

Capacity Building Madrasah Growing: From Creative Economy to Quality Management of MBS in Islamic Education

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ABSTRACT

Increased capacity building for madrasahs needs to be done in order to solve problems and develop the potential of madrasahs to improve the quality of madrasahs in Kulon Progo Yogyakarta. There are two private Tsanawiyah Madrasahs that are almost less in demand by the public even though they are in the middle of an Islamic society. The problem is the strength of the Muslim community's interest in the Tsanawiyah Madrasah and the relation of potential and quality in the Tsanawiyah Madrasah. This study uses descriptive qualitative methods. The purpose of this research is to help solve the problems that occur in the madrasah, as well as develop the potential of madrasahs through capacity building in the form of creative economic empowerment, and unravel the problems in terms of quality management. Its data collection techniques through observation, interviews and documentation studies. Data retrieval techniques are carried out by snowball sampling techniques. The results of this study are in the form of solving problems with managerial steps carried out by the head of madrasah. Empirical solutions in the form of strengthening the field of Tahfidz, Batik skills education, waste management into goods of creative economy value, as well as providing assistance with batik skills tools, as well as the pioneering boarding school. With this effort, it is able to increase the existence of the Tsanawiyah madrasah. Empirical solutions in the form of strengthening the field of Tahfidz, Batik skills education, waste management into goods of creative economy value, as well as providing assistance with batik skills tools, as well as the pioneering boarding school. With this effort, it is able to increase the existence of the Tsanawiyah madrasah. Empirical solutions in the form of strengthening the field of Tahfidz, Batik skills education, waste management into goods of creative economy value, as well as providing assistance with batik skills tools, as well as the pioneering boarding school. With this effort, it is able to increase the existence of the Tsanawiyah madrasah.

Keywords: *capacity building, creative economy, madrasah*

ABSTRAK

Peningkatan capacity building bagi madrasah perlu dilakukan dalam rangka mengurai problem serta mengembangkan potensi madrasah untuk meningkatkan mutu madrasah di Kulon Progo Yogyakarta. Ada dua Madrasah Tsanawiyah swasta yang nyaris kurang diminati masyarakat padahal berada di tengah masyarakat Islam. Permasalahannya adalah daya minat masyarakat muslim terhadap Madrasah Tsanawiyah serta kaitan potensi dan mutu di Madrasah Tsanawiyah. Penelitian ini menggunakan metode kualitatif deskriptif. Tujuan dari penelitian ini untuk membantu mengurai problem yang terjadi di madrasah tersebut, serta mengembangkan potensi madrasah melalui capacity building berupa pemberdayaan ekonomi kreatif, serta mengurai problem dari sisi manajemen mutunya. Teknik pengumpulan datanya melalui observasi, wawancara dan studi dokumentasi. Teknik pengambilan data dilakukan dengan teknik snowball sampling. Hasil dari penelitian ini berupa solusi permasalahan dengan Langkah-langkah manajerial yang dilakukan oleh kepala Madrasah. Solusi empirik berupa penguatan bidang Tahfidz, Pendidikan keterampilan Batik, Pengelolaan sampah menjadi barang-barang bernilai ekonomi kreatif, serta pemberian bantuan alat-alat keterampilan batik, serta perintisan Boarding school. Dengan upaya demikian, mampu meningkatkan eksistensi madrasah Tsanawiyah.

Kata kunci: *peningkatan kapasitas, ekonomi kreatif, madrasah*

A. INTRODUCTION

Our education today is faced with the problem of the low quality of graduates, the low distribution of learning opportunities (equity), the tendency of moral and moral decline that causes the loss of responsibility, hard work, creativity and social sensitivity and other important characters. As a result, educational outcomes often disappoint the expectations of such a large social environment. People always question the relevance of education to their various needs in economic, social, political, legal and cultural dynamics. The change in the new paradigm of education to quality (quality oriented) is one strategy to achieve educational excellence in meeting the demands of an increasingly critical society.

In general, the aims and objectives of education are to promote learning and help individuals acquire knowledge and develop skills, which will then be able to assist them in finding jobs and a better life. Achieving good education can encourage economic and social development (Guo, Huang, & Zhang, 2019). This can be achieved through improving the quality of education management.

In discussing the quality of education, T. van der Bij, FP Geijssel, and GTM ten Dam (2016) stated:

“We summarize by developing a framework of educational factors and processes, which can be used to evaluate self-quality in schools. The significance of this model was then assessed by evaluating school-based quality, by means of a school self-evaluation, as part of a comprehensive project designed and used to help (Dutch) secondary schools promote the quality of student care.”

