



The Effect of Madrasah Diniyah Takmiliyah Awaliyah Learning on the Understanding of Islamic Education Subject in Elementary School

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ABSTRACT

This study investigates the impact of Diniyah Takmiliyah Awaliyah (MDTA) learning on the comprehension of Islamic religious subjects at Jatimekar State Elementary School in Baleendah District, Bandung Regency. The research addresses the observed differences in religious lesson comprehension between elementary and early education. A quantitative approach with a quasi-experimental model was employed, involving 84 sixth-grade students divided into experimental and control groups. Data was collected through comprehension tests covering PAI material from Chapters 1 to 4 and questionnaires. The analysis revealed that students who participated in MDTA learning had a better understanding of Islamic religious material compared to those who did not. These findings suggest that MDTA learning significantly enhances the comprehension of Islamic religious subjects in elementary schools. The study advocates for stronger synergy between early and formal education to improve the quality of Islamic religious learning. This research aims to inform more effective education policies to enhance the quality of religious education in Indonesia.

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ABSTRAK

Penelitian ini mengkaji dampak pembelajaran Diniyah Takmiliyah Awaliyah (MDTA) terhadap pemahaman mata pelajaran agama Islam di Sekolah Dasar Negeri Jatimekar, Kecamatan Baleendah, Kabupaten Bandung. Penelitian ini membahas perbedaan yang diamati dalam pemahaman pelajaran agama antara pendidikan dasar dan pendidikan dini. Pendekatan kuantitatif dengan model kuasi-eksperimental digunakan, melibatkan 84 siswa kelas VI yang dibagi menjadi kelompok eksperimen dan kontrol. Data dikumpulkan melalui tes pemahaman yang mencakup materi PAI Bab 1 hingga Bab 4 serta angket. Analisis menunjukkan bahwa siswa yang mengikuti pembelajaran MDTA memiliki pemahaman yang lebih baik terhadap materi agama Islam dibandingkan dengan mereka yang tidak mengikutinya. Temuan ini mengindikasikan bahwa pembelajaran MDTA secara signifikan meningkatkan pemahaman mata pelajaran agama Islam di sekolah dasar. Penelitian ini mendorong sinergi yang lebih kuat antara pendidikan dini dan formal untuk meningkatkan kualitas pembelajaran agama Islam. Penelitian ini bertujuan untuk memberikan informasi bagi kebijakan pendidikan yang lebih efektif guna meningkatkan kualitas pendidikan agama di Indonesia.

KATA KUNCI

Diniyah Takmiliyah Awaliyah; Sekolah Dasar, Mata Pelajaran Pendidikan Agama Islam, Pendidikan Agama Islam

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Introduction

Religious education is very important in shaping the morals and spirituality of students in Indonesian schools because a person's character is greatly influenced by his education. One type of Islamic religious education is Diniyah Takmiliah Awaliyah Education (MDTA), which focuses on instilling religious principles from an early age. In other words, the purpose of religious education is to prepare students or students to become members of society who understand and follow their religious teachings, as well as become *mu'allim* (Bone, 2017). This education is important given the increasingly complex challenges of changing times and the need to form a spiritually and intellectually strong generation (Syahr, 2016).

"Islamic religious education" refers to a curriculum that teaches the principles of Islamic religious teachings as a subject in schools. PAI aims to form students who adhere to religious principles and practice their religious teachings with full obedience. The goal is not to produce students who have a deep understanding of religion (Anwar, 2014: 13). Providing an understanding of the principles of Islamic religious teachings is a component of the Islamic religious education process. More than that, Islamic religious education emphasizes the formation of individual students by the principles of Islamic teachings.

PAI intends to teach students' attitudes and behaviors both physically and spiritually based on the teachings of Islam and make students ethical and virtuous (Caswita, 2019). The goal is to help children develop their potential to the fullest so that they can form a personality based on Islamic principles. To optimize various greater spiritual potentials can be achieved by humans in actualizing their dignity and dignity as creatures of God. It includes the practice, understanding, and application of religious values in the lives of individuals or collectives of society. (Anwar, 2015).

The process of Islamic religious education in schools is actualized in various activities. Related to Islamic religious education subject matter, the educational process is carried out through classroom activities through learning activities. In a broader sense, learning is an educational process that places students as objects and subjects for themselves to develop potential and actualization in integrating and internalizing religious values as part of Islamic education (Nurudin, 2017).

The subject matter of Islamic education is systematically categorized into five main components, as outlined by Ramayulis (2012, p. 22). First, the Qur'an, emphasizes understanding and studying its teachings. However, in practice, the subject matter includes only selected verses and relevant hadiths, tailored to the educational level of students. Second, the Creed (Aqidah) focuses on instilling faith in Islamic teachings, centering on the pillars of faith as its core. This component aims to strengthen students' belief in Allah, angels, scriptures, prophets, the Day of Judgment, and divine predestination. Third, Sharia (Fiqh – Worship) encompasses teachings on various forms of worship and how to perform them correctly, guiding students to align their actions with Islamic law derived from the Qur'an, the Sunnah, and other authoritative sources. Fourth, Morals (Akhlaq) serve as a foundation for character building, shaping students to act with integrity and embody virtuous traits in their daily lives. Finally, Islamic History (Tarikh) introduces students to prominent Islamic figures and their contributions, fostering admiration and a sense of connection to the development of Islam from its inception to the present day. Together, these components aim to holistically nurture students' spiritual, ethical, and intellectual growth, providing a comprehensive framework for understanding and practicing Islam.

