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# Madrasah Management Strategy as the Education Base for Religious Cadre

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**Abstract.** The purpose of this study was to describe the management strategy of Madrasahs as the Educational Base for Religious Cadres. This research is a qualitative descriptive study. The research was conducted by Madrasah Aliyah in the city of Jambi, namely Madrasah Olek, Madrasah Model, Madrasah Negeri 3 Jambi City, Jambi City Education Office, and Jambi City Religion Department. Data collection techniques are interviews and documentation. The data collection instrument in this study was an interview and observation guide. Data analysis in this study used a qualitative analysis model recommended by Miles and Huberman, which included data reduction, data presentation, and data conclusion. The strategy for managing madrasahs as religious cadres are to establish a good management framework through determining clear flagship programs, preparing resources, compiling indicators of success as a reference for providing education, and evaluating each program. The four pillars are used to control the cadre process by strengthening the role of Islamic religious education. The strategy for implementing education in madrasahs is through the formulation of clear policies to strengthen religious education, which includes segments of educational organization, education regulation, human resources, monitoring and evaluation, data and information management, and education quality assurance. In more detail, the recommendations obtained from this research are to produce a good cadre process, it is necessary to improve the quality of teachers, improve the quality of management services, and improve facilities and infrastructure.

**Keywords:** Management, Madrasah, Cadre, Islamic Education

## 1. Introduction

Quality education is hope for this nation (Arlinwibowo, Retnawati, & Kartowagiran, 2021; Zurqoni et al., 2018); education is expected to give birth to Indonesian people as a whole, as mandated by our normative rules (Arlinwibowo, Retnawati, Kartowagiran, et al., 2021; Retnawati et al., 2018). Quality education must be provided through channels, types, and levels in our education system, including the madrasa education path (Basit et al., 2020).

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Madrasah is a type of school that provides religious education services on a priority basis compared to other types of schools. This type of school is now starting to be liked by the community along with the growing awareness that the foundation of religious knowledge can foster a person to grow into a good person.

The model of religion-based education has been well regulated in our education system (Hidayat et al., 2020). However, there are still things that need to be improved in its operations (Arlinwibowo, Kistoro, et al., 2020; Retnawati et al., 2017). The quality of learning outcomes is an illustration of the quality of education which is motivated by many aspects that encourage the achievement of quality education, both those that act as raw inputs (raw inputs), equipment inputs (instrumental inputs), environmental inputs (environmental inputs) or quality implementation process (Usri et al., 2021).

Jambi is a province on the island of Sumatra, Indonesia. The results of the monitoring and evaluation carried out by the Ministry of National Education, and the Ministry of Religion of Jambi Province (Monev Education Performance Jambi: 2009) identified that the provision of education at State Madrasah Aliyah institutions in Jambi city needed to be improved. In general, Madrasah Aliyah institutions are still faced with several obstacles that also affect the quality of educational processes and outcomes.

It can be explained that based on the results of an initial survey conducted by researchers in January 2009 regarding the implementation of Madrasah Aliyah State education in the city of Jambi, there were indications that there were several significant obstacles, both from the management aspect, including leadership, process, and educational outcomes. This can be seen from the academic potential of students who enter Madrasah Aliyah Negeri in general, which is lower when compared to prospective students who want to join their favorite high school. This can be seen directly by **looking at the acquisition of the National Examination (UN) score**, where prospective Madrasah Aliyah students are relatively lower when compared to those who enter existing favorite schools.

There are several types of the internal and external potential of madrasahs that demand optimal empowerment to improve the quality of education. And internal and external potentials are the main assets that must be managed through quality improvement strategic planning. The internal and external potentials are as follows, namely first, the firm view that exists in the community that Madrasah Aliyah is a pillar in the implementation of education based on the values of Islamic teachings. Second, Madrasah Aliyah is considered capable of producing graduates with high intellectual and Islamic character, as well as mastering science and technology and intake. Third, the rational attitude and values adopted by the Muslim community are pillars for enforcing education characterized by Islam.

It is undeniable that public trust is so high in madrasahs, both in the function of the intellectual development of students as well as for inculcating religious values. The implementation of education by Madrasah Aliyah institutions is required to develop and implement management, including strategic planning, to improve the quality of education. Thus, it is essential to investigate the management of Madrasah Management as the Educational Base for the Religious Cadre. The purpose of this study was to examine the strategies and

barriers to managing Madrasahs as the Educational Base for Religious Cadre. The results of this research are significant to be used as an overview regarding madrasa management so that it can support the implementation of good education in madrasas as printers of religious cadres. Thus, this study aims to look at madrasa management and its various strategies in the religious cadre process.

