

# Empowerment of Community Broad-Base Education Center for Arabic-Jawi Study at *Deah Nurul Yaqin*

\*Nuriman Abdullah<sup>1</sup>, Syarifah Rahmah<sup>2</sup>

<sup>1</sup>Department of Islamic Education Management, Faculty of Tarbiyah at State Islamic Institute of Lhokseumawe

<sup>2</sup>Department of Islamic Education, Faculty of Tarbiyah at State Islamic Institute of Lhokseumawe

\*Email: [siti.hateriah@gmail.com](mailto:siti.hateriah@gmail.com)

## Article history

Received : 2022-04-27

Accepted : 2022-06-31

Published : 2022-08-08

## Keywords:

Empowering,  
Mentoring,  
Community,  
and Education

**Abstract:** Broad-based reinforcement community education in the process of managing Arabic-Jawi recitation institutions through mapping problems encountered on *Deah Nurul Yaqin*, Darul Ihsan District, East Aceh Regency. The development of the study center aims to strengthen managerial and administrative governance in the Islamic religious learning process. Participatory action research (PAR) has been used to deal with related issues. The mentoring program has added to both managerial and administrative governance measurable and structured. Assistance and strengthening of administrative and managerial governance have had an impact increase the capacity of Arabic-Jawi learning. Another positive impact of mentoring has increased managerial ability, learning process for teachers, and administrative management making Arabic-Jawi center recitation competitive in system learning, managerial and governance administration.

**Abstrak:** Penguatan berbasis broad community education dalam proses pengelolaan institusi pengajian Arab-Jawi melalui pemetaan masalah yang dihadapi pada dayah Nurul Yaqin, Kecamatan Darul Ihsan Kabupaten Aceh Timur. Pembinaan balai pengajian bertujuan memperkokoh manajerial dan tata kelola administrasi dalam proses pembelajaran agama Islam. *Participatory action riset* (PAR) telah digunakan untuk menangani isu-isu terkait. Program pendampingan telah menambah baik manajerial dan tata kelola administrasi terukur dan terstruktur. Pendampingan dan penguatan tata kelola administrasi dan manajerial telah berdampak meningkatkan kapasitas pembelajaran Arab-Jawi. Dampak positif lain pendampingan telah meningkatkan kemampuan manajerial, proses pembelajaran bagi guru dan pengelolaan administrasi menjadikan balai pengajian Arab-Jawi kompetitif dalam sistem pembelajaran, manajerial dan tata kelola administrasi.

## INTRODUCTION

Empowerment is an activity related to strategic steps to provide responsibility for a bigger answer to a community about the necessary means in managerial. The empowerment program will be successful if it is carried out by involving academics, Non-Governmental Organizations (NGOs), and certain leaders or groups in a structured and planned manner.



Available online at  
<http://jurnal.unsyiah.ac.id/riwayat/>

Empowerment places humans as the subject of development in dealing with management problems in a structured and measurable manner. Empowerment Arabic-Jawi recitation covers learning methods, governance administration, and management as a starting base. The development of systems, methods, and management must rest on the development of the necessary skills. Several human resource empowerment programs including the empowerment of women have been carried out by the government. Although the empowerment program to empower the economy and skills for women held by the government and NGOs, the program for the empowerment of the Arabic-Jawi center escape their attention. Handling comprehension problems Millennial era Islam is society's expectation at the same time believed to reduce the number of declines in religious understanding for teenagers. However, the phenomenon of managerial and administrative order in the study centers has not affected the learning process.

The phenomenon of Arabic-Jawi learning and governance administration at the hall study in the countryside meant anxiety, especially regarding the place study religion for youth in rural areas (Observation, 2019). As research findings lack of understanding of Aqedah, and knowledge of *fardhu'ain* good through the Arabic-Jawi book triggers moral decadence (Punt, 2013). Appreciation values in Islam are closely related to apostasy, including the enhancement of crime in society (Auliyaaurohmah & Umam, 2020).

Observations with several parents illustrate the need for organized and structured learning management, methods, and systems, as well as a prominent actor in the Arabic-Jawi center. Because, the methods of learning, management, and administration are considered to be significant problems. As happened in Malay society, especially the people of Aceh, Arabic-Jawi recitation is the beginning of learning the Islamic Aqedah to generations (Muniroh, 2018). On the other hand, the formation of character from an early age through religious learning in Arabic-Jawi centers connotes the moral

development of adolescents (Nuriman & Fauzan, 2017).

Although, the Arabic-Jawi recitation increase-ed regarding learning Islam supported by the Islamic Shari'a Service and the wider community, effective solutions that improve the quality of learning need handling and reinforcement. To handle problem learning at the Arabic-Jawi recitation and accompany-ment this use the Community approach Broad-Base Education (CBBE). Management is not yet optimal, and the application of learning methods is a phenomenon that demands to be rushed assistance. Therefore, this assistance is done in skeleton resolve indigenous education and local wisdom towards the development of religious communities. Therefore, the Arabic-Jawi understanding becomes the basis for the development of civilized and virtuous generations. The program for the empowerment of religious study centers cannot be delayed, even should be a priority considering that youth in rural areas need to understand solid Islam. Based on the factors above, the empowerment/ assistance study is to empower Arabic-Jawi centers and improve management and governance administration of the Arabic-Jawi through community broad-based education.