The literature shows that Islamic religious education, both formal and non-formal, has a significant role in building students' morality. Madrasah Diniyah Takmiliah Awwaliyah (MDTA) is one of the Islamic educational institutions that has been known since the beginning of the development of Islam which began from learning in mosques, Islamic boarding schools, langgars, and madrasas as the center of Islamic education at that time (Dahlan, 2018). This education is widely formed in the community because of the desire of some parents so that their children can learn more deeply about religion from an early age. Because of the community's enthusiasm, it was given full support from the government in developing and advancing Islamic education through non-formal channels. Madrasah Diniyah Takmiliah Awwaliyah (MDTA) is also defined as an institution for the education and teaching of Islamic religion on a non-formal path. In the past, almost all villages in remote areas of Indonesia where most of the population was Muslim, would find a place to study religion or Madrasah Diniyah with various names and forms, such as religious schools, book studies, recitations, and others. Along with its development, currently Madrasah Diniyah Takmiliah Awwaliyah (MDTA) is an Islamic religious education institution that provides education and teaching knowledge about Islam. This Islamic education and teaching aim to provide knowledge and deepening about Islam to students studying in general education. In addition to formal education, non-formal education is also expected to produce human resources who have modern educational thinking following the worldview of outside education (Ardat et al., 2022).

In elementary schools, the goal of religious education is to make students morally good (Musya'adah, 2018). However, at this educational level, students' understanding of the field of Islamic religious education has not reached a satisfactory level. This is one of the reasons why more in-depth research is needed to identify the components that affect the understanding of the subject matter. Islamic religious education focuses on the formation of students' moral and positive character. Many schools in Indonesia are still doing poor PAI learning. This is because the way of learning is often monotonous, and unsystematic, and only conducts cognitive assessments (Ma'rifatani, 2017). This results in children only being able to master the material in theory, without any further understanding in the form of its application in their lives.

MDTA learning is considered one of the solutions to strengthen students' religious foundations (Mamlakhah & Ibad, 2022). It is designed to provide children with a basic understanding of Islam from an early age. This program covers various aspects, such as learning faith, morals, Arabic, jurisprudence, Islamic history, and hadith. With this early learning, it is hoped that children will have a strong foundation in religious principles that they can carry until adulthood. Along with that, learning Islam in elementary school is also very important to form students' understanding of Islam more comprehensively (Saragih et al., 2019).

Thus, this early learning is expected to contribute to the level of understanding of Islamic religious subject matter in elementary schools. The extent to which MDTA learning affects students' understanding of Islamic religious subject matter, as well as how the synergy between education in MDTA institutions and elementary schools can be optimized. The teaching methods applied in MDTA institutions generally focus more on intensive and in-depth teaching of Islamic religious teachings (Abidin & Wangsih, 2021). This is different from the teaching methods in elementary schools which tend to be more common and cover a variety of subjects. Learning at MDTA not only functions as a support for religious education in elementary schools but also as a means to build students' morals and personalities (Marzuqi, 2022). Through early education, children are expected to be able to understand religious teachings theoretically and practically, so that they can apply them in daily life. Public awareness of the importance of MDT, especially MDTA, can be

seen through the comparison of elementary school-age children who participate in MDTA education. Official data shows that in Baleendah District where this study was conducted, elementary school-age children amounted to 17,625 students (Directorate General of Early Childhood Education, 2024). Of the number of students, around 65%, or 11,500 students attend education at Madrasah Diniyah Takmiliyah Awaliyah (MDTA) (Sudrajat, 2024). This means that the public's response and trust in MDTA is very large, and must continue to be improved by trying to improve the quality of MDTA learning. Previous research discussed MDTA education from a process perspective, focusing on how the quality of MDTA education aligns with Minimum Service Standards, without exploring the extent to which MDTA contributes to its intended goals. (Alia, 2016).

In the context of this study, the main focus is to examine how DTA learning affects students' understanding of Islamic religious subject matter in elementary schools. This study fills in the gaps of previous research that tends to only highlight the role of formal education in the formation of students' religious understanding, without paying enough attention to the contribution of non-formal education such as DTA. Thus, this study provides a new perspective that highlights the importance of synergy between formal and non-formal education in improving the quality of Islamic religious education in Indonesia.

