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Strengthening Madrasah Diniyah Quality through School Governance and Advancing SDG 4: A Multi-Site Study in Pasuruan Regency, Indonesia

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ABSTRACT

Objective: To examine the implementation of school governance in strengthening the quality of Madrasah Diniyah through a multi-site study conducted in three Madrasah Diniyah in Pasuruan Regency, Indonesia. **Method:** A qualitative multi-site research design was employed involving Madrasah Diniyah Miftakhul Ulum 31, Madrasah Diniyah Takmiliah Ula Nurul Fityan, and Madrasah Diniyah Roudhotul Hikmah. Data were collected through semi-structured interviews, observations, and document analysis involving principals, teachers, education officials, and community representatives. Data were analyzed using the interactive model of data condensation, data display, conclusion drawing, and cross-site analysis to identify common governance practices. **Results:** The findings reveal that effective school governance is achieved through the integration of curriculum management, human resource development, infrastructure management, financial accountability, and stakeholder collaboration. Institutional leadership, teacher commitment, active community participation, and government support through the Regional Operational Assistance (BOP) program significantly contribute to improving educational quality. However, limited infrastructure, inadequate digital learning facilities, financial constraints, and restricted instructional time remain major challenges. Despite these limitations, the three Madrasah Diniyah have maintained educational quality through adaptive leadership, transparent governance, and collaborative partnerships with local communities. **Novelty:** Proposing an integrated school governance framework for Madrasah Diniyah, demonstrating that governance effectiveness is shaped by the interaction of leadership, organizational management, stakeholder participation, and educational accountability. The findings extend school governance theory to non-formal Islamic education while contributing to Sustainable Development Goal 4 (Quality Education) by strengthening governance practices, educational quality, and institutional sustainability.

INTRODUCTION

The quality of educational governance has become one of the most important determinants of educational success in the twenty-first century. Educational institutions are increasingly required to demonstrate not only high learning outcomes but also transparent management, accountable leadership, stakeholder participation, and sustainable organizational performance. Hoy and Miskel (2012) explain that schools operate as open social systems in which institutional effectiveness depends on interactions among leadership, teachers, learners, parents, and the surrounding community. Likewise, Lunenburg and Ornstein (2011) argue that educational administration should ensure that organizational resources are managed effectively to achieve educational goals. Consequently, governance has shifted from merely administrative management toward collaborative decision-making that emphasizes accountability and continuous quality improvement (Osborne, 2010).

Effective school governance is also closely aligned with Sustainable Development Goal 4 (Quality Education), which emphasizes inclusive, equitable, and quality

education through strong educational institutions and effective management systems. In the context of non-formal Islamic education, strengthening governance is essential to improving institutional quality, teacher capacity, stakeholder participation, and sustainable educational development. Therefore, examining governance practices in Madrasah Diniyah contributes not only to educational management literature but also to broader efforts to advance SDG 4 through context-responsive and sustainable governance.

These governance challenges are equally relevant to non-formal educational institutions. Unlike formal schools, non-formal education provides flexible learning opportunities that complement formal educational services while responding to local community needs (Coombs & Ahmed, 1974). In Indonesia, the National Education System Law Number 20 of 2003 recognizes non-formal education as an integral component of national education that functions as a substitute, complement, and enrichment to formal education. One of the most important forms of non-formal Islamic education is Madrasah Diniyah, which has historically contributed to strengthening Qur'anic literacy, Islamic values, and students' moral character (Daulay, 2007; Zarkasyi, 2005). Within Islamic educational philosophy, education is intended to develop balanced intellectual, spiritual, and ethical competencies that prepare individuals to become responsible members of society (Al-Attas, 1980; Al-Attas, 1995).

The strategic importance of Madrasah Diniyah has become increasingly significant as Indonesian society experiences rapid social and technological transformation. Digital technology, globalization, and changing social interactions have generated new educational challenges that cannot be addressed solely through formal schooling. Islamic educational institutions therefore play an important role in strengthening students' religious identity and character formation (Hidayat, 2020; Nasiruddin, 2019). However, achieving these educational objectives requires not only relevant curricula and competent teachers but also effective institutional governance capable of managing educational resources efficiently while maintaining public trust.