## 2. Method

This research is a qualitative descriptive study that reveals the phenomenon of madrasa management as the basis of education for religious cadres. The research was conducted by Madrasah Aliyah in the city of Jambi, namely Madrasah Olek, Madrasah Model, Madrasah Negeri 3 Jambi City, Jambi City Education Office, and Jambi City Religion Department. Data collection techniques are interviews and documentation.

The instruments in this study were interview guidelines and observation guidelines. The instrument was developed based on the need for research substance. The need for research substance is formulated based on the relevant literature into a conceptual definition. This definition was used as the basis for making operational definitions which are the basis for indicators in developing the items in the instrument.

The participants who were interviewed in this study were (1) the Principal as the head of the madrasah and teachers, (2) the Head of the City Education Office as the person in charge of education management at the Jambi City level, (3) the Head of the Ministry of Religion as the person in charge of madrasa management at the Jambi City level. , (4) Education Supervisor, (5) Parents and Community. In addition, there are document data relating to the management of existing madrasas at the school level (madrasah) and the management level, namely the Education Office and the Jambi City Ministry of Religion.

Data analysis in this study used a qualitative analysis model recommended by Miles and Huberman. Qualitative research analysis has occurred from pre-research to completion of the research. According to (Miles & Huberman, 1994) after the data was collected, qualitative data analysis activities include data reduction, data presentation, and data conclusion. To maintain data quality, data triangulation will be carried out to conclude the credibility of the data.

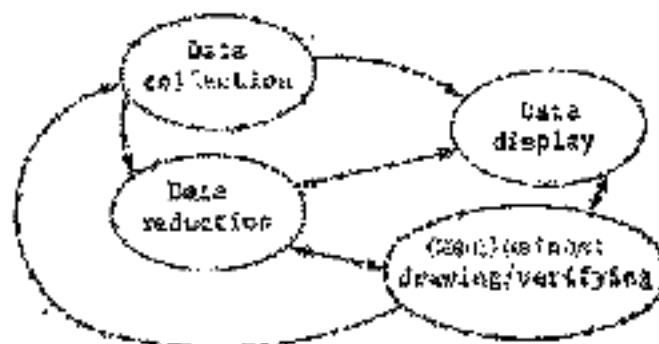


Figure 1: Data Analysis

## 3. Result

The results of this study are divided into three things, namely a description of the Work Program in the Management Framework of Madrasah Aliyah in Jambi City, Strategic Issues of Islamic Education in the Scope of Management of State Madrasah Aliyah in Jambi City, and an in-depth study of Implementation of Management Strategies for State Madrasah Aliyah in Jambi City. The following is a description of each research finding.

The finding of the work program in the management framework of madrasah aliyah in Jambi City is.

a. Featured Program

In accordance with the strategic position of Islamic education as the result of development in the field of religion and national education, the formulation of the vision certainly refers to this, namely the vision of national education in 2010-2014 "the realization of the education system as a strong and authoritative social institution to empower all Indonesian citizens. Develop into quality human beings so that they are able and proactively respond to the challenges of an ever-changing era,". While the vision of development in the religious field is "the realization of an Indonesian society which is religious, advanced, prosperous, and intelligent as well as mutual respect between fellow believers in the life of society, nation and state in the unitary State of the Republic of Indonesia". By referring to national ideals, regulatory mandates, national education vision, and vision in the development of the religious field, as well as absorbing the aspirations and hopes of stakeholders, the vision of Islamic Education is "the formation of intelligent, harmonious and *muttafaqih fi al-din* students in order to create a quality and independent society. The formulation of this vision explicitly shows that the development of a complete human being, which is the focus of educational development, will have color and portion that focuses on the three elements of intelligence, namely intellectual, emotional, and spiritual. As an educational process, the vision makes quality and independent education the goal to be pursued in 2014. There are six keywords contained in the vision statement, namely intelligent, harmonious, *muttafaqih fi al-din*, quality, independent and Islamic.

b. Resources

Resources are in 2 parts, namely: human resources and non-human resources. The human resources include the principal, teachers, administrative staff, and students. Meanwhile, non-human resources include madrasa facilities and infrastructure, including building facilities, study rooms, libraries, laboratories, and sources of education costs. The more appropriate and good these resources are, the more it is assumed that they will provide positive support for the success of the madrasah quality improvement program.