Moreover, This study is expected to serve as a basis for making more efficient policies and programs to improve the quality of religious education in Indonesia. In addition, it is hoped that this study will find an integrative and comprehensive model of religious education that not only prioritizes the cognitive aspects of students but also shapes their character and morals. With good cooperation between the school and MDTA, it is hoped to produce an intelligent generation, that has noble character and can face the challenges of the times by adhering to strong religious principles. In the end will know the extent of the benefits of the existence of madrasah diniyah takmiliyah, especially jejang awaliyah or MDTA.

The unique contribution of this study lies in the use of a quantitative approach to analyze the relationship between DTA learning and students' understanding of Islamic religious education. The location of the research at the Jatimekar State Elementary School (SDN), Bojongmalaka Village, Baleendah District, Bandung Regency, is a special context that has not been studied much before. In addition, this study also considers local policies, such as the Bandung Regency Regent Regulation Number 34 of 2010 concerning Compulsory Learning Diniyah Takmiliyah, which requires students to have a DTA diploma before continuing to junior high school (Bandung, 2010). This policy provides an important background to understand how the implementation of non-formal education such as DTA can support national education goals.

Based on the description above, learning in *madrasah diniyah takmiliyah awaliyah* is very important to support school education. In the same way, diniyah takmiliyah is used to complement Islamic religious education given in schools. This study intends to explore how Madrasah Diniyah Takmiliyah Awaliyah affects the understanding of Islamic religious subject matter, especially in the sixth grade of elementary school. In this study, students' formative test scores are used as a measure of how well they understand the subject matter of Islamic Religion (PAI). In its capacity as an Islamic religious institution, does Diniyah Takmiliyah have a role in complementing Islamic religious education provided in general education institutions?

Method

This study employed a quasi-experimental quantitative method. This approach was chosen for its ability to collect numerical data that can be statistically analyzed to answer research questions objectively (Zulfikar et al., 2024). The quasi-experimental method

allowed for the comparison of two groups: students who participated in MDTA learning and those who did not (Sugiyono, 2023, p. 136).

The study was conducted at Jatimekar State Elementary School in Baleendah District, Bandung Regency, chosen for its well-run Diniyah Takmiliyah Education program and sufficient student population. All 84 sixth-grade students at the school were included in the study, divided into an experimental group (MDTA students) and a control group (non-MDTA students). The main instruments used were questionnaires and comprehension tests covering the ability to read the Qur'an, understanding of fiqh, knowledge of Islamic history, and religious attitudes and behaviors.

To ensure the validity and reliability of the instruments, several steps were taken. Content validity was assessed by Islamic religious education experts to ensure the questions covered all relevant aspects. Instrument trials were conducted on a small sample to identify and correct unclear or ambiguous questions. Reliability tests using Cronbach's Alpha coefficients ensured internal consistency, with values between 0.40 and 0.70 considered sufficiently reliable (Rokhmad & Wahyuningsih, 2014).

Data collection was carried out in several stages. The preparation stage included creating and testing the questionnaires and obtaining school approval. Data collection involved distributing questionnaires and tests to all sixth-grade students, who completed them independently under researcher guidance. Completed questionnaires and tests were then collected and checked for completeness.

The data was analyzed using statistical programs such as SPSS. Data analysis included data cleansing to remove errors or invalid data. Descriptive statistics were used to calculate frequency, percentage, mean, and standard deviation to describe respondent characteristics and answer distribution. Classical assumption tests ensured the data's eligibility for regression analysis, including tests for normality, heteroscedasticity, multicollinearity, and autocorrelation. The impact of MDTA learning on the understanding of Islamic religious education was measured using linear regression analysis. Hypothesis tests, specifically t-tests, determined the significance of the independent variables' influence on the dependent variables. The hypotheses tested were H0, indicating no significant impact of MDTA learning, and H1, indicating a considerable impact.

Results

The Learning Outcomes of Students with MDTA and Non-MDTA

The number of Grade 6 Students who attend education at MDTA based on the results of the research obtained the following data:

Table 1. Comparison of Grade 6 Students of SDN Jatimekar Who Attend Education at MDTA

CLASS	MDTA		NON MDTA	
	Nominal	Percentage	Nominal	Percentage
6A	22	55%	18	45%
6B	23	52%	21	48%
TOTAL	45	54%	39	46%

The table above shows that there are 84 students in grade 6 of SDN Jatimekar, of which 45 students, or 54% are MDTA students, and 39 students or 46% do not attend MDTA. This comparison shows that more than half of the 6th-grade students at SDN Jatimekar choose to get additional religious education at MDTA. This may reflect the

importance of religious education in the community or the belief that education at MDTA can improve students' quality of learning and character. In contrast, 46% of students who do not attend education at MDTA may have other reasons, such as time constraints, distance, or other educational priorities that parents or guardians consider more important. This research provides important insights into students' participation in additional religious education and how it can affect their learning outcomes and development.