Pasuruan Regency represents one of the few regions in Indonesia that has institutionalized compulsory Madrasah Diniyah education through Regent Regulation Number 21 of 2016. Supported by Regional Regulation Number 4 of 2014, this policy has substantially expanded access to Islamic education by establishing Madrasah Diniyah throughout urban, rural, coastal, and mountainous communities. The policy demonstrates the regional government's commitment to ensuring equitable educational opportunities while strengthening students' religious competence through free educational services. Nevertheless, expanding educational access does not necessarily ensure improvements in institutional quality. Preliminary observations indicate that several Madrasah Diniyah continue to experience limitations in curriculum management, teacher recruitment, educational financing, infrastructure availability, and organizational accountability, indicating that educational expansion should be accompanied by stronger governance practices.

Previous studies have investigated various factors affecting educational quality in Islamic educational institutions. Ardimen (2019) emphasized that competent teachers constitute the primary foundation for improving educational services. Hasibuan (2022) found that organizational culture, principal leadership, and motivation significantly influence teacher performance in madrasahs. Similarly, Perawironegoro (2018) reported that organizational culture contributes positively to teacher performance in pesantren, while Zavelevsky et al. (2021) highlighted the importance of school culture in sustaining

organizational commitment. Other studies have separately examined leadership (Khalik et al., 2016), organizational culture (Mahmudah & Sarino, 2016; Prayoga & Yuniati, 2019), motivation (Tarmizi et al., 2021), and educational services (Zahrotul, 2019). Although these studies have enriched the literature on educational management, they generally investigate isolated organizational variables rather than examining governance as an integrated organizational system.

Furthermore, empirical studies concerning governance in Madrasah Diniyah remain relatively limited. Most existing research focuses on formal schools or Islamic boarding schools, whereas Madrasah Diniyah possesses distinctive governance characteristics involving collaboration among local governments, religious foundations, school leaders, teachers, parents, and local communities. Consequently, governance practices within Madrasah Diniyah require a more comprehensive analytical framework that accommodates these multiple organizational actors. The implementation of compulsory Madrasah Diniyah education in Pasuruan Regency therefore provides an important empirical context for understanding how governance contributes to educational quality within non-formal Islamic educational institutions.

Accordingly, this study addresses the existing research gap by examining school governance through five interconnected dimensions, namely curriculum and learning management, human resource management, infrastructure management, financial management, and supporting as well as inhibiting governance factors. Unlike previous studies that analyze these dimensions separately, this research develops a holistic governance perspective specifically for Madrasah Diniyah operating under regional educational policy. The findings are expected to enrich the literature on school governance in non-formal education while providing practical recommendations for strengthening institutional quality and sustainability in Madrasah Diniyah.

RESEARCH METHOD

Research design

This study employed a qualitative approach using a multiple case study design to explore the implementation of school governance in Madrasah Diniyah. A qualitative design was selected because the study sought to understand governance practices, organizational processes, leadership, and stakeholder participation within their natural settings rather than testing predetermined hypotheses (Sugiyono, 2021; Gall et al., 2007). The multiple case study design enabled comparisons across different Madrasah Diniyah while identifying common governance patterns and institution-specific characteristics.

Research sites

The research was conducted in three Madrasah Diniyah in Pasuruan Regency, East Java, Indonesia, namely Madrasah Diniyah Miftakhul Ulum 31, Madrasah Diniyah Takmiliah Ula Nurul Fityan, and Madrasah Diniyah Roudhotul Hikmah. These institutions were selected purposively because they have consistently implemented the compulsory Madrasah Diniyah program under Regent Regulation Number 21 of 2016 and demonstrate relatively strong institutional performance compared with other Madrasah Diniyah in the region. Furthermore, all three institutions represent different geographical settings and organizational characteristics, allowing broader understanding of governance implementation across various educational contexts.

Participants

Participants were selected through purposive sampling based on their direct involvement in school governance and educational management. The participants included principals of Madrasah Diniyah, teachers, administrative staff, foundation representatives, officials from the Office of Religious Affairs and the Education Office of Pasuruan Regency, school committee members, parents, and students. These participants were considered capable of providing comprehensive information regarding governance implementation, institutional management, decision-making processes, educational services, and challenges encountered during policy implementation.

Data collection

Data were collected through semi-structured interviews, participant observation, and document analysis. Semi-structured interviews were conducted with all key participants to obtain in-depth information regarding governance practices, curriculum management, human resource management, infrastructure management, financing, and institutional accountability. Participant observation was undertaken to examine daily educational activities, leadership practices, organizational interactions, and learning implementation within each Madrasah Diniyah. Documentary evidence included Regent Regulation Number 21 of 2016, institutional profiles, annual work programs, financial reports, curriculum documents, meeting minutes, and other administrative records relevant to school governance.

