyah Takmiliyah, outside of their administrative roles and functions, should have competence as learning agents, be physically and spiritually healthy, and have the ability to realize educational goals. Ilyasin (2020) said that the competencies as an educational agent in question are: (a) pedagogical competency; (b) personality competence; (c) social competence; and (d) professional competence.

The description of the discussion above shows that the construction concept used by the head of Madrasah Diniyah Takmiliyah Mambaul Ulum can develop Madrasah Diniyah education. It can be seen from graduates who are able to develop and instill three important aspects (cognitive, affective and psychomotor) within themselves from the process of learning experience and habituation. The leadership construction of the head of Madrasah Diniyah Takmiliyah Mambaul Ulum is also very good and strengthens the mechanical structure of the institution structurally and functionally.

CONCLUSION

The Head of Madrasah Diniyah Takmiliyah Mambaul Ulum initiated two construction patterns in educational development. First, the construction of the organizational structure as educational development from a structural aspect of the Islamic madrasah organization. Second, curriculum construction as educational development from a functional aspect of Islamic madrasahs. The construction concept used can develop Islamic madrasah education, as seen from graduates who are able to develop cognitive, affective and psychomotor aspects through a process of learning experience and habituation.

The leadership of the head of Madrasah Diniyah Takmiliyah Mambaul Ulum is also very good and strengthens the mechanical structure of educational institutions structurally and functionally. Effective leadership acts as a catalyst in optimizing educational development in Islamic madrasahs. Visionary leadership provides direction, motivation and strategies to improve the quality of Islamic religious education. A deep understanding of educational mechanics is the key to designing appropriate and efficient improvements. The integration of technology in the context of Islamic religious education is important, and Islamic madrasah leaders need to take advantage of technological developments to increase the effectiveness of madrasah learning and administration.

REFERENCES

- Akrim, A., Setiawan, H. R., Selamat, & Ginting, N. (2022). Transformation of Islamic Education Curriculum Development Policy in the National Education System. *Cypriot Journal of Educational Sciences*, 17(7), 2538–2552. <https://doi.org/10.18844/cjes.v17i7.7685>
- Alnaji, A. O. (2022). Curriculum Planning Model in General Education. *Journal of Curriculum and Teaching*, 11(5), 275–288. <https://doi.org/10.5430/Jct.V11n5p275>
- Amanah, S., Munawaroh, M., & Fatihah, I. (2019). Manajemen Strategi Kepala Madrasah dalam Memotivasi Masyarakat Menyekolahkan Anaknya ke Madrasah Diniyah Takmiliyah Awaliyah (MDTA) Darussalamah Losari Cirebon. *JIEM*, 6(2), 162–172. <https://doi.org/10.24235/jiem.v6i2.11849>
- Ballenger, J. (2021). Women's Access to Higher Education Leadership: Cultural and Structural Barriers. *Forum on Public Policy: A Journal of the Oxford Round Table*, 6(5), 1–20.
- Faisal, M. (2017). Kepemimpinan Kepala Madrasah Diniyah di Pondok Pesantren Wahid Hasyim Sleman Yogyakarta. *Diklus : Jurnal Pendidikan Luar Sekolah*, 1(1), 1–7. <https://doi.org/10.21831/diklus.v1i1.23847>
- Ganis Aliefiani Mulya Putri, S. P. M., & Nisrina, G. (2022). Literatur Review Pengorganisasian: SDM, Tujuan Organisasi dan Struktur Organisasi. *JEMSI (Jurnal Ekonomi Manajemen Sistem Informasi)*, 3(3), 286–299. <https://doi.org/10.31933/jemsi.v3i3.819>
- Hamid, A., Assa'idi, S., & Subaidi. (2021). The Principles of Educational Leadership in the Perspective of the Qur'an. *Dinamika Ilmu*, 21(2), 397–415. <https://doi.org/10.21093/di.v21i2.3716>
- Ilyasin, M. (2020). Transformation of Learning Management: Integrative Study of Islamic Boarding School Curriculum. *Dinamika Ilmu*, 20(1), 13–22. <https://doi.org/10.21093/di.v20i1.2006>
- Irawan, K. A., Ahyani, H., Jafari, A., & Rofik, A. (2021). Peran Madrasah Diniyah An Nur dalam Pengembangan Pendidikan Islam Melalui Tradisi Keagamaan. *Fitrah : Journal of Islamic Education*, 2(1), 52–65. <https://doi.org/10.53802/fitrah.v2i1.50>
- Istiyani, D. (2017). Tantangan dan Eksistensi Madrasah Diniyah sebagai Entitas Kelembagaan Pendidikan Keagamaan Islam di Indonesia. *EDUKASIANA ISLAMKA*, 2(1), 127–145. <https://doi.org/10.28918/jei.v2i1.1665>
- JH, S., & Baderiah, B. (2020). Learning Evaluation Management. *International Journal of Asian Education*, 1(2), 61–72. <https://doi.org/10.46966/ijae.v1i2.39>