Written Test Score

Based on the research carried out, the results of the formative exam of students with Chapters 1–4 material from Islamic Religious Education (PAI) with the following description:

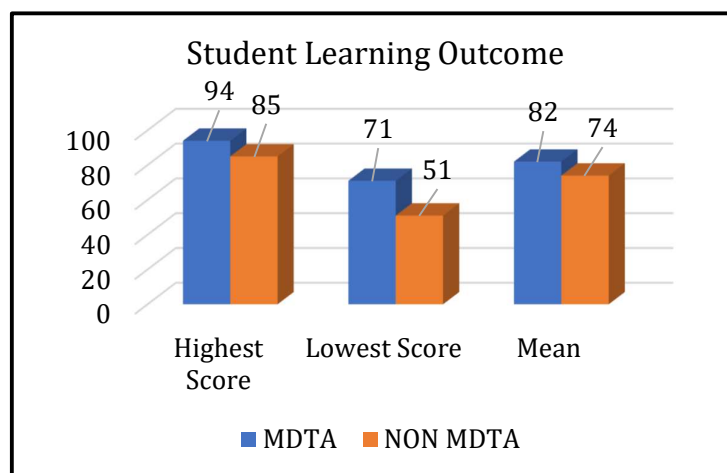


Figure 1. PAI Learning Outcome Diagram for Grade 6 Students

From the diagram above, it can be said that students who are enrolled in MDTA (Class 6A) have scores that are above the average of students who are not enrolled in MDTA (Class 6B), which is $82 > 74$. Likewise, judging from the results of the highest and lowest scores, students enrolled in MDTA are higher than students who are not registered in MDTA, namely $94 > 85$. This proves that the results of the formative test show that madrasah diniyah takmiliyah awaliyah education has an impact on the understanding of PAI material in schools.

There is a significant difference in academic achievement between 6th-grade students of SDN Jatimekar who attend Madrasah Diniyah Takmiliyah Awaliyah (MDTA) and students who do not. Of the total 84 students, 45 students (54%) attended MDTA, while 39 students (46%) did not. The grade analysis showed that students enrolled in MDTA (Class 6A) had a score greater than average, which was 82, compared to students not enrolled in MDTA (Class 6B) who had an average score of 74.

In addition, the highest score achieved by students in Class 6A is 94, while the highest score in Class 6B is 85. Likewise, students in Class 6A get the lowest score higher than students in Class 6B. This shows that MDTA education helps students master Islamic Religious Education (PAI) materials in schools.

Education at MDTA seems to help students not only in understanding religious material better but also in developing effective learning disciplines and skills. A more structured and intensive religious education program at MDTA is likely to provide students with a strong foundation for learning, which is reflected in their formative exam

results. Significant differences in the highest, lowest, and average scores between these two groups of students suggest that supplemental education in MDTA can be an important factor in improving the quality of students' learning and their overall academic achievement, effectively increasing participation, religious understanding, and character.(Nururrohman & Septiani, 2023).

Thus, these findings confirm the importance of religious education in supporting students' academic development. Education at MDTA not only plays a role in strengthening students' understanding of PAI materials but also contributes to improving academic achievement in general (Sef & Damayanti, 2020). This proves that integrating religious education into the daily curriculum can provide significant benefits for elementary school students.

Test Research Instruments

Validity and Reliability Test

To ensure that the instruments or tools used in this study meet the provisions as a good measuring tool, several tests were carried out on the data, including validity, reliability, normality, and homogeneity. Validity is a provision that shows how valid or valid the instrument is in measuring what should be measured. Validity testing was carried out using SPSS version 27 software. The calculation results show that all formative test question instruments for Chapter 1 to Chapter 4 have a calculation R-value greater than table R (0.1807), with calculation R values of 0.556, 0.648, 0.653, and 0.726, respectively. This shows that all questions are declared valid. This can be seen in the following table:

Table 2. Validity Test Results

It	Question Material	R table	R Count	Information
1	Chapter. 1	0.1807	0,556	VALID
2	Chapter. 2	0.1807	0,648	VALID
3	Chapter. 3	0.1807	0,653	VALID
4	Chapter. 4	0.1807	0,726	VALID

Furthermore, to test reliability, Cronbach's Alpha values resulting from SPSS analysis were used. This reliability shows how reliable the measuring tool is and remains consistent during repeated measurements.(Ayunita, 2018, p. 2). According to the criteria given by Widiyanto(2012, p. 43), if the value of Cronbach's Alpha is greater than the value of R of the table, then the instrument is considered reliable. The results of the reliability test showed that Cronbach's Alpha value was 0.515, which was greater than the Table R-value of 0.1807, so the instrument was declared reliable. Based on the reliability coefficient category proposed by Guilford (1956: 145), this value falls into the medium category, which means that the instrument is quite reliable.