There are 9 (nine) resource factors that can support the success of the madrasah quality improvement program. The 9 (nine) resource factors in question are curriculum and learning, administration/management, institutional organization, facilities and infrastructure, manpower, financing, students, community participation, environment, and madrasa culture.



c. Success Indicators

In carrying out the evaluation of the madrasah quality improvement program, which was carefully prepared. This design is made as a reference for the entire implementation of the assessment of madrasah quality improvement management. One of the components is the preparation of success indicators, namely context, input, process, output, and outcome.

The context considerations include aspects of demand for education, community support for education, government policies, community aspirations for education, social and economic status of the community, geographical conditions, and so on. Then the input considerations relate to the vision, mission, goals of the madrasa, madrasa resources, students, curriculum, and so on. The process considerations relate to the decision-making process, the institutional management process, the program management process, the learning process, the assessment process, and so on. At the same time, the output considerations relate to academic achievement (National Examination scores, report cards, achievements in writing competitions, and so on) and non-academic achievements (sports, arts, and so on). Furthermore, consideration of outcomes regarding the long-term benefits of madrasa quality improvement activities, namely, among others, further education, career development, and development opportunities.

d. Evaluaton

Evaluation is to find out whether the madrasa quality improvement program can be implemented as expected or not. This evaluation activity basically cannot be separated from monitoring activities, namely activities that emphasize monitoring the implementation process of madrasa quality improvement management.

The evaluation also aims to determine whether the madrasah quality improvement management has achieved the expected targets or not. In this case, the results of monitoring and evaluation are in the form of information for decision-making. Therefore, the information/data resulting from the monitoring and evaluation must be reliable and accountable (valid and reliable). All forms of information and conclusions from the results of the monitoring and evaluation carried out are expected to be used to make decisions about what needs to be done to help make the implementation of the madrasa quality improvement program as successful as expected. In other words, information and conclusions based on the results of monitoring and evaluation are expected to be used as guidelines in making decisions about the madrasah quality improvement program comprehensively, starting from conformity with community needs and future demands (context), input, process, output, and expected outcomes and includes the possibility of maintaining (prospectively) the madrasah quality improvement program in the following years. The implementation of monitoring and evaluation is also intended to determine the progress of the implementation of the madrasah quality improvement program.

The input components in the madrasah quality improvement program include indicators that question whether the program is in accordance

with the applicable legal basis/education policy, geographical and socio-economic conditions of the community, future challenges for graduates, educational aspirations of the surrounding community and community support for educational programs or others. Apart from that, in this case, the suitability of the vision, mission, goals, and targets formulated with these indicators is also questioned. This input component includes indicators of human resources, curriculum and application design, supporting facilities and equipment, funds/budget, and procedures and rules required. Ideally, these input indicators should have been prepared beforehand so that quality improvement activities can be carried out effectively and efficiently.

Then the process components in the madrasah quality improvement program include indicators of the decision-making process, the program management process, the learning management process, the assessment process, and so on. While the output component basically questions whether the target is achieved as expected or not. This output component is always related to student performance. This is because improving the quality of madrasas is basically more aimed at improving student learning outcomes. In other words, whatever madrasah quality improvement activities are carried out, the output is student learning outcomes, curriculum, and learning.

The second finding is the strategic issues of Islamic education within the scope of the management of state madrasah aliyah in Jambi City. This issue becomes very important considering that madrasas are Islamic religious cadre institutions so that the implementation of Islamic education is very crucial. The following are the findings of strategic issues of Islamic education.

a. Madrasa Education

At the madrasah level, strategic issues that need attention are mastery of general subjects (Citizenship, Indonesian, Natural Sciences, Social Sciences, and Mathematics). The achievement of madrasa students is relatively lower than students of the same school. This can not be separated from the condition of teachers who are less qualified in their fields because they come from graduates from non-educational educational institutions (LPTK) or religious education institutions. In addition, another problem is inadequate facilities to support learning, for example, the limitations of laboratories, learning media, and reference books.