Data analysis

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing with continuous verification. Data obtained from interviews, observations, and documents were first transcribed and organized before being coded according to the research objectives. Similar codes were then grouped into broader categories representing the five dimensions of school governance, including curriculum and learning management, human resource management, infrastructure management, financial management, and supporting as well as inhibiting factors. Cross-case analysis was subsequently performed to identify similarities and differences among the three Madrasah Diniyah, thereby producing a comprehensive understanding of governance implementation across multiple institutional settings.

Trustworthiness

To enhance the credibility of the findings, this study employed source triangulation, method triangulation, and member checking. Information obtained from interviews was compared with observational findings and documentary evidence to ensure consistency. Member checking was conducted by returning summarized interview results to selected participants for confirmation. In addition, prolonged engagement in the field and peer debriefing were undertaken to strengthen the dependability and confirmability of the research findings (Sugiyono, 2021).

RESULTS AND DISCUSSION

Results

Curriculum and learning governance

The findings indicate that curriculum governance in the three Madrasah Diniyah was implemented through the integration of the national curriculum issued by the Ministry of Religious Affairs and locally developed Islamic curricula. Although each institution adopted different instructional emphases, all maintained the same educational objective of strengthening students' religious competence, Qur'anic literacy, and Islamic character. This curriculum flexibility enabled each Madrasah to accommodate local community needs while maintaining compliance with government educational policies.

Madrasah Diniyah Miftakhul Ulum 31 emphasized mastery of classical Islamic sciences through the teaching of Nahwu, Shorof, Fiqh, Tauhid, and Qur'anic memorization. Learning activities were predominantly conducted using bandongan, sorogan, halaqah, and muhafadhoh, allowing students to develop both conceptual understanding and memorization skills. According to the principal,

"We prioritize muhafadhoh so that students not only understand Islamic knowledge but are also able to memorize Qur'anic verses, Hadith, and the grammatical foundations of Arabic."

Similarly, Madrasah Diniyah Takmiliyah Ula Nurul Fityan adopted a more contextual curriculum by integrating Fiqh, Akhlak, Sirah Nabawiyah, and Falak (Islamic astronomy). Learning activities were closely connected to students' daily religious practices through simulations, case studies, and contextual discussions. Teachers emphasized that students should be capable of applying Islamic teachings in everyday life rather than merely memorizing theoretical concepts.

Meanwhile, Madrasah Diniyah Roudhotul Hikmah complemented traditional Islamic learning with introductory digital literacy while maintaining strong emphasis on Tauhid, Nahwu, Shorof, and classical Islamic texts. The integration of simple information technology into religious instruction reflected institutional efforts to respond to educational changes without abandoning traditional Islamic values.

Table 1. Summary of curriculum and learning governance

Madrasah	Main Curriculum	Learning Method	Distinctive
Miftakhul Ulum 31	Qur'an, Nahwu, Shorof, Fiqh, Tauhid	Bandongan, Sorogan, Muhafadhoh	Strong memorization of classical Islamic texts
Nurul Fityan	Fiqh, Akhlak, Sirah, Falak	Contextual learning, simulation, case study	Practical application of Islamic knowledge
Roudhotul Hikmah	Tauhid, Nahwu, Shorof	Discussion, practice, digital enrichment	Integration of traditional and digital learning

These findings demonstrate that curriculum governance in the three Madrasah Diniyah reflects the principles of school governance, particularly responsiveness and effectiveness. Rather than implementing a standardized curriculum uniformly, each institution adapted learning programs according to students' educational needs while

remaining aligned with national educational objectives. Hoy and Miskel (2012) argue that effective educational governance requires schools to function as adaptive organizations capable of responding to internal and external environmental changes. The curriculum practices observed in the three Madrasah support this perspective by integrating government regulations with local Islamic educational traditions.

The findings also reinforce Lunenburg and Ornstein's (2011) proposition that curriculum management constitutes one of the principal functions of educational administration because it directly influences instructional quality and organizational effectiveness. The integration of local religious content with nationally recognized learning objectives illustrates that governance extends beyond administrative compliance to include instructional innovation. This finding is consistent with Daulay (2007), who emphasized that Madrasah Diniyah should preserve classical Islamic scholarship while responding to contemporary educational demands.

Compared with previous studies, this research provides broader evidence regarding curriculum governance. Ardimen (2019) highlighted teacher competence as the key factor influencing educational quality, whereas this study demonstrates that curriculum quality also depends on institutional governance capable of integrating curriculum planning, learning implementation, and local educational innovation. Likewise, Hasibuan (2022) found that leadership and organizational culture significantly influence teacher performance; however, the present findings indicate that curriculum governance becomes effective when leadership, teacher competence, and organizational culture operate simultaneously within an integrated governance framework.