Table 3. Reliability Test Results

Reliability Statistics	
Cronbach's Alpha	N of Items
,515	4

Homogeneity Test

The homogeneity test is used to determine whether the variance of the data of a population is the same or not. This test is very important in independent sample analysis and the Anova test, because the existence of variance homogeneity is one of the prerequisites for the validity of the statistical test results. The decision-making principle in this test is based on the significance value (Sig.). If the Sig. Value is greater than 0.05, then the data is considered homogeneous. The results of the variance homogeneity test for this study show several significance values based on various analysis approaches. The value of Sig. for testing based on the mean is 0.063, for the median is 0.151, for the median with df adjustment is 0.152, and for the trimmed mean is 0.083. All of these values were greater than the critical limit of 0.05, which indicates that there was no significant difference in variance between the groups of data tested. Thus, it can be concluded that the variance of the data in this study is homogeneous. This homogeneity of variance is important to ensure that the assumptions underlying the use of variance analysis (ANOVA) and independent sample analysis are met so that the results of such analysis are reliable and valid.

Table 4. Homogeneity Test Results

Tests of Homogeneity of Variances					
		Levene Statistic	df1	DF2	Sig.
FORMATIVE RESULTS	Based on Mean	3,541	1	82	0,063
	Based on Median	2,098	1	82	0,151
	Based on the Median and with adjusted df	2,098	1	75,381	0,152
	Based on trimmed mean	3,078	1	82	0,083

Normality Test

This study uses written questions from Islamic Religious Education (PAI) material in the sixth grade for an odd semester. The study focused on parametric statistical tests. Data normality tests must meet parametric test requirements.(Sugiyono, 2023). To test normality, the Kolmogorov-Smirnov test is used. There are two decision-making bases for this test: the significance value (Sig.) must be greater than 0.05, the significance value must be less than 0.05, and the data must be normally distributed.(Widana & Muliani, 2020, p. 18). The results of the calculation of the residual normality test resulted in the Kolmogorov-Smirnov statistical test value with a significance value of 0.200 greater than 0.05, which indicates that the data used is normally distributed.

Table 4. Normality Test Results

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
N		39
Normal Parameters a,b	Mean	,0000000
	Std. Deviation	5,58453210
Test Statistic		,110
Asymp. Sig. (2-tailed) ^c		,200d

Independent Sample t Test

The results of the formative review of Islamic Religious Education materials in grades 6A and 6B from Chapters 1, 2, 3, and 4 were used to collect data for an independent trial of the t sample, which was intended to determine the mean difference between the two independent data groups in this study. Class 6A is the group where students are enrolled and reciting at the MDTA, and Class B is the group where the student is not enrolled in the MDTA. The results of the independent trial of t sample t are as follows:

Table 6. Independent Sample t-Test Results

Class	N	Average	Standard Deviation	t count	Sig. (2-tailed)
MDTA	39	80	9,077	4,102	0,001
NON MDTA	39	74	5,585		

Source: 2023 Research Data

From the table above, the significance value (Asymp-sig (2-tailed)) was 0.001, according to the results of the Independent Sample Test t. The results are considered statistically significant because the value is lower than the significance level of 0.05. In addition, it was found that the t-value of the calculation was 4.102, which was greater than the t-value of the table with df (degrees of freedom) = 38 of 1.68595 at a significance level of 0.05. That is, the t count is greater than the t table, i.e. 4.102 is greater than 1.68595. The results of this statistical calculation explain that MDTA education has a significant impact on the understanding of PAI material in grade 6 of SDN Jatimekar. The null hypothesis (Ho) rejects the influence of MDTA education, while the alternative hypothesis (Ha) admits that there is an influence.

Madrasah Diniyah Takmiliyah Awaliyah (MDTA)

Madrasah Diniyah Takmiliyah is a non-formal religious education that grows and develops in the community, as stated in Government Regulation No. 55 of 2007 concerning Religious and Religious Education. Madrasah Diniyah teaches students to gain more knowledge about Islam in public schools. With the issuance of various regulations, such as the status of madrasah diniyah as an Islamic religious educational institution that is equivalent to other educational institutions regulated in the 2003 National Education System Law Article 30 paragraph (3) and paragraph (4), Government Regulation Number 55 of 2007 Article 3 and Article 5, and the Regulation of the Minister of Religion Number 13 of 2014 are further strengthened (Alia, 2016).

The history of Madrasah Diniyah Takmiliyah (MDT) in the development of Islamic education in Indonesia is very long. Islamic education in Indonesia began in the 13th century when scholars from the Arabian Peninsula arrived in Indonesia (Saadah et al., 2022, p.1). The teaching of Islam was initially carried out informally at home—a house or mosque. Teacher—Kyai is an Islamic religious teacher who teaches religion to the local community. Kyai has an important role in the development of Islamic education. They are not only religious teachers but also people who are responsible for the social and spiritual problems of society.

Madrasah began to experience more intense development in the early twentieth century. This development was driven by the Middle Eastern Muslim faith and the reaction to the educational provisions implemented by the government of the Netherlands East Indies, which had built on the old education system. The growth of madrassas in Indonesia cannot be separated from the birth of the idea of renewal from

Islamic educational figures in the country. With the entry of the idea of Islamic education reform at the beginning of the 20th century, a paradigm of thinking about Islamic education began to emerge. "Madrasah Diniyah" education emerged as a continuation of the conventional *pesantren* education system that had been changed by the classical model for public school management. "Madrasah Diniyah" was established in the 19th and early 20th centuries to teach not only religious science but also general science (Nizah, 2016).