In addition, to create a comparative advantage for madrasa graduates, various stimulus programs that are oriented towards life skills are needed. With this program, it is hoped that madrasa graduates will be more confident in facing social realities. Improving management and governance in madrasas is aimed at developing education boards and forming madrasa committees that are expected to work together in helping the learning process run smoothly. In addition, improving management and governance in madrasas is also focused on conducting monitoring and evaluation from the center to the education unit so as to produce transparent and accountable management.

b. Islamic Education (PAI) in Education Units

The implementation of PAI in PAUD, especially TK, is still diverse because there are no instruments with standard standards, both regarding material standards, infrastructure, learning models, evaluations, and other instruments. Not to mention, judging by the number of PAI teachers available, it is very unlikely because the comparison between the number of students and the number of PAI teachers is very disproportionate. In schools, the main problem that arises is that the quality of Islamic Religious Education schools is still varied from one school to another. This is influenced by the condition of the school, teachers, parents, students, and the environment itself. In schools that have adequate carrying capacity, the quality of PAI is better. In general, the quality of PAI has not met the expectations of the community. Generally, there are several indications, such as the ability to read the Al-Quran, which is still low, the ability to worship is still not orderly, and the lack of respect for parents, teachers, and peers. Not to mention seen from the achievement/target of the curriculum with the results of the acquisition of scores that are not encouraging.

c. Management and Governance of Islamic Education

The strategic issue related to the management and governance of Islamic Education lies in how the person in charge of Islamic Education can arrange minimum service standards and standard operating procedures for Islamic Education management. In addition, regarding management and governance, the formulation of policies based on research and development results is not yet optimal. In addition, program accountability, finance, human resources, and assets have not implemented the principles of good governance optimally.

The third finding is an in-depth study of the implementation of madrasah aliyah management strategies in Jambi City. In this study, an in-depth investigation is carried out related to the formulation of policies and governance, strategies for improving the quality of human resources, strategies for improving the quality of institutional management services, and improving infrastructure and facilities. The following are the details of the findings related to the implementation of the madrasah aliyah management strategy.

a. Current Islamic Education Policy and Governance Formulation

The current formulation of Islamic Education policies still does not take into account the results of research. The program to improve the quality of graduates of Islamic Education institutions is still implemented without using good research and study results. Likewise, with the formulation and evaluation of other policies in the field of expanding access, management, and governance of Islamic education. The commitment of the Directorate General of Islamic Education in 2009 is to improve the quality of Islamic education in a systematic and sustainable manner, which includes the expansion and equitable distribution of access, quality improvement, relevance and competitiveness, governance, and image. This commitment is supported by an effective management and governance system covering organization, regulation, human resources, monitoring and evaluation,

data and information management, education quality assurance, and imaging. Management and governance of Islamic education in 2010-2014 is expected to sharpen the excellence of Islamic education management which is more effective, efficient, transparent, and accountable by relying on improving the current condition of management and governance aspects of Islamic education, namely:

The First is Organization. The management system for the administration of Islamic education within the Ministry of Religion is carried out at several levels or levels of the bureaucracy. The organizational structure of the Ministry of Religion is still centralized, so there is a fairly long span of control in implementing Islamic Education which is one of the bases of its duties. Technically, the management of Islamic education is centralized under the authority of the Directorate General of Islamic Education. After that, the organizers at the next level are the organizers of Islamic Education at the provincial level, district/city level, and finally, at the education unit level. However, there is a problem of synchronizing the organization between the central and regional groups, which has not yet been resolved. At the central station, it expands, while at the provincial and district levels, it shrinks. This results in accumulated workloads that are not proportional to the existing resources. For example, at the Directorate of Islamic Education at the central level, there is the Directorate of Madrasah Education and the Directorate of PAIS. In contrast, at the provincial level, there is only the Mapenda Sector which must accommodate two directorates in one field at the Provincial level. This condition also affects the level of service that is not optimal, especially regarding Islamic education in schools.