Overall, curriculum governance in the three Madrasah Diniyah illustrates that institutional flexibility, strong religious orientation, and adaptive instructional strategies collectively contribute to strengthening educational quality while preserving the distinctive characteristics of non-formal Islamic education.

Infrastructure governance

The findings reveal that infrastructure governance in the three Madrasah Diniyah has generally supported the implementation of learning activities; however, several limitations remain in meeting the increasing demands of educational services. All institutions possess basic educational facilities, including classrooms, prayer rooms (mushala), sanitation facilities, and collections of classical Islamic books. Nevertheless, the availability and quality of supporting facilities differ among institutions, reflecting variations in financial capacity and community participation.

Madrasah Diniyah Miftakhul Ulum 31 provides six classrooms, a prayer room, and a collection of classical Islamic books that serve as the primary learning resources. Although these facilities adequately support daily learning activities, the institution faces challenges related to aging furniture, limited classroom capacity, and inadequate ventilation. The principal explained that the increasing number of students has exceeded the available learning space, making classroom expansion a priority for future development. Teachers also emphasized the need for additional learning equipment and technological facilities to improve instructional effectiveness.

Madrasah Diniyah Takmiliah Ula Nurul Fityan demonstrates relatively better infrastructure management by combining functional classrooms with supporting learning environments. Besides classrooms and sanitation facilities, the institution provides a spacious prayer room used for practical religious instruction, an outdoor learning area, and portable interactive whiteboards that facilitate classroom

presentations. According to the principal, these facilities create a more engaging learning environment and improve students' participation during instructional activities. Despite these improvements, the institution acknowledged that classroom expansion and technological resources remain necessary to accommodate future educational development.

Infrastructure governance at Madrasah Diniyah Roudhotul Hikmah reflects a gradual transition toward integrating traditional and modern learning facilities. In addition to classrooms, a prayer room, and a small library containing classical Islamic literature, the institution has introduced simple digital learning media, including projectors, to enrich classroom instruction. Teachers reported that audiovisual media increased students' motivation and facilitated the explanation of abstract religious concepts. However, limited internet access and insufficient digital equipment continue to restrict the broader implementation of technology-based learning.

Overall, observations indicate that infrastructure governance extends beyond providing physical buildings. The three Madrasah have attempted to optimize existing facilities while encouraging community participation and government support to improve learning environments. Nevertheless, infrastructure development remains one of the most significant challenges affecting the sustainability of educational quality.

Human resource governance

The findings demonstrate that human resource governance represents one of the principal strengths of the three Madrasah Diniyah. Despite differences in institutional size and organizational capacity, all institutions prioritize teacher competence, professional commitment, and continuous development as fundamental components of educational quality. Human resource governance is implemented through selective recruitment, professional development activities, performance evaluation, and collaborative learning among teachers. These governance practices have contributed to maintaining instructional quality and strengthening students' religious character.

At Madrasah Diniyah Miftakhul Ulum 31, the institution employs twenty teachers, most of whom graduated from Islamic boarding schools or Islamic higher education institutions. Beyond delivering religious instruction, teachers actively guide students' moral development through daily mentoring and character education. The principal explained that annual performance evaluations are conducted to assess instructional quality, classroom management, and teachers' commitment to institutional objectives. Teachers are also encouraged to participate in seminars and professional development programs to improve pedagogical competence and instructional innovation. One teacher stated:

"We regularly participate in training programs and teacher discussions to exchange teaching experiences and improve our instructional approaches."

Similarly, Madrasah Diniyah Takmiliah Ula Nurul Fityan manages thirteen teachers through a systematic professional development program. The institution emphasizes not only mastery of Islamic sciences but also the ability to build positive relationships with students. Teachers are encouraged to implement interactive instructional strategies while maintaining compassionate classroom management. Professional development includes workshops, government-sponsored training, and internal knowledge-sharing sessions that allow teachers to exchange innovative teaching practices. The principal

emphasized that teachers should become role models who demonstrate both academic competence and exemplary moral behaviour.

Human resource governance at Madrasah Diniyah Roudhotul Hikmah reflects a similar commitment to professional improvement while incorporating technological adaptation into teacher development. The institution employs fifteen teachers with strong backgrounds in Islamic education and continuously provides opportunities for workshops on curriculum implementation, classroom management, and educational technology. Teachers are expected not only to preserve classical Islamic scholarship but also to introduce students to contemporary learning approaches. Collaborative reflection among teachers is conducted regularly to evaluate instructional practices and identify strategies for continuous improvement.