MDT itself was established as a center of Islamic education in Indonesia in 1937. Until now, MDT has established educational levels that include elementary and high schools. The terms of each level in MDT are a) Diniyah Takmiliah Awaliyah is the basic level and takes six years to learn. b) Diniyah Takmiliah Wustha is the first intermediate level and takes three years to learn. c) Diniyah Takmiliah Ulya is an upper secondary level and takes three years to study.

Based on its implementation, Madrasah Diniyah Takmiliah (MDT) consists of several types: a. MDT organized by Islamic boarding schools; b. MDT that is carried out simultaneously or integrated with formal educational institutions; and c. MDT is organized independently by the community, either in the form of foundations legal entities, or individuals. The level of education at MDT includes MDT Awaliyah, MDT Wustha, MDT Ulya, and Al Jami'ah Mandiri (Saadah et al., 2022a, p.9).

Madrasah Diniyah Takmiliah Awaliyah (MDTA) is a non-formal institution for Islamic religious education that provides Islamic religious lessons as a complement to elementary or secondary school students (Rz, n.d.). The presence of madrasah diniyah, which is usually located in rural areas, is an important means of developing Islamic religious education outside the classroom for two to four hours every day (Istiyani, 2017). This basic level is studied over four or six years, depending on community policy, with a minimum of 18 hours of lessons per week. Learning activities usually take place in the afternoon, starting from ashar to maghrib, or from isha until around nine o'clock in the evening. The subject matter refers to the MDTA program set by the Ministry of Religious Affairs. There are several subject matter taught at Madrasah Diniyah Takmiliah Awaliyah, with the amount of time allocated per week (Saadah et al., 2022b, p.46). Madrasah Diniyah Takmiliah Awaliyah needs to teach broad Islamic principles. The non-formal education program of Madrasah Diniyah Takmiliah Awaliyah (MDTA) currently concentrates on teaching the Qur'an and forming Quranic morals. Madrasah Diniyah was first established for students who go to public school in the morning and want to learn religion in the afternoon. MDTA meets the needs of schools to teach students to write and read the Quran. (Fajar et al., 2024).

Madrasah Diniyah Takmiliah Awaliyah is expected to be a place that can give birth to a competent generation of Muslims (Regional Office of the Ministry of Religion of South Kalimantan, 2022). In addition, the purpose of Madrasah Diniyah Takmiliah Awaliyah is 1. To give students the basic ability to transform their lives into a. Muslims who believe in God, fear, do righteous deeds, and have good morals; b. Indonesian people who are friendly, confident, and physically and spiritually healthy; and 2. Facilitate students to have knowledge, experience, traits, attitudes, and events related to worship (Siagian, 2016).

Meanwhile, the characteristics of the MDTA Education process, namely:

1. The formation of morals is the main priority in the learning process
2. Learning Approach, MDTA is a non-formal Islamic educational institution that utilizes traditional learning approaches in the contemporary era but continues to strive for the development of learning that is effective, efficient, active, interesting, and fun.

- Understanding, the teaching process is carried out to provide knowledge and understanding to students so that it can then be practiced in daily life(Saragih et al., 2019).

Learning activities usually take place in the afternoon, ranging from ba'da ashar to maghrib, or adjusted to needs. They can also start from ba'da isha' until around nine o'clock in the evening. The subject matter is related to the curriculum of Madrasah Diniyah Takmiliyah Awaliyah (MDTA), according to the standards of the Ministry of Religion. This curriculum was created by the Director General of Pendis to assist the community in achieving systematic, directed, and structured educational goals. However, the community can still change the content of education, methods, and curriculum content according to the needs and environment of the madrasah. The curriculum of Madrasah Diniyah Takmiliyah consists of Islamic religious subjects such as the Qur'an, Hadith, Fiqh, Morals, Islamic Cultural History, and Arabic. There are several subjects taught at Madrasah Diniyah Takmiliyah Awaliyah, with the frequency and time allocated per week, as follows:

Table 7. MDTA Curriculum Structure

It	Subject	Class					
		I	II	III	IV	V	VI
1	Religious						
	Qur'an	4	4	2	2	2	2
	Hadith	2	2	2	2	2	2
	Creed	2	2	2	2	2	2
	Morals	2	2	2	2	2	2
	Jurisprudence	4	4	4	4	4	4
	Islamic dates	2	2	2	2	2	2
	Arabic	2	2	4	4	4	4
2	Local Payload						
	Worship Practice						
	Tahfidz Qur'an, etc.						
	Sum	18	18	18	18	18	18

Source: *MDT Implementation Guidelines*

Based on the results of the research, the number of Madrasah Diniyah Takmiliyah Awaliyah (MDTA) in the area of SDN Jatimekar and became a place to recite 6th grade students was 9 (nine) MDTA, namely MDTA Raisah Muhtar, MDTA Al Mustofa, MDTA Al Husaeni, MDTA Al Ittihad, MDTA Al Jazeera, MDTA Al Jihad, MDTA Al Fitroh, and MDTA Al Barokah, and An Nafi'. The students of SDN Jatimekar who attended the MDTA were 45 students or 54% of the number of 6th-grade students. This shows that many students have not been registered in MDTA, even though according to the policy of the Regent of Bandung Regency, elementary school students are required to take part in compulsory MDTA.