Djaman Satori and Aan Komariah (2015) developed a model for building the quality of education which consists of six components including vision, skills, resources, incentives, action plans, and partnerships. The results show that this model has a significant effect on improving the quality of education through the capacity to build school management in an integrative partnership model between schools, universities and the ministry of education. One form of education organized by the government and the community is Madrasah. Madrasas are a form of Islamic education, both managed by the government (Ministry of Religion), and those established by the private sector. Thus, madrasas become the main door to strengthen the scientific tradition of the community. In reality, not all madrasas can fulfill these ideal and noble demands. This is where it is necessary to strengthen institutional capacity (Capacity Building) for Madrasas in the midst of the community. School management management strategies that are carried out independently by involving schools and the community to achieve more effective and productive goals are often termed by

various terms including School-Based Management (SBM) or School Management Autonomy (OMS).

Malik Fadjar (in Syafaruddin, 2002: 17) argues that the Autonomy of School Management, which is the same as School-Based Management, has several demands that must be achieved including first, developing greater participation of school staff, principals and parents in the process of making policies and decisions in schools. Second, developing collective and collegial decision-making capabilities by relevant stakeholders so that decisions are not only made by the Principal. Third, improve staff professionalism and parent-education staff cooperation in education. One form of SBM is the development of schools or madrasas that are tailored to the needs of the madrasa community such as the economic needs of the community, for example by developing a creative economy.

The creative economy is a new economic wave that was born at the beginning of the 21st century. This new economic wave prioritizes intellectual property as a wealth that can create money, job opportunities, income and prosperity. The core of the creative economy lies in the creative industry, namely an industry driven by creators and innovators (Suryana, 2013). Ridolof W. Batilmurik (2016) states that local economic development is a concept of economic development that is based on the utilization of local resources that exist in a community, human resources, natural resources, and institutional resources. The utilization of these resources is carried out by the community itself together with the local government and community-based institutional groups.

The determinant of the quality of education associated with socio-economic analysis is in line with research by Bazyli Czyzewski and Jan Polcyn (2016) conducted in Poland. This study confirms the hypothesis that exogenous socioeconomic factors are the key to the effectiveness of the educational process (educational production function) in rural areas of Poland. The model shows that the strongest influence (positive on balance) on the quality of education is given by economic variables in the categories of “funding” and “income”. Related to this, Madrasah development takes advantage of opportunities for CSO/Madrasah-Based Management by developing local content based on development. the community's economy by utilizing environmental resources. To achieve this goal, The local government in this case is carried out by the School/Madrasah and the community must jointly take the initiative in local economic development which can be done through a “partnership forum”. While the partnership itself means that at the level of the program planning, implementation and evaluation process there is a synergistic togetherness between the government/schools/madrasahs, the business world and the community.

Conditions in the field, Madrasah managers have been preoccupied with time-consuming bureaucratic matters. Based on preliminary research, madrasa managers in managing and empowering their institutions are based on experience when they were teachers or previous madrasa heads, based on comparative studies, based on very limited workshops, only on the last opportunity to read a book on management which opportunities are also very limited. In the field, the school management concept has not been touched by madrasah managers. As a result, the management of the institution is only based on empirical experience alone, not based on the concepts of theories that have been based on research results.

In the Special Region of Yogyakarta Province, which is known as a student city, there are still Madrasas in suburban areas that do not get a touch of education thinkers and developers, especially from universities. The area in question is Kulon Progo Regency, which is a hilly (slope) area and is a mountainous area and villages, where Madrasas stand and lack the touch of dedication from educational academics from universities. Some Madrasas are in a "deteriorating" condition, so they have the potential to "go out of business", ironically, some of these Madrasas are in the midst of a Muslim community. Another problem that arises is that there are still some students from Madrasas who drop out. The results of the preliminary study show that, Madrasas in dealing with problems are still in conventional ways. Among them by picking up the house, providing school facilities and activities for free, the source of which is "contributions" from the teachers. Even though their income for teachers is also mediocre. In reality on the ground, these methods have not been able to answer the existing problems. This is where the importance of carrying out Capacity Building research through the development of the creative economy, namely trying to answer the question of how the implementation of Capacity Building through the development of the Madrasa creative economy develops to achieve the Quality of Islamic Education. Even though their income for teachers is also mediocre. In reality on the ground, these methods have not been able to answer the existing problems. This is where the importance of carrying out Capacity Building research through the development of the creative economy, namely trying to answer the question of how the Implementation of Capacity Building through the development of the Madrasa creative economy develops to achieve the Quality of Islamic Education. Even though their income for teachers is also mediocre. In reality on the ground, these methods have not been able to answer the existing problems. This is where the importance of carrying out Capacity Building research through the development of the creative economy, namely trying to answer the question of how the

Implementation of Capacity Building through the development of the Madrasa creative economy develops to achieve the Quality of Islamic Education.