The second is regulation. The position of the Islamic Education system as an integral part of the national education system found its juridical basis in Law No. 2 of 1989 concerning the National Education System (UU Sisdiknas 1989), which abolished the dichotomy between general education and Islamic Education. It was strengthened by enacting Law No. 20 of 2003 concerning the National Education System (UU Sisdiknas 2003). Regulations related to Islamic Education are the birth of PP no. 55 of 2007 concerning Religious Education and Religious Education. In addition, several recent regulations, namely PP No. 47 of 2008 concerning Reasonable Education and Government Regulation No. 74 of 2008 concerning Teachers and Law no. 9 of 2009. The implementation of these regulations requires derivatives which include several Regulations of the Minister of Religion as derivatives of PP. 55 tau 2007. In addition, existing regulations require adjustments and improvements so that they are in line with current regulations and fulfill community justice in obtaining religious education services.

The third is human resources. Human Resources are resources within the organization that can be realized into the real potential in acknowledging the organization's existence and organizational goals. Human resource management in Islamic education includes human resources at the central and regional levels, which are human resources for policymakers and implementers of Islamic education policies, as well as human resources in

education units in the form of educators and education staff. The condition of human resources at Islam educational institutions is still inadequate, educators do not meet qualification standards, and competence is still low. Likewise, human resources who manage education management at the central and regional levels still need to increase capacity and quality on an ongoing basis.

The fourth is monitoring and evaluation. Implementation of evaluation in all scopes is still partial, specific to a program/activity in a particular work unit. The overall achievement of the substance of the tasks and functions carried out by the organization cannot be described. Monitoring and evaluation have not gone well. The evaluation aspect is neglected chiefly and only stops at the assessment stage—recommendations from these assessments, which are rarely followed up with concrete steps. The evaluation activities are still focused on the output, which is solely used as an administrative document. The desired outcome and impact have not been measured correctly, so the evaluation has not been able to measure the substance of the target to be achieved effectively. The implementation of the evaluation appears to have only fulfilled the principle of obeying the law and the Regulation of orderly state administration. However, other general principles of implementation, such as the principle of public interest, the focus of openness, and the direction of professionalism, have not been fully fulfilled.

The fifth is data and information management. The data and information management of the Directorate General of Islamic Education is carried out by a unit known as EMIS (Education Management Information System). EMIS is another form of carrying out the tasks of the Data and Information Subdivision, Planning, and Data Section, which is under the structure of the Secretariat of the Directorate General of Islamic Education. Apart from EMIS, several other work units also collect and process data. Of course, this makes educational units or other work units that are the objects of data collection more and more tasks because they have to serve several requests at once from various agencies. Awareness of the importance of integrated data and information management seems to be still in the discourse stage. Another problem faced in the data collection system is the low awareness of the importance of data which results in delays in data collection, low data accuracy and consistency, and difficulties in accessing data accurately and quickly.

The sixth is education quality assurance. Service standards and education quality assurance in accordance with PP No.19 of 2005 concerning National Education Standards must find their form in the management system and governance of Islamic education. The forms of religious and religious education, which are very varied and have unique characteristics, make management and governance systems in this field need to receive more special attention and approaches to conform to actual quality assurance standards.

#### b. Teacher Quality Improvement

The qualifications of teachers who reach the S1 level are at most in the Model State Madrasah Aliyah. This madrasa achieves the highest accreditation compared to the Olak Kemang State Madrasah Aliyah and the State 3 Madrasah Aliyah. In accordance with the descriptions above, it can be obtained an understanding that the higher the level of teacher education, the better the implementation process. This situation, in turn, can be expected to have a higher positive impact on the quality of the process and student learning outcomes (achievements).

The professional competence of teachers in general at Madrasah Aliyah Negeri in Jambi city still needs to be improved in accordance with the demands of the times. This can be seen from their level of understanding and ability to apply knowledge and skills. Teacher professionalism has a key role in achieving the success of efforts to improve the quality of madrasas.

The quality of the actual performance of teachers (in this context, the teachers of Madrasah Aliyah Negeri in the city of Jambi) cannot be separated from the influence of the factors of willingness, ability, attitude, and dedication of teachers in carrying out their duties professionally. The balance of mutual influence between the three factors will have implications for teacher performance. Teacher training is an important aspect of improving learning performance. It is important to observe the efficiency and effectiveness of teacher training activities. Based on this understanding, it can be concluded that several variables affect teacher performance, namely: (1) psychological variables (mental, personality, willingness/motivation, dedication, and others), (2) organizational variables (leadership, rewards, resources, work, and others) and (3) non-psychological variables (ability, physical, background and so on).

c. Improving the Quality of Madrasah Management Services

Conceptually, Madrasah-Based Management is understood as one of the formal alternatives for managing decentralized education. This concept places the redistribution of the authority of policymakers as an essential element in improving the quality of education outcomes. Madrasah-Based Management is a way to motivate Madrasah Principals to be more responsible for the quality of students. For this reason, the Head of the Madrasah should develop comprehensive educational programs to serve all the needs of students in the Madrasa.