This condition is concerning and calls for community to understand the importance of madrasah education in Diniyah Takmiliyah Awaliyah. Public awareness has not yet reached the understanding that MDTA is not only to complement learning at school. In addition, MDTA is designed to give children the basic skills to become a Muslim who has faith, piety, good deeds, and noble character (Bahri, 2018). Having knowledge, experience, skills, and a commendable attitude will help him grow.

Table 8. MDTA Student Composition

It	MDTA Name	Student
1	Al Barokah	2
2	Al Fitroh	5
3	Al Husaeni	7
4	Al Ittihad	5
5	Al Jazeera	5
6	Al Jihad	9
7	AL MUSTOFA	7
8	Al Mustofa	2
9	Raisah Muhtar	3
Sum		45
Percentage		54%

Source: 2024 Research Data

The Role of MDTA Education in Understanding PAI Materials

Based on the results of the research, education at Madrasah Diniyah Takmiliah Awaliyah (MDTA) provides significant additional benefits in increasing students' understanding of Islamic Religious Education (PAI) materials (Mufaridah & Anwar, 2019). The educational program at MDTA is designed with intensive teaching methods and focuses on religious material so that students gain a deeper understanding. In addition, the structured and disciplined learning environment at MDTA supports students in developing effective study skills.

Research data shows that the average score of students who attend education at MDTA reaches 82, higher than students who do not take MDTA with an average of 74. In addition, the highest score of MDTA students reached 94, while non-MDTA students were only 85. This difference indicates that the additional education provided by MDTA contributes significantly to the success of students in understanding and mastering PAI material at school.

This advantage not only includes the academic aspect but also the development of students' character and positive attitude towards learning. Students who engage in additional religious education tend to be more motivated and have better academic discipline (Muzayroh, 2021). This condition has a positive impact not only on PAI subjects but also on other academic fields.

From a pedagogical point of view, the educational program at MDTA involves an interactive approach, focused materials, and personalized guidance for students. This approach allows students to gain a better understanding of Islamic values while also forming noble morals and improving the overall quality of their learning. In the long term, education at MDTA has the potential to improve students' competence both academically and in their character development.

This research emphasizes the importance of cooperation between schools, parents, and MDTA institutions in increasing student participation in additional religious education. This synergy is needed to increase public awareness of the importance of Islamic religious education in building a generation that is faithful, noble, and intelligent. In addition, the results of this study are also the basis for policymakers to provide greater support for religious education programs.

In the context of formal education, programs such as MDTA can be integrated to enrich the curriculum and improve the overall quality of education. Greater support for

religious education, both in the form of policies and the provision of resources, is expected to help students reach their highest academic potential.

As a further step, in-depth research can be conducted to identify the specific elements in education at MDTA that have the greatest impact. For example, aspects of teaching methods, learning materials, or educational environments can be further researched to determine the most effective components. These findings can also be an inspiration for other educational institutions to adopt similar approaches to improve the quality of education and student achievement.

Additional religious education such as the one provided in MDTA is not only relevant in a spiritual context but also significant in improving the overall academic quality. This reflects that religious education integrated with formal education is an important instrument in producing a superior generation both academically and morally.

Relevance of MDTA Subjects to Islamic Religious Education Subject Matter in Schools

Madrasah Diniyah Takmiliyah Awaliyah (MDTA) is a non-formal educational institution that teaches Islam in a more in-depth and comprehensive manner. (Syahr, 2016). MDT is designed to complement Islamic religious education in schools. Therefore, both have the same subject characteristics, such as the Qur'an, Hadith, Akidah Akhlak, Date or History of Islamic Culture, Arabic, and Fiqh. With the same characteristics, the two can work together to teach religion in an integrated or integrated manner, which indicates a relevant relationship. (Basid, 2018). The relevance of subjects in MDTA to Islamic Religious Education (PAI) lessons delivered in elementary schools is very important because they complement each other and strengthen students' understanding of Islamic teachings. Here are some points that explain the relevance:

1. Deepening Religious Materials

Subjects in MDTA, such as Islamic Cultural History, Fiqh, Akidah, Morals, Al-Qur'an, and Hadith, provide a more comprehensive in-depth study of the material that has been taught in elementary school. Students who attend MDTA have a better understanding of the basic concepts of Islam taught in schools, such as the pillars of faith, the pillars of Islam, and the procedures of worship. (Kharisma et al., 2020). According to the MDT's Minimum Service Standards (SPM), "each MDTA organizes a learning process for 30 weeks per year with face-to-face activities of 18 hours of lessons per week each." In addition, "each MDTA teacher works 18 hours of lessons per week in the education unit, including planning lessons, implementing lessons, assessing learning outcomes, guiding or training students, and carrying out additional tasks". They must organize 18 lessons per week, and a minimum of 3 hours of lessons per day if it is done for 6 days. (Mulyana, 2015). Referring to these provisions, the understanding and deepening of the MDTA subject matter will be well achieved, and this is very helpful for PAI subjects accepted at school.