Across the three institutions, teacher governance extends beyond administrative supervision. Teachers are positioned as educational leaders responsible for cultivating students' religious knowledge, character, discipline, and social responsibility. Consequently, teacher performance is evaluated not only according to instructional competence but also through their contribution to students' personal development and institutional culture.

Table 2. Summary of human resource governance

Madrasah	Teacher Profile	Professional Development	Performance Management
Miftakhul Ulum 31	20 teachers, predominantly Islamic educational background	Workshops, seminars, annual evaluation	Classroom observation and performance feedback
Nurul Fityan	13 teachers with Islamic educational qualifications	Government training, internal knowledge sharing	Continuous mentoring and instructional supervision
Roudhotul Hikmah	15 teachers with pesantren and higher education backgrounds	Workshops, curriculum training, educational technology	Periodic evaluation and collaborative reflection

The findings indicate that effective human resource governance constitutes an essential component of school governance in Madrasah Diniyah. Hoy and Miskel (2012) emphasize that educational organizations achieve institutional effectiveness when teachers function not merely as instructors but as active organizational members who continuously improve professional competence. The governance practices observed in the three Madrasah demonstrate this principle through systematic recruitment, continuous professional development, and regular performance evaluation.

These findings also support the perspective of Lunenburg and Ornstein (2011), who argue that educational leadership should prioritize the continuous development of human resources because teacher competence directly influences instructional quality and student achievement. The emphasis placed on training, mentoring, and collaborative learning among teachers indicates that human resource governance in the three Madrasah has shifted from conventional personnel administration toward professional capacity building.

Furthermore, the findings corroborate previous research by Hasibuan (2022), which reported that leadership, organizational culture, and teacher motivation significantly

influence teacher performance within Islamic educational institutions. Likewise, Perawironegoro (2018) found that organizational culture strengthens teachers' commitment and instructional effectiveness in pesantren. The present study extends these findings by demonstrating that teacher competence is strengthened not only through leadership and organizational culture but also through integrated governance mechanisms involving recruitment, evaluation, professional development, and collaborative learning.

An important contribution of this study lies in highlighting that teacher governance in Madrasah Diniyah emphasizes dual responsibilities. Teachers are expected to demonstrate professional competence while simultaneously serving as moral exemplars who cultivate students' religious values and character. This characteristic distinguishes Madrasah Diniyah from many formal educational institutions where teacher performance is often evaluated primarily through academic achievement. Consequently, human resource governance in Madrasah Diniyah integrates professional accountability with religious and moral responsibility, thereby strengthening institutional identity and educational sustainability.

Overall, the findings suggest that continuous investment in teacher development remains fundamental to improving educational quality. Strengthening professional training, expanding opportunities for instructional innovation, and enhancing collaborative learning among teachers will further improve governance effectiveness and support sustainable development of Madrasah Diniyah.

Financial governance

The findings indicate that financial governance in the three Madrasah Diniyah is primarily supported by the Regional Operational Assistance Fund (Bantuan Operasional Pendidikan atau BOP) provided by the Government of Pasuruan Regency. This financial assistance has become the principal source for maintaining institutional sustainability by covering teachers' honoraria, procurement of learning materials, and routine maintenance of educational facilities. Nevertheless, all participating institutions acknowledged that government funding alone remains insufficient to support long-term institutional development, particularly in relation to infrastructure expansion and educational innovation. Consequently, financial governance has evolved into a collaborative mechanism involving government support, community participation, and institutional fundraising initiatives.

At Madrasah Diniyah Miftakhul Ulum 31, financial management is centered on the utilization of BOP funding for operational activities, including teachers' salaries, procurement of teaching materials, and maintenance of classrooms and learning facilities. The principal emphasized that the regional government has played a substantial role in sustaining free Islamic education for children within the surrounding community. However, financial resources remain inadequate for constructing additional classrooms and improving educational facilities. Therefore, the institution actively encourages voluntary contributions from local communities and donors to finance infrastructure development.

One principal explained:

"Regional Operational Assistance has significantly supported our operational activities, particularly teachers' salaries and learning materials. However, we still rely on community support to improve educational facilities and expand classrooms."

A similar financial management pattern was identified at Madrasah Diniyah Takmiliah Ula Nurul Fityan. The institution allocates BOP funding to support teacher honoraria, instructional materials, and facility maintenance while simultaneously utilizing donations from the surrounding community and Islamic charitable organizations to finance institutional development. According to the principal, collaborative financing has enabled the institution to maintain educational quality despite financial constraints. Nevertheless, additional investment is still required to improve learning technology and expand educational infrastructure.