B. LITERATURE REVIEW

1. Capacity Building

According to Nill & Mindrum in Ahmad Susanto, Capacity Building is a term used to build a society through changes in itself, for example increasing knowledge, skills, program organization and others. Capacity Building is a model of the process of change, developmental movement and multilevel change in individuals, groups and organizations as well as changes in the formation of the framework of a system for the better. Meanwhile, according to Brown Capacity Building as a process that can improve a person's ability of an organization or a system to achieve the aspired goals. Capacity building may include education and training, regulatory and institutional reforms as well as financial, technological and scientific assistance. Capacity Building is a series of strategies aimed at increasing the efficiency, effectiveness, and responsiveness of individual, group, or organizational performance by focusing on dimensions. According to Keban in Ahmad Susanto, the dimensions of capacity building include three dimensions, namely (1) Human resource development; (2) organizational strengthening; (3) institutional reform. From these three dimensions, capacity development is focused on:

- a. The individual dimension, development is emphasized on the development of resources. human resources, especially training, recruitment, utilization and dismissal of professional, managerial and technical workers. Organizational dimensions, namely the arrangement of structures, processes, resources and management styles.
- b. Organizational environment, namely the rules and regulations governing public services, responsibilities and powers between institutions, policies that impede development tasks, financial and budgetary support and the broad activity environment that affects performance.
- c. Dimensions of the network (network) of organizational interaction, namely coordination of organizational activities, network functions, and formal and informal interactions.

2. Creative Economy

Creative economy is the utilization of resources that are not only renewable, even unlimited, namely ideas, ideas, talents or talents and creativity. The economic value of a product or service in the creative era is no longer determined by raw materials or production systems as in the industrial era, but rather the utilization of creativity and the creation of innovation through increasingly advanced technological developments. There are 3 main things that form the basis of the creative economy, including creativity, innovation and invention.

- a. Creativity can be described as a capacity or ability to produce or create something unique, fresh, and generally accepted. It can also generate new or practical ideas as a solution to a problem, or do something different from the existing one (thinking out of the box). Someone who has creativity and can maximize that ability, can create and produce something useful for himself and others.
- b. Innovation (Innovation) A transformation of ideas or ideas on the basis of creativity by utilizing existing inventions to produce a product or process that is better, value added, and useful to produce something of higher selling value.
- c. Invention This term emphasizes creating something that has never existed before and can be recognized as a work that has a unique function or has never been known before. Innovation (Innovation) A transformation of ideas or ideas on the basis of creativity by utilizing existing inventions to produce a product or process that is better, has added value, and is useful to produce something of higher selling value.

3. Quality management

Integrated quality management is a management system that elevates something as a business strategy oriented to customer satisfaction by involving customers and all members of the organization. Integrated Quality Management (MMT) can provide a focus on community education, as well as establish a flexible infrastructure that can respond quickly to changing community demands and can help education adapt to budget and time constraints. Transformation towards integrated quality schools begins with adopting a shared dedication to the quality of the school board, administrative staff, staff, students, teachers and the community (Jerome, 2007: 11). With the implementation of Integrated Quality Management (MMT) it is hoped that schools will develop an integrated quality focus that can help schools adapt to changes in a positive and constructive way in process standards and teaching and educational staff. Integrated quality management applications are very useful for the world of future education, Implementing integrated quality correctly

will ensure that the leaders of educational institutions can control their business. The application of integrated quality will guide the process of solving problems that are reasonable, persuasive, identify problems and take responsibility. Integrated quality can also improve school community thinking and encouraging rewards by meeting the characteristics of teaching.

C. METHOD

This study uses a descriptive qualitative method with a combination of participatory action research. This step was developed in a Focus Group Discussion with madrasah stakeholders. Data collection techniques using participant observation (Participatory action Research), in-depth interviews (in-depth interviews), and documentation. Data analysis used the Miles and Huberman model. The data analysis process includes reduction, data display, and conclusion drawing/verification. Strengthening institutional capacity (Capacity Building) for Madrasas in the community, taking the theme "Strengthening Capacity Building for developing Madrasas through Optimizing School Management Autonomy for Creative Economy Development, towards Quality Islamic Education, which includes M.Ts. Muhammadiyah Sentolo, a total of 82 students, and M.Ts.Ma'arif Wates Dam, total 70 students. Training on Madrasah Quality Management based on "CSOs", with themes/materials that have been designed according to the needs in the field; special assistance was carried out for 2 (two) Madrasahs, namely M.Ts. Muhammadiyah Sentolo, M. Ts. Ma'arif Wates Dam Kulon Progo. After the "Quality Management with School Management Autonomy-oriented" training, and Focus Group Discussion (FGD) on madrasa management for its managers (leading staff, and stakeholders), the training for creative economy development was carried out which included; Training on waste management into selling items and training on batik skills for students as well as accompanying teachers. special assistance was carried out for 2 (two) Madrasahs, namely M.Ts. Muhammadiyah Sentolo, M. Ts. Ma'arif Wates Dam Kulon Progo. After the "Quality Management oriented School Management Autonomy" training, and Focus Group Discussion (FGD) on madrasa management for its managers (leading staff, and stakeholders), new trainings on creative economy development were carried out which included; Training on waste management into selling items and training on batik skills for students as well as accompanying teachers. special assistance was carried out for 2 (two) Madrasahs, namely M.Ts. Muhammadiyah Sentolo, M. Ts. Ma'arif Wates Dam Kulon Progo. After the "Quality Management oriented

School Management Autonomy" training, and Focus Group Discussion (FGD) on madrasa management for its managers (leading staff, and stakeholders), new trainings on creative economy development were carried out which included; Training on waste management into selling items and training on batik skills for students as well as accompanying teachers. and stakeholders), new trainings on creative economy development which include; Training on waste management into selling items and training on batik skills for students as well as accompanying teachers. and stakeholders), new trainings on creative economy development which include; Training on waste management into selling items and training on batik skills for students as well as accompanying teachers.