### Theoretical Studies

Several previous studies are relevant, ensuring a focus on developing an Arabic-Jawi study center. Prasojo's study on community participation in empowerment is the most important component in efforts to grow the ability to take care of oneself and the empowerment process always refers to improving the quality of individuals or communities through appropriate strategies. The empowerment strategy places community participation as the first issue of resource development power (Tonny & Ahmed, 2020). In addition to the importance of empowerment for administrators of educational institutions, teachers, or the community, several problems can interfere with the implementation of empowerment of non-formal institutions at a practical level. The problem concerns the absence of a clear concept of empowering educational institutions which often hinders the successful

implementation of empowerment. Success in empowerment/assistance correlates with the role of government, community, achievement mechanisms, and so on (Craig, 2004).

In empowering development, it can be done through management coaching, administrative advocacy, and the use of technology (Craig, 2004). Tonny & Ahmed (2020) recommended that mentoring programs such as community participation is an important component in improving the quality of the community or individual. It is necessary to clarify the concept of mentoring so that the institution that wants to be empowered is directed and structured so that it can be measured or evaluated the program being implemented. This service emphasizes the provision of management and administration at the Arab-Jawi center at the service location, which is identified as not having structured management and administration. Even so, the implementation of this service is in line with Surya et al., (2021) recommendations in terms of the need for public support for the success of the program. Surya et al., (2021) research on community empowerment provides three main reasons for the importance of community participation in development, i.e; community participation is a tool to obtain information about the conditions, needs, and attitudes of the local community, without which development programs and projects will fail. The community trusts the development program if it is involved in the preparation and planning process because the community is more aware of the ins and outs of the project and feels they own the project. Participation is a democratic right of the community in its involvement in development (Laverack & Wallerstein, 2001).

Some recommendations from the research-based mentoring program by Surya et al., (2021) reported significant public participation in obtaining accurate, factual, and clear information. The failure of mentoring is often caused by unclear information so that planning and organizing are hampered, and community participation opens up democratic opportunities in education development and can minimize the emergence of conflicts in educational institutions. this devotion, emphasizes the utilization of community po-

tential and the empowerment of Arabic-Jawi learning methods. Nugroho in research-based service recommends that the environment is a supporting factor for the success of the empowerment program, the potential that exists at the service location, and government and community support. This devotion, using the CBBE approach to improve existing models. Related research of "The Role of the Community Empowerment Agency in Empowering Women states that the supporting factor for the implementation of women's empowerment in the field of productive economic business is the role of the Community Empowerment Agency as a coordinator and facilitator, as can be seen from the existence of clear regulations along with the commitment of local governments in carrying out their work. the same between program actors (Parnwell, 2012). Several research-based services recommend supporting factors for empowerment with clear regulations and government and community support. this devotion involves women in the context of fostering learning methods and managing a study center, but Susanti in the context of economic empowerment for women.

The theoretical foundation consists of the concepts that explain the focus revealed in the research. The concept of total quality service by Dudek-Burlikowska (2015) is used to give precise directions. Total quality management (TQM) refers to the emphasis and quality control which includes planning, organizing, designing curriculum, and evaluating starting from the management of educational recitation centers to the quality of the learning carried out. TQM emphasizes management's commitment to getting direction from institutions or organizations that continuously want to achieve quality according to the times in all aspects of social life (Othman et al, 2019). Quality improvement in empowering an organization to improve the results of the teaching and learning process in a relatively short time leads to increased understanding of teaching materials. Of course, the quality improvements lead to the competitiveness of educational institutions in the global arena so that educational institutions can answer the challenges of the times (Mukarromah et al., 2020). A successful

group of activities begins with an organizational environment that fosters quality, followed by an understanding of quality principles, and an effort to involve the entire community needed to improve quality. quality.

TQM is applied to justify the indicators on the study hall in the administration of the Arab-Jawi center. Several alternative measures of service quality in the last decade are widely used in the academic world to ensure service to institutions, whether government agencies or goods and service companies. In general, individual responses have discrepancies. Even so, the quality of public services, both government institutions or private educational institutions and even study centers often involve the approach to TQM to organizational activity to achieve quality management. The TQM application at the Arabic-Jawi center is based on the objectives of the learning implementation to improve the management of education at the center of Arabic-Jawi. Ackoff et al., (2010) said that the quality of an institution's management can be measured based on public assessments. So, the quality of learning, curriculum and management, and administration can be done by improving learning methods, administration, and institutional management in a structured manner and can be evaluated regularly.

Social scientists have diverse backgrounds defining institutions as boundaries to form a pattern of harmonious interaction