Financial governance at Madrasah Diniyah Roudhotul Hikmah demonstrates comparable characteristics. Government operational assistance constitutes the principal funding source for routine institutional expenditures, whereas community fundraising activities support classroom renovation, procurement of educational equipment, and student development programs. Institutional leaders acknowledged that although current financial management enables routine educational activities to continue, financial capacity remains insufficient to accommodate increasing student enrollment and the integration of modern educational technologies.

Overall, the findings suggest that financial governance in the three Madrasah Diniyah has been implemented transparently and collaboratively. Institutional sustainability depends not only on government operational funding but also on strong partnerships with parents, community members, and charitable organizations. Such collaboration enables Madrasah Diniyah to continue providing free religious education while gradually improving institutional quality.

Table 3. Summary of financial governance

Madrasah	Primary Funding Sources	Allocation Priorities	Remaining Financial Needs
Miftakhul Ulum 31	Regional BOP and community donations	Teacher honoraria, learning materials, facility maintenance	Classroom expansion and learning facilities
Nurul Fityan	Regional BOP, community donations, Islamic charitable organizations	Operational costs, instructional materials, facility improvement	Digital learning facilities and infrastructure
Roudhotul Hikmah	Regional BOP, community fundraising, charitable donations	Operational expenditure, educational equipment, student activities	Infrastructure expansion and educational technology

The findings indicate that financial governance is a fundamental dimension of school governance because it directly supports institutional sustainability and educational quality. Hoy and Miskel (2012) emphasize that effective educational organizations require adequate financial resources to sustain teaching, learning, and institutional development. The collaborative financing model identified in this study aligns with Osborne's (2010) concept of public governance, which highlights cooperation among governments, educational institutions, and communities in delivering public services. Rather than relying solely on government funding, the three Madrasah Diniyah established partnerships with parents, community members, religious organizations,

and local donors, thereby enhancing institutional resilience and strengthening public trust in educational management.

The findings also support previous studies emphasizing the importance of community participation in sustaining Islamic educational institutions (Zahrotul, 2019). Community involvement extended beyond financial assistance to include voluntary labor, educational resources, and participation in institutional development programs. Nevertheless, financial limitations continue to hinder classroom expansion, digital learning facilities, and teacher professional development. Therefore, strengthening funding diversification, improving financial management capacity, and expanding collaboration among government, communities, and external stakeholders are essential to ensure the long-term sustainability and continuous quality improvement of Madrasah Diniyah.

Supporting and inhibiting factors of school governance

The findings indicate that the implementation of school governance in the three Madrasah Diniyah is shaped by both internal and external factors. Government commitment, institutional leadership, competent teachers, and active community participation emerged as the primary drivers of governance effectiveness. The Regional Operational Assistance Fund (BOP) has played a significant role in supporting institutional sustainability by facilitating teachers' honoraria, learning resources, and facility maintenance. In addition, continuous supervision from the Ministry of Religious Affairs and the Pasuruan Regency Government strengthened institutional accountability, while collaboration with parents, religious leaders, and local communities enhanced educational programs, fundraising activities, and the overall social legitimacy of Madrasah Diniyah. Teacher commitment, despite limited financial incentives, further contributed to maintaining educational quality through professional development and strong dedication to students' moral and religious formation.

Despite these strengths, several challenges continue to hinder governance implementation. Financial constraints, limited infrastructure, inadequate digital learning facilities, and increasing student enrolment restrict institutional development and innovation. The integration of educational technology remains limited due to insufficient access to computers, internet connectivity, and digital learning resources, resulting in continued reliance on conventional teaching methods. Furthermore, the afternoon learning schedule, following students' attendance at formal schools, often reduces students' concentration and learning effectiveness. These findings suggest that strengthening school governance requires greater investment in infrastructure, digital transformation, sustainable financial support, and collaborative partnerships among government, educational institutions, and local communities to ensure the long-term quality and sustainability of Madrasah Diniyah.