2. Strengthening Worship Practices

One of the advantages of education at MDTA is its focus on consistent and directed worship practices. Activities such as congregational prayers, prayer memorization, and Qur'an recitation at MDTA provide students with hands-on experience in carrying out worship. Students who are active in MDTA show superior ability in carrying out worship compared to students who only attend PAI lessons at school.

3. Character and Moral Formation

Moral education in MDTA is very relevant to the goals of PAI education in elementary schools which emphasizes the formation of noble character (Rini Syevyilni Wisda, 2023). The moral subject at MDTA places special emphasis on Islamic moral and ethical principles that must be applied daily. Students who attend education at MDTA tend to have a better attitude in interacting with others and are more polite and polite.

4. Consistency and Repeatability of Material

The relevance of education at MDTA can also be seen from the consistency and repetition of the material taught. The same subjects that are taught in primary education institutions, but with a higher level of frequency and depth, help students remember and understand information better. The repetition and reinforcement of material in MDTA help students be better prepared for exams and assignments in elementary school.

5. Integrated Learning

Integrated learning is an approach that focuses on learning practices that are appropriate to the child's development. This approach begins with the teacher choosing a topic or theme to study and developing a learning plan together with the child. There is integration in educational approaches that emphasize cognitive, affective, and psychomotor balance as well as the establishment of coordination, consultation, and synchronization between schools, families or parents, and the community (Suprpto, 2014). MDTA Learning, which is a non-formal school and is located in the community, is designed to complement PAI learning in elementary schools. Thus there is a relationship between the school environment and the community. Materials such as prophetic histories, exemplary stories, and Islamic laws and worship practice materials taught at MDTA provide additional knowledge that enriches PAI learning in schools. The integration between MDTA and PAI learning in schools helps create a more holistic and comprehensive understanding of Islamic teachings (Inayati et al., 2024).

6. Contextual and Applied Learning

Education at MDTA often uses applied and contextual learning methods, such as the use of stories, educational games, and religious projects. It enhances attractive and relevant learning for students. The applicative and active learning methods at MDTA help students to more easily understand and apply religious ideas in daily life. (Hidayat et al., 2020).

According to this description, the curriculum of Madrasah Diniyah Takmiliah Awaliyah is very related to the subject matter of Islamic Religious Education in elementary schools. Through deepening the material, strengthening worship practices, character building, consistency and repetition of the material, an integrated curriculum, and applied learning methods, education at MDTA can strengthen and enrich students' understanding of Islamic teachings. At MDTA, formal and non-formal education work together to create a broad learning environment that overall supports students' spiritual and moral growth.

Finally, the results of this study show that the integration of religious education through MDTA has a very good effect on the understanding of PAI material in grade 6 of SDN Jatimekar. These findings support the importance of religious education in the primary school curriculum and suggest that supplemental education programs such as MDTA can serve as useful tools to improve the quality of education and academic achievement of students.

Although this research was conducted with limited research location and time, it has provided a clear picture for us of the extent to which MDT has a role in improving Islamic religious understanding for children as well as improving the understanding of Islamic

religious education in schools. Furthermore, these results could serve as a basis for those setting education policies to consider increasing support and integration of religious education in the formal education system. By providing greater support to religious education programs such as MDTA, it is hoped that it can improve the quality of general education and help students reach their highest academic potential. Further research can also be conducted to explore the specific aspects of MDTA education that are most influential and how they can be implemented in the broader educational context.

Conclusion

This study reveals that education at Madrasah Diniyah Takmiliyah Awaliyah (MDTA) positively impacts the understanding of Jatimekar State Elementary School students towards Islamic Religious Education (PAI) subjects. Through a creative, inventive, and fun learning approach, MDTA complements students' limited understanding of PAI taught in school. This shows the importance of integrating comprehensive religious education in improving the quality of learning and public trust in early childhood education.

The practical implication of this study is the need to encourage the application of the MDTA education model as a complement to the elementary school curriculum, by paying attention to the local needs and educational context of each region. Education policies can be directed to formally integrate religious education into the basic curriculum or strengthen collaboration between schools and MDTA institutions. This step can help create a holistic learning model that not only improves students' academic performance but also enriches moral and spiritual values.

The next research recommendation is to examine more deeply various learning models in MDTA that have proven to be effective and explore innovative ways to integrate religious education into the national basic education system. This is important to ensure the sustainability of MDTA's positive impact on student development.

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