The strategy applied is "Training" and "Assistance" in madrasa management towards Integrated Quality Management for Madrasah Principals, Deputy Heads of Madrasahs and Education Supervisors using the andragogy method. The method applied is adult education methods, including Brainstorming, Group Discussion, Co-Leader Model Discussion, Huddle Group, Buzz Group and others.

D. DISCUSSION RESULTS

1. Developing Madrasah Capacity Building

Capacity building activities at MTs Muhammadiyah Sentolo, and MTs Ma'arif Bendungan are holding discussion activities, namely Focus Group Discussions (FGD), on the issue of "The Concept of Management or Madrasah Management" related to the problems being faced, followed by "Training on Waste Management Management in Madrasahs", and "Batik Skills Training" for skills development in collaboration with the Yogyakarta Batik Craft Center (BBKB). These activities involve the Head of the Madrasah Education Section (Dikmad) of the Kulon Progo Regency Ministry of Religion, Madrasah Heads from the two Tsanawiyah Madrasahs, senior teachers, Education Personnel, Madrasah Committees and student representatives and assisted by KKN students who are currently studying. - Community Service Program in Kulon Progo Regency.

2. Unraveling Madrasah Problems With Focus Group Discussion

It is undeniable that every aspect of madrasa life has problems to deal with. The assistance provided to madrasahs is to hold discussions related to complaints from madrasah managers using the FGD (Focus Group Discussion) method. In addition to holding discussions, mentoring is also carried out by providing materials related to managing madrasahs by implementing Madrasah-Based Management, and madrasah work culture

towards quality Islamic education. The provision of this material is very necessary because many madrasa managers do not understand conceptually managerial. Thus, madrasa managers who master the concepts of institutional managerial, madrasah are able to compete with other public education institutions.

3. Basic Concepts of Madrasah Management Given

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The concept that needs to be emphasized for madrasa managers is the concept of managerial practice. This section examines the theory of planning, organizing, leadership and supervision. After understanding this section, it is hoped that a manager will be able to practice it in the field. After the concept of managerial practice, in the end what is the concept of resource empowerment. The funding includes, among others, empowering human resources, empowering infrastructure, empowering financing, and empowering information technology. The end of this concept map is towards the quality of madrasa education, efficiency, relevance and madrasa creativity (Fattah, 2019: 15). Thus, madrasahs can develop according to the demands and needs of the community, which in the end are in demand by the community.

Based on the above-mentioned theories and concepts, a reality on the ground, some Madrasahs still tend to be less prepared to respond to the progress and development of the needs of people's lives. This unpreparedness occurs because the pattern of Islamic education is different from general education (Rozikun & Namaduddin, 2008: 15). As a result, the existence of several Madrasahs today is still unable to attract the interest of parents in the Muslim community. Not many of the parents make Islamic educational institutions as the primary educational institution of choice. Some people still perceive Islamic educational institutions as alternative institutions after public or state education. As stated by the Head of Madrasah Tsanawiyah Muhammadiyah Kulon Progo below:

“Our society views the madrasa as an alternative to the second choice. They (the community) in sending their children to school, hunt for the State Junior High School first. Usually the public junior high schools that are considered the most favorite are the ones to be hunted early, only the second choice public junior high schools, only after that they choose Madrasas. Indeed, there is a small percentage who choose madrasas from the start, but the number is very small. They are because they come from families with strong religious bases, or because they are economically weak, or because their test scores or report cards are low.” In such conditions, Madrasahs must improve starting from the most basic thing, namely the field of working on madrasa management carried out according to management functions and processes that are adapted to conditions in the field. Field work and management functions are based on human resources, materials, machines, methods, and finance. Management aspects include complete POLC (Planning, Organization, Leading, Coordinating) or POAC (Planning, Organizing, Actuating, Controlling). The third chart shows the scope of madrasa management in terms of the areas of work and functions of Madrasah management (Usman, 2014, p. 20). The flow of madrasa management should include the following lines and areas of work:



Figure 1. Madrasah Management Flow

Conditions in the field, Madrasah Heads have been preoccupied with institutional bureaucratic matters. As stated by the head of the madrasa, when asked how to manage a madrasa (as the head of the madrasa), the answer is as follows: “We as the head of the madrasa, in the field have been busy with bureaucratic matters that take up time and energy. Both administrative matters, coordination, meetings here and there and so on. In carrying out our duties as head of madrasahs, we learned from the experience of being teachers in previous madrasahs. We also learn from comparative studies to good schools which are usually held at the end of the year. Also sometimes there are workshops organized by the

Regional Office of the Ministry of Religion of the province or district, although the opportunities are few.