Table 4. Supporting and Inhibiting Factors of School Governance

Category	Findings
Supporting factors	Regional Operational Assistance (BOP), community participation, committed teachers, institutional leadership, government supervision, collaborative partnerships
Inhibiting factors	Limited financial resources, inadequate classrooms, limited educational technology, insufficient digital infrastructure, increasing student enrolment, afternoon learning schedule

The findings demonstrate that effective school governance depends on the interaction between institutional capacity and external stakeholder support. Consistent with Hoy and Miskel (2012), educational institutions operate as open systems in which organizational performance is shaped by continuous interaction with the surrounding environment. Similarly, Osborne (2010) emphasizes that effective public governance requires collaboration among multiple stakeholders. The governance practices identified in the three Madrasah Diniyah reflect this principle through active partnerships involving school leaders, teachers, government agencies, parents, religious leaders, and local communities. These collaborative mechanisms have strengthened institutional resilience and improved educational quality despite limited financial and physical resources.

The findings also reinforce previous studies highlighting the importance of leadership, organizational culture, and teacher professionalism in improving educational performance (Hasibuan, 2022; Zavelevsky et al., 2021). However, challenges related to infrastructure, digital learning facilities, and financial resources indicate that governance improvement requires greater governmental investment and broader stakeholder collaboration. Expanding digital infrastructure, strengthening teachers' digital competencies, and promoting continuous educational innovation are essential to sustain the quality of Madrasah Diniyah. Overall, the study suggests that adaptive leadership, community participation, financial sustainability, and organizational capacity form the foundation of effective and sustainable school governance in non-formal Islamic educational institutions.

Discussion

The findings demonstrate that effective school governance in Madrasah Diniyah extends beyond administrative management and functions as a comprehensive system integrating curriculum management, human resource development, infrastructure management, financial accountability, and stakeholder participation. The three participating institutions implemented governance through coordinated planning, transparent decision-making, and collaborative implementation, indicating that governance is not limited to compliance with educational regulations but also supports continuous institutional improvement. These findings reinforce the perspective of Hoy and Miskel (2012), who argue that educational organizations function as open systems whose effectiveness depends on the interaction between internal organizational capacity and external environmental support. In the context of Madrasah Diniyah, governance effectiveness emerged from the synergy between institutional leadership, teachers, communities, and government agencies working toward shared educational objectives.

A major finding of this study is the importance of curriculum governance as a mechanism for balancing national educational policies with local Islamic educational traditions. Although the three Madrasah Diniyah implemented different instructional emphases, each institution successfully adapted the curriculum to local community needs while maintaining the fundamental objective of strengthening students' religious knowledge and character. This flexibility confirms that curriculum governance should be viewed as a dynamic process rather than the uniform implementation of standardized learning content. The findings support Lunenburg and Ornstein (2011), who emphasize that curriculum management is central to educational administration because it directly influences instructional quality and institutional effectiveness. Unlike

previous studies that focused primarily on teacher competence or leadership, this study demonstrates that curriculum quality is produced through the interaction of leadership, organizational culture, and contextual curriculum innovation.

The study also highlights that human resource governance constitutes one of the strongest determinants of educational quality in Madrasah Diniyah. Teacher recruitment, continuous professional development, collaborative learning, and regular performance evaluation contributed significantly to improving instructional quality while strengthening students' moral and religious development. These findings are consistent with Hasibuan (2022), who reported that leadership, organizational culture, and teacher motivation positively influence teacher performance in Islamic educational institutions. However, this study extends previous findings by demonstrating that teacher professionalism in Madrasah Diniyah encompasses dual responsibilities, namely delivering quality instruction while serving as moral role models who cultivate students' character and Islamic values. This dual role distinguishes governance practices in Madrasah Diniyah from those commonly found in formal educational institutions.

Another important finding concerns the role of collaborative financial governance in ensuring institutional sustainability. Although the Regional Operational Assistance Fund (BOP) remains the primary funding source, the three Madrasah Diniyah have successfully diversified financial support through collaboration with parents, community members, religious organizations, and charitable donors. This collaborative financing model reflects Osborne's (2010) concept of public governance, which emphasizes partnerships among multiple stakeholders in delivering public services. Community participation was not limited to financial contributions but also included voluntary labor, educational resources, and involvement in institutional development programs. Consequently, financial governance strengthened not only institutional capacity but also public trust and community ownership of Madrasah Diniyah.

Despite these positive governance practices, the findings reveal several persistent challenges that continue to limit institutional development. Limited infrastructure, inadequate digital learning facilities, financial constraints, and increasing student enrolment reduce the capacity of Madrasah Diniyah to expand educational services. In addition, afternoon learning schedules following formal schooling often decrease students' concentration and instructional effectiveness. These findings indicate that governance improvement requires not only internal institutional commitment but also greater governmental investment and broader stakeholder collaboration to strengthen infrastructure, educational technology, and teacher digital competencies. Such improvements are increasingly important as non-formal Islamic education adapts to contemporary educational transformation.