- Ma'arif, S. (2018). Education as a Foundation of Humanity: Learning from the Pedagogy of Pesantren in Indonesia. *Journal of Social Studies Education Research*, 9(2), 104–123.
- Muhammad Syukran, A. A., Idkhan, A. M., & Rifdan. (2022). Konsep Organisasi dan Pengorganisasian dalam Perwujudan Kepentingan Manusia. *Manajemen Sumber Daya Manusia*, IX(1), 95–103. <https://doi.org/10.37606/publik.v9i1.277>
- Mulianti, W. O., & Sulisworo, D. (2023). Character Education Management of Elementary School Students. *International Journal of Learning Reformation in Elementary Education*, 2(01), 1–13.
- Mundiri, A. (2017). Organizational Culture Base on Total Quality Management in Islamic Educational Institution. *ADRI International Journal Of Islamic Studies and Social Sciences*, 1(1), 1–11.
- Murtopo, B. A., & Maulana, S. (2019). Manajemen Madrasah Diniyah TPQ Miftahul Huda, Krakal Alian. *Cakrawala : Studi Manajemen Pendidikan Islam Dan Studi Sosial*, 3(1), 107–116. <https://doi.org/10.33507/cakrawala.v3i1.117>
- Pebriany, S. A., & Sanusi, N. (2020). Peran Kepala dan Komite Sekolah dalam Membangun Citra Positif Madrasah Diniyah. *Buana Komunikasi*, 01(02), 92–101. <https://doi.org/10.32897/buanakomunikasi.2020.1.2.563>
- Rozi, F., El Iq Bali, M. M., Firdaus, S., Wijaya, M., Al Mursyidi, R. A., Haqiki, M. W., & Abidin, Z. (2020). Learning Management; Identifying Learning Styles of Language Learners in Madrasah. *Proceedings of the International Conference on Industrial Engineering and Operations Management*, August, 3783–3790.
- Ruhaya, B. (2019). The Values of Religious Education at Islamic University as the Ulema Cadre Institution. *International Journal of Innovative Studies in Sociology and Humanities*, 4931(5), 1–4.
- Saiful, A., Abdul, A., & Ismatul, A. (2022). Manajemen Kurikulum Madrasah Diniyah Babussalam Wangkal Gading Probolinggo. *Jurnal Kewarganegaraan*, 6(2), 4156–4163.
- Siddik, D., Syafaruddin, S., & Widodo, H. (2017). The Implementation of Education and Training Program of Madrasah Islamic Religion Teacher in Improving Profesionalism Teacher. *IOSR Journal of Humanities and Social Science*, 22(05), 01–09. <https://doi.org/10.9790/0837-2205080109>
- Subekti, I. (2022). Pengorganisasian dalam Pendidikan. *Tanjak: Journal of Education and Teaching*, 3(1), 19–29. <https://doi.org/10.35961/tanjak.v3i1.422>
- Sugiharto, F. B., Supriyono, A., Rasyad, R. A. A., & Sari, N. K. (2023). Devolution of Local Wisdom Panca Satya Tengger Tribe Community Based on Informal Education Paradigm. *Journal for ReAttach Therapy and Developmental Diversities*, 6(9s (2)), 277–290.

- Suprapti, & Rizal, A. (2022). Influence of Personality and Competence on Organizational Citizenship Behavior (OCB) With Moderate Work Environment (Study on Public Health Center). *International Journal of Social and Management Studies (Ijosmas)*, 3(2), 1–12.
- Widdah, M. El. (2022). Madrasah Management Strategy as the Education Base for Religious Cadre. *International Journal of Learning, Teaching, and Educational Research*, 21(11), 227–242 <https://doi.org/10.26803/ijlter.21.11.13>