4. Quality of Education

Quality is actually a contradictory concept, because on the one hand, quality can be interpreted as an absolute concept and on the other hand it can also be interpreted as a relative concept. As an absolute concept, quality is understood as the basis of judgment for goodness, beauty, and truth that allows high standards and cannot be surpassed. Therefore, a product is considered quality if it is made perfectly and saves costs. As for quality as a relative concept understood as an attribute of a product or service, quality can be assessed continuously. Quality in the relative concept as a process that leads to two aspects, namely the act of specification and finding customers in need (Machalli & Hidayat, 2016: 28).

Sudarwan Danim (2010: 81) defines School Management Autonomy as local management of schools, which means schools have full rights in managing finances, resources, learning resources and allocating them according to priority needs and being responsive to the needs of the school environment. Autonomy School management with the term self-managing schools means that schools have the right to organize or develop a program and implement it without pressure from the education authorities who have been entrenched in the grip of power approach. The same thing was conveyed by Georges Vernez, Rita Karam, and Jeffery H. Marshall (2012: 18) that School Management Autonomy is given to schools to design,

The lack of public interest and participation in Madrasas has made several Islamic educational institutions, in this case Madrasas, have the potential to go out of business. The deteriorating condition of some Madrasahs requires an evaluation and strengthening of institutional capacity through the application of school-based management in Islamic educational institutions so that they have good "quality" and produce religious and educated human resources, which are ultimately in demand by the community. Weak education management and all the shortcomings that madrasa education managers have, cannot organize themselves without outside help. This is where the role of universities as external parties is to intervene in leading to quality madrasa education. Another approach applied is the Empowerment approach,

The first point of the first Madrasah discusses the problems that exist in the madrasa. The head of the Madrasah revealed that at this time, the problem faced by schools was the teachers, focusing on how to meet basic needs first, as well as the environment, so that

towards quality improvement it could not be done in the form of action. The problem related to HR lies in the discipline of teachers, namely teachers are often late to school, and the condition of the students is only 94 people. However, in overcoming this, the principal provides an example for teachers, and seeks to improve the welfare of teachers. This problem appears in the words of the head of the madrasah: "When I was initially appointed as the head of the madrasa at this school, I observed that many teachers were still late for school. The delay seems to have become a "culture". They seem used to being late, without any guilt that it's become common culture. In such a condition, I act by setting an example for the teachers. Every morning I was already at the gate when they came, before the lesson started. In this way, the teachers also feel "uneasy" so that they gradually change themselves to be more disciplined. But just to change that problem, it took a long time." before learning begins. In this way, the teachers also feel "uneasy" so that they gradually change themselves to be more disciplined. But just to change that problem, it took a long time." before learning begins. In this way, the teachers also feel "uneasy" so that they gradually change themselves to be more disciplined. But just to change that problem, it took a long time."

From the discussion it was revealed that teacher discipline is not considered part of quality. Because there is a saying: "At this time, the problem faced by schools is that teachers focus on how to meet basic needs first, as well as the environment, so that towards quality improvement it cannot be done in the form of action". This expression shows that their understanding of the quality of education is not complete. In terms of teachers are internal customers and are also human resources whose competencies must be developed, including that discipline is also part of quality.

The madrasa principal's anxiety is in line with the research of Djam'an Satori, Danny Meirawan, & Aan Komariah (2013), which states that:

"There are still doubts about the function of schools as the best places for learning. Some related parties are still finding facts regarding the capacity building program that failed to hone the skills of teachers, which resulted in the lack of quality of the learning they built. Quality learning services that can be provided by schools as standard service standards have not been fully provided due to the unequal ability of teachers which is exacerbated by the lack of planned efforts to increase their capacity. It is reasonable to suspect that the capacity of children does not develop due to the strength of school resources, especially teachers who are less able to color the existence of children. This is very reasonable because several studies on student achievement have concluded that student achievement is influenced by teacher performance by approximately 30%. Bambang Sumintono's research states that

teachers certainly do not work in an isolated scope within a school organization, but are part of the overall ability of the school which is referred to as school capacity. In simple terms, schools that do not have a clear enough capacity or ability will find it difficult to carry out various sustainable improvement efforts effectively.”

The facilitator offers a solution related to this, where this research is in the form of assistance carried out in order to help optimize the quality of education through the creative economy. Training on the use of processing used goods from plastic and glass drinks into handicrafts in the form of baskets and flowers for students can add soft skills or skills, and develop creativity. If this is practiced and trained continuously, it can become a source of income. At the same time, the students were also trained to make handicrafts from used goods/garbage.