This study further demonstrates that governance effectiveness is determined by the interaction between organizational capacity and external stakeholder support rather than by isolated organizational variables. Previous studies generally examined leadership, organizational culture, motivation, or teacher performance independently. In contrast, the present study integrates these dimensions into a holistic governance framework, illustrating how leadership, curriculum management, financial accountability, teacher professionalism, and community participation operate simultaneously to improve educational quality. This integrated perspective expands previous findings by Zavelevsky et al. (2021), which emphasized school culture, and Hasibuan (2022), which focused on leadership and organizational culture, by

positioning governance as the overarching mechanism connecting multiple institutional dimensions.

The findings also demonstrate that strengthening school governance contributes to the achievement of Sustainable Development Goal 4 (Quality Education) by enhancing institutional effectiveness, teacher professionalism, stakeholder collaboration, and sustainable educational management. The integrated governance framework identified in this study supports continuous quality improvement in Madrasah Diniyah while promoting inclusive and resilient educational institutions capable of responding to evolving community and educational needs.

Overall, the findings contribute both theoretically and practically to the literature on school governance in non-formal Islamic education. Theoretically, this study extends school governance theory by demonstrating that governance effectiveness in Madrasah Diniyah depends on the integration of adaptive leadership, organizational management, stakeholder participation, financial sustainability, and educational accountability within a single governance framework. Practically, the findings provide evidence-based recommendations for policymakers, educational leaders, and local governments to strengthen governance through sustainable funding, professional teacher development, digital transformation, and stronger collaboration among educational institutions, communities, and government agencies. Such integrated governance practices are essential for ensuring the long-term quality and sustainability of Madrasah Diniyah in Indonesia.

CONCLUSION

Fundamental Finding: This study demonstrates that effective school governance is fundamental to strengthening the quality and sustainability of Madrasah Diniyah. The findings reveal that governance effectiveness is achieved through the integration of curriculum and learning management, human resource development, infrastructure management, financial governance, and collaborative stakeholder participation. Rather than relying on isolated organizational dimensions, the study confirms that educational quality in non-formal Islamic institutions is shaped by the interaction of adaptive leadership, institutional management, community involvement, and educational accountability. This integrated governance framework extends the application of school governance theory to Madrasah Diniyah and provides a comprehensive perspective for improving governance in non-formal Islamic education. **Implication:** The findings have important practical implications for policymakers, educational leaders, and local governments in strengthening governance practices within Madrasah Diniyah. Promoting collaborative leadership, sustainable financing, teacher professional development, digital transformation, and active stakeholder participation can improve institutional quality and long-term sustainability. Furthermore, these governance practices contribute to advancing Sustainable Development Goal 4 (Quality Education) by supporting effective educational management, institutional resilience, and continuous quality improvement in non-formal Islamic education. **Limitation:** This study was limited to three Madrasah Diniyah in Pasuruan Regency using a qualitative multi-site approach. Therefore, the findings may not fully represent governance practices in other regions or different types of Islamic educational institutions with diverse organizational and socio-cultural contexts. **Future Research:** Future research is recommended to examine school governance in Madrasah Diniyah across different provinces and educational contexts using mixed-method or quantitative approaches to

validate and refine the proposed governance framework. Further studies may also investigate the relationship between governance practices, educational quality, and the achievement of Sustainable Development Goal 4 (Quality Education) in non-formal Islamic education.

AUTHOR CONTRIBUTIONS

Iswahyuni contributed to the conceptualization of the study, research design, methodology development, and data collection. **Sujarwanto** contributed to the field investigation, formal analysis, data interpretation, validation, visualization, and preparation of the original manuscript draft. **Amrozi Kamidi** contributed to the manuscript review and editing, project administration, and final approval of the manuscript. The author has read and approved the final version of the manuscript.

CONFLICT OF INTEREST STATEMENT

The author declares that there are no financial, professional, or personal conflicts of interest that could have influenced the research process, interpretation of the findings, or the preparation of this manuscript.

STATEMENT ON THE USE OF AI OR DIGITAL TOOLS IN WRITING

The author acknowledges the use of AI-assisted writing tools, including ChatGPT (OpenAI), during the preparation of this manuscript. These tools were used solely to assist with language refinement, grammar correction, manuscript organization, and improvement of academic writing clarity. All research design, data collection, data analysis, interpretation of findings, and final conclusions were conducted independently by the author. All AI-assisted outputs were critically reviewed, verified, and revised to ensure the accuracy, originality, and academic integrity of the manuscript. The author takes full responsibility for the content and conclusions presented in this article.

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