The Madrasah-Based Management Approach is a critique of the implementation of education which has been centralized so far. Centralized education does not direct the implementation of madrasa education management for independent learning, both in terms of leadership management and institutional development, curriculum development, provision of learning resources, resource allocation, and especially building community participation in owning madrasas. Therefore, the implementation of madrasah needs the support of stakeholders, including local governments, madrasa committees (madrasa heads, teachers, parents, and community leaders), and students.

Improving Madrasah-Based Management requires greater participation from every madrasah in every policy and throughout the madrasah decision-making process. All decisions are made collectively and synergistically with stakeholders. However, implementation in the field seems to still face certain obstacles. In the context of improving Madrasah-Based Management, all opportunities must exist and be interpreted to increase the professionalism of the staff and establish a more conducive collaboration between staff and parents in providing education for students. This concept, of course, requires parents and teachers to better understand all forms of best needs for their students. Cooperative efforts can improve the right program according to the needs of students.

Policy changes require the readiness of various resources and capabilities of managers at the madrasah level. But what is more important is the understanding and enthusiasm of adequate knowledge about what and how the new system works. Several State Aliyah Madrasahs are still in a transitional position towards implementing madrasa-based management as expected.

There are several main reasons that demand policy changes in madrasa management, including the demands of the community's needs for educational outcomes due to changes in socio-political, economic, and cultural developments. The higher the social life of the community is in line with the development of science and technology. Madrasah-based management is a political approach that aims to redesign madrasah management by giving power to madrasah principals and increasing community participation in efforts to improve madrasah performance which includes Madrasah principals, teachers, TU staff, parents, students, and the community.

The problem is for local stakeholders who use power to improve the quality of madrasahs. Organizational design must change, and program development must be relevant to community needs. Of course, various ways to apply this concept require conditions that support the direction of change where the madrasa has more freedom of movement. Thus, madrasahs can creatively and responsibly carry out activities to manage programs effectively and efficiently.

Madrasa policies are considered to have a high level of effectiveness and provide several advantages such as (1) madrasa policies, and authorities have a direct influence on students, parents, and teachers, (2) they aim to utilize local resources, (3) effective in coaching students such as attendance, learning outcomes, repetition rate, dropout rate, teacher morale, and madrasa climate, (4) there is a common concern for making decisions, empowering teachers, madrasa management, madrasa redesign, and planning changes.

In accordance with the policy of improving the quality of madrasahs, of course, they are required to be able to allocate resources: (1) knowledge related to the curriculum, educational goals, and objectives, (2) technology related to media, learning resources and instruments, (3) power, authority to make decisions, (4) materials, use of facilities, procurement, and equipment, (5) allocation of human resources (professional development),

and (6) allocation of time and budget. In this context, resources are seen broadly, transforming into learning experiences. However, an essential thing for every State Madrasah Aliyah is to develop a plan for its coaching program, which is based on a strategic and synergistic system planning with regional development programs and national development.

d. Increasing the Number and Quality of Facilities and Infrastructure

The results of this study indicate that the development of facilities and infrastructure is an integral part of the basic strategy framework for continuous quality improvement. The discussion on learning resources in this study is the availability of appropriate facilities and infrastructure, including textbooks in madrasas, either in the form of textbooks provided by the government (Education Office and/or Ministry of Religion) or supporting books. Student learning that is not supported by adequate textbooks can be expected to not provide optimal results, both in cognitive, affective, and psychomotor growth.

The shortage of textbooks in Madrasah Aliyah Negeri is suspected to be one of the causes of the low learning outcomes of madrasa students. This situation has implications for the burden of parents to provide textbooks in accordance with the demands of the curriculum. Ideally, the provision of learning resources, especially textbooks, is part of the State Madrasah Aliyah budget plan in accordance with the mandate of the Law to provide 20% of the APBD for education. Finally, it can be said that the carrying capacity is synergistic between the availability of learning resources and quality improvement management. Teacher professionalism is seen as supporting the improvement of the quality of Madrasah Aliyah Negeri in the city of Jambi.