The researcher's analysis of the case above, the real problem may not be the lack of teacher discipline so that there are many delays, but the real problem is very likely in the welfare of the teachers themselves. The lack of discipline that causes many teachers to be late is most likely just an impact. The main cause is how teachers are seen as "Internal Customers" of education, so they must be considered by school managers. So to increase school income as well as to open up teachers' insight to the opportunities that exist, is to use used goods into goods of economic value. This is where it is important to open up insight into the development of the Creative Economy. Examples of creative economy development in schools can be seen in the research of Rinto Alexandro and M Rudi Irwansyah (2020),

The organizers of capacity building activities for the second Madrasah have different contexts. Regarding the madrasa problem, there were 2 things that were proposed as discussion material by the Madrasah Principal, namely the Tahfidz Program and the Boarding School.

5. Development of the Tahfidz Program

Madrasas have a tahfidz program, but the handling is still not serious. Nevertheless, madrasas have achievements at the district level by sending representatives of their students to take part in the Al-Quran tahfidz competition. This creates enthusiasm for teachers and madrasa managers to re-launch and optimize the tahfidz program in madrasas as a superior program. At this time, the teacher who teaches is the takmir of the mosque who also teaches at the madrasa. The effort offered is for madrasas to add teachers from outside who are well competent in the field of hafidz Qu'ran, so that with 2 the number of teachers who excel in that field, it is enough to foster and guide students in memorizing the Qur'an well.

6. Development towards Boarding School

Madrasah launched the Boarding School program at MTs Muhammadiyah Sentolo. The steps taken were to approach personally with the Deputy Regent of Kulon Progo, the Muhammadiyah Branch Manager (PCM) of Sentolo District, and the MTs Madrasah committee. Furthermore, for the location, they will borrow the former Sentolo sub-district office. This loan was carried out with a personal approach first to the deputy regent regarding the building, then to the District PCM, and the Madrasah committee. Then coordinate with madrasa managers and teachers. The first step to initiating this program is to hold a PCM management meeting, at the mosque, after the recitation. As stated by the head of the madrasa as follows:

“We have actually had a discourse for a long time to be able to manage students in a boarding school. However, the idea has not yet been put forward. Still limited to the discourse that I save. Because I still haven't found a way out to realize the discourse or idea, where to start and to whom should I submit it. Because I know and feel how this madrasa was once victorious, but has been abandoned by the residents for a long time. Now the conditions are very limited. Moreover, to think about the local area for learning or the building.”

The Madrasa head's statement shows that mentoring is very important. Because it can be a bridge between the ideas of the madrasa head and the community. Besides that, there is a forum on how a madrasa head can convey the idea of a madrasah stakeholder head which can then be directly submitted to the FGD, right. Moreover, the head of the madrasa has just taken office, sometimes he still has to adjust to the environment, which takes time. With the existence of a development facilitator, there is a strong reason for a madrasah principal who (even though) has not been in office for a long time but can and dares to express his ideas.

This step also shows how important the role of the Madrasah Head is in building motivation and raising awareness in mobilizing Madrasah stake holders in Madrasah empowerment. There are two key words that are steps in empowering this institutional sector, namely "commitment" and "effort" namely real steps to overcome Madrasah problems. The commitment in question is a serious willingness from the manager to take definite steps as a result of the reflection and FGD, followed by definite steps that are supported by Madrasah stake holders.

7. Batik Training for Students

The batik training was held in collaboration with the Center for Crafts and Batik (BBKB), Yogyakarta and carried out directly at BBKB. This activity received a good response from the madrasa and they were very enthusiastic to participate in the activity by sending representatives of students and teachers. Through this training, madrasas can improve students' skills in the art of batik. In addition, the output of the training, madrasas are able to make batik uniforms made together with students. The Batik Laboratory of the Yogyakarta Center for Crafts and Batik (BBKB) has supporting facilities to conduct research and development (R & D) of batik which can be used by employees and researchers/students from outside the agency through cooperative relationships. In this laboratory various batik and dyeing technologies have been produced which have been applied/distributed for the development of the batik industry throughout Indonesia. The Human Resources (HR) of the batik laboratory consists of various experts in the fields of technology and textile coloring, synthetic and natural dyes and designs. In this BBKB, various training collaborations take place both inside and outside the agency, both domestic and foreign individuals or with relevant ministries of the interior and private agencies.

8. Batik Training for Madrasah Tsanawiyah Students

The first thing that is taught in batik is choosing the type of batik to be made. There are 3 types of batik, namely written batik, stamped batik, and mixed batik (written and stamped). The current practice of batik is choosing written batik because it is easier to learn for students who are new to batik. Furthermore, each training participant was given a patterned cloth and given a night. The motifs on the cloth are written using a pencil so as not to leave marks and make it easier when given the night. Then participants were asked to add the desired name and picture in the small spaces outside the motif. The next step is to apply wax to the fabric. Malam is a candle that is heated in a special skillet on a small stove, and is taken using a canting. The wax is pressed on the cloth using a canting, and in hot conditions. Participants sit in a tilted position facing the left on a small bench that has been provided at the edge of the stove. In this condition, participants took the night little by little, then dripped it on the cloth according to the lines on the cloth motif that had been made.

After the process of giving the night is complete, participants are taught to give color to the fabric. Giving this color using a cotton bud dipped in water containing fabric dye. During the dyeing process, the cloth is placed first on a thick cloth so as not to dirty the table. The cloth given the color is not the whole cloth, but only the motif on the cloth that has been given the night. While outside the motif, the color will be given by soaking it in

the fabric dye after drying the color on the motif. In the process of giving color to the fabric, one's personality can be seen at that moment. For example, when someone gives color to batik by placing their elbows on the cloth, then they are lazy people. If the elbows are not pressed against the cloth, he is a diligent and hard-working person.

The colored cloth is then dried in direct sunlight for approximately 3-5 minutes to bring out the color. The dried cloth is turned over, so that the front and back of the cloth show the same color brightness. After the color on the cloth is visible and slightly dry, the cloth is dipped in water that has been given a color, such as pink, yellow, blue, and green. This immersion will give color to the fabric beyond the motif given by the night. After soaking for about 1 minute, the cloth is dried again under the direct sun alternately up and down. This change is intended so that the color on the fabric looks evenly. The cloth that is being dried should not be covered with the palms of the hands or other objects so that the cloth does not give a shade of color.

After the cloth is dry enough, and the color is visible, the cloth is then soaked in water containing mercury, mixed with HCL, and white powder. The immersion process with mercury is a color fixation process. The cloth is soaked for about 30 seconds, then removed and immediately rinsed using plain water. After that the cloth is dried in direct sunlight as before, until the cloth is dry enough. Next, the cloth that is dry enough is brought to the pelorodan area, which is the location to remove the night. In this place, there is a jug filled with boiling water with a mixture of cornstarch (kanji) being heated on the stove, a long wooden stick to take cloth from the jug, and a basin filled with clean water. The steps taken are to enter the batik cloth alternately into the jug, then transfer it to a basin filled with clean water. Then the cloth is rubbed to remove the wax that sticks to the cloth. The cloth that has been clean from the night is then dried in the drying area next to the pelodoran area using clothespins, so that the cloth does not pile up like drying clothes after washing.

The batik process followed by the students received an enthusiastic response and solemnly paid attention to every step that was taught. The teacher accompanying students responds to their behavior. He said that when children learn in class, they are very quiet and difficult to control. Meanwhile, when outside, for example, participating in activities like this, they are quiet and listen well. This may be because they are in another place (outside school), so they pay attention to each other's ethics and behavior, being more careful not to be bad in the eyes of others. Likewise, when you are in a new environment, you must make adjustments first, then behave accordingly. The expression of a student who is very happy with learning while directly practicing something that is really needed by the community.

This expression was conveyed by students when they practiced batik in the Yogyakarta Batik laboratory.

9. Waste Management Training

This waste management training was very well received by the madrasah. Skills in utilizing used goods from plastic and glass drinks into handicrafts in the form of baskets and flowers are soft skills that need to be developed. MTs Muhammadiyah Sentolo has carried out waste management and also opened a waste bank for students, but this has stopped due to a lack of human resources to manage madrasa waste.

This waste management training activity has become the initial enthusiasm for madrasahs to restart waste management activities, so that waste that is of use value is not immediately disposed of, but can be utilized. In addition to madrasahs, for students it is also very useful, especially in increasing the ability of skills in developing creativity to produce goods of sale value. By building the spirit of the creative economy in madrasahs, students are equipped with the ability to develop their potential to benefit the community and the surrounding environment.

The results of student creativity from the skills education provided are also very good. They make items such as vases, wall hangings, flower arrangements and others made from used items such as used aqua glass bottles and used aqua bottles and other used plastic items. Bambang Suhada, Hifni Septina Carolina and Dharma Setyawan (2016) in their research in Lampung concluded that the Cangkir Hijau Waste Bank is trying to build an economic and social movement in order to care for the environment in Metro City. Garbage is not only a local government problem, but a problem for all city dwellers. What the Cangkir Kamisan community did to establish the Cangkir Hijau Waste Bank is a good initiative in setting an example for urban communities. Founded with a volunteer spirit, its activists consisting of students at Islamic universities have built a collective culture or to borrow Bourdieu's term, namely the collective intellectual movement. In addition to the Waste Bank, this community is also developing a Creative Economy, namely handicrafts from waste that is processed with various kinds of economic goods. The cloth bag Kresbag is a joint effort of the Waste Bank community in reducing the use of plastic bags. The results of this study indicate that waste, if handled seriously, can be an advantage even for the development of educational institutions. This community is also developing a Creative Economy, namely handicrafts from waste that is processed with various kinds of economic goods. The cloth bag Kresbag is a joint effort of the Waste Bank community in reducing the use of plastic bags. The results

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10. Evaluation of Capacity Building Programs in Madrasas

In Aminatul Zahroh's research (2014) states that: "Education problems are very complex problems from macro and micro problems. Macro issues, education is a learning phenomenon such as economic, social, cultural which has relevance to the educational process which includes transfer of knowledge, transfer of competency, and transfer of value. Meanwhile, micro problems, education related to school leadership, school independence and school quality are largely determined by the realization or not of good interaction and cooperation from human resource elements. Elements of human resources in schools such as principals, teachers, students, employees and the community (parents and guardians of students).