#### 4. Discussion

Madrasah is an integration of pesantren-style education into public school education which is expected to produce graduates who are both intellectual and spiritual (Faruq & Sunoko, 2021). Character is an aspect that is highly emphasized in the madrasa curriculum (Umar et al., 2021), not only emphasizing the internalization of knowledge (Yusmaliana & Widodo, 2019). Education helps parents to teach their children good habits and add good morals, as well as education for social life which is difficult to give at home (Ayuningsih et al., 2020).

Madrasah curriculum occupies a position as a means of regeneration. In general, this curriculum is realized through regular scheduling recitations and other student activities. In addition to mastering religious knowledge, students must also have communication skills to spread their knowledge (Zarkasyi, 2021). Religious learning that is a study (community) provides positive benefits that students get from a curriculum that is specifically applied to spiritual cultivation in shaping personality (Hasibuan et al., 2019).

Madrasas, as educational institutions for cadres, Islamic religious education is the most frequently discussed issue. Although there is a mission to produce intellectuals, spiritualists remain the main target targeted by madrasa graduates



(Faruq & Sunoko, 2021). Religious education has a vital role in shaping the personality of cadres. Religion guides children to become true Muslims, firm in their faith, righteous deeds, and noble character, and useful for society, religion, and the state (Ayuningsih et al., 2020). Spiritual is a fence to keep the intellectual from functioning for evil.

Seeing the very heavy function of madrasas in producing cadres with spiritual and intellectual criteria, madrasas must also have clear and systematic quality standards of regeneration (Zarkasyi, 2021). The Framework for managing Madrasah Aliyah in Jambi City states that there are excellent programs, strengthening human resources, determining clear indicators of success, and conducting continuous evaluations.

Schools must have a measurable, sustainable program. Schools must have personnel who provide input, support program implementation, oversee program implementation, and bridge communication between schools and the community so that various indicators of success can be achieved (Rahmatullah, 2021).

Human resource development is a very important thing in determining the quality of a school (Arlinwibowo et al., 2020; Retnawati et al., 2016). Teachers should be given training or training by professionals and comparative studies to schools with better quality (Abdillah et al., 2020). In addition, the flow of information for teachers is very important so that teachers can keep up with the times (Marsigit et al., 2020). One way for teachers to keep abreast of the times is by directing teachers to be actively involved in the community, one of which is the Subject Teacher Consultative Communications or often called MGMP (Retnawati et al., 2018). In the MGMP forum, there are intensive discussions related to the development of education (Abdillah et al., 2020).

Schools must have clear indicators of achievement. School quality should be clearly defined through various indicators formulated (Giersch et al., 2021; Mayer et al., 2000). Leaders must be careful in determining and monitoring these indicators so that schools can develop properly (Şencan & Karabulut, 2015). Thus, indicators have a very important role in determining development directions and policies.

Furthermore, evaluation is one of the important elements that must be carried out by educational institutions (Kartowagiran et al., 2017). Evaluation produces a data output that can be used as a basis for leadership in determining policies (Zamili et al., 2020). School evaluation contributes to school development. Evaluation plays a role in improving educational performance and standardization (Şahin & Kiliç, 2018). Thus, schools need to carry out continuous self-evaluation with a clear system to ensure that the quality of education continues to be controlled (Garira et al., 2019).

## 5. Conclusion

The strategy for managing madrasas as religious cadres are to establish a good management framework through determining clear flagship programs, preparing resources, compiling indicators of success as a reference for providing education, and evaluating each program. The four pillars are used to control the cadre process by strengthening the role of Islamic religious education. The strategy for implementing education in madrasas is through the formulation of

clear policies to strengthen religious education, which includes segments of educational organization, education regulation, human resources, monitoring and evaluation, data and information management, and education quality assurance.

Cadre is one of the main functions of the madrasa. Thus, the cadre process must become one of the main programs in the madrasa. In more detail, the recommendations obtained from this research are to produce a good cadre process. What is needed to improve the cadre process is (1) **to improve the quality of teachers. Madrasas** must provide strengthening of cadre competencies for teachers so that they are able to become good cadre agents. (2) Improving service management. Madrasas must build good management so that services to students do not disappoint. This will give a good impression so as to encourage the cadre process. (3) Improving facilities and infrastructure

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