The statement states that "education is a learning phenomenon such as economic, social, cultural which is related to the educational process which includes transfer of knowledge, transfer of competency, and transfer of value". So economic, social and cultural development cannot be separated from education issues as well. Based on the evaluation of the implementation and results of the activities, it can be identified supporting and inhibiting factors in carrying out capacity building assistance activities at this madrasa. Broadly speaking, the supporting factors for the activity are:

- a. Support from the Head of Madrasa who welcomes the implementation of mentoring activities related to solutions to problems in developing madrasas. It was found that three key words became the commitment of the Head of Madrasah together with madrasah stakeholders, namely "Declaration of superior programs", "Seriousness and istiqomah in handling superior programs", and "utilization of teaching potential" from the available environment.
- b. The availability of instructors who have skills in making handicrafts such as baskets and flowers from plastic and glass drinks, and the Yogyakarta Center for Crafts and Batik (BBKB) who are willing to cooperate in conducting batik training come to the school. To follow up this program, a special teacher who handles batik skills is taken

- c. The enthusiasm of the students is quite high towards the training of batik skills and the use of used goods to make handicrafts such as baskets and flowers from plastic and glass drinks and others.

The inhibiting factor for the activity was the limited time for the implementation of the FGD, so that not all madrasa problems were disclosed. But this can be overcome by the Head of Madrasah together with the Madrasah Committee as managers. In the mentoring, it was revealed that the follow-up to the development of Madrasah management, after the workshop and Focus Group Discussion (FGD), the Madrasah, which was led by the Head of the Madrasah, had held meetings with Muhammadiyah Branch Leaders for up to 3 (three) meetings. Among the results is that the Muhammadiyah Branch Manager (PCM) of the Sentolo sub-district will establish a "student Islamic boarding school" by utilizing the waqf land belonging to the Sentolo sub-district PCM. This Islamic boarding school will actually be used not only for Madrasah Tsanawiyah Muhammadiyah,

Based on the concrete steps taken by the Head of Madrasah, it can be understood that in the development of Madrasah, the role of the Head of Madrasa as a leader, motivator, dynamist, innovator, evaluator and so on is proven in the reality in the field. Because the head of the madrasa is the first and foremost responsible for the development of the madrasa. In addition, a very important and basic thing is the commitment of the leadership. The commitment of the Head of Madrasah is very necessary because in their hands (actually) the stake holders expect a lot from their role. On the other hand (according to his nature as a human being) a person (especially a leader) needs the encouragement of others to further the growth of extrinsic motivation. He needs other people to encourage and encourage in terms of management awareness, especially when the madrasa is in need of innovation to save it from adversity. The role of concern from outside parties and the encouragement of stakeholders is very meaningful. But again, this really depends on the commitment of the Madrasah Principal. It is said that this commitment is very important, because it is evident from the other madrasas that they are more resigned to the situation. Commitment to developing Madrasah is lacking because it may be enough with a safe zone by relying on environmental expectations that are already supportive. Such conditions will change when society also develops and becomes increasingly critical. because it is proven that the other madrasa is more resigned to the situation. Commitment to developing Madrasah is lacking because it may be enough with a safe zone by relying on environmental expectations that are already supportive. Such conditions will change when society also develops and becomes increasingly critical. because it is proven that the other madrasa is more resigned

to the situation. Commitment to developing Madrasah is lacking because it may be enough with a safe zone by relying on environmental expectations that are already supportive. Such conditions will change when society also develops and becomes increasingly critical.

E. CONCLUSION

Increasing capacity building for developing madrasahs at MTs Muhammadiyah Sentolo and MTs Ma'arif Bendungan, Kulon Progo, is meaningful for madrasah development. The facilitator helps provide alternative solutions to madrasah problems through Focus Group Discussions (FGD). The follow-up to the solution to the problem found three key words that became the commitment of the Head of Madrasah together with madrasah stakeholders, namely "Declaration of superior programs", "Seriousness and persistence in handling superior programs", and "utilization of potential teachers" from the available environment.

The results of the follow-up activities to increase capacity building for developing madrasahs include batik training at BBKB DI Yogyakarta province, assistance in providing batik making tools, management of valuable waste management through the creative economy with KKN students from UIN Sunan Kalijaga. By providing this assistance, the impact of madrasahs is to continue to exist, be in demand by the community, and be able to compete with other educational institutions. It is also helped by the management of the "positive energy" who participates in paying attention to Madrasahs when the Madrasahs are starting to become less attractive to the community. So that managers wake up and are aware of the success of a business that must be carried out together, involving Madrasah stakeholders seriously and seriously, by paying attention to education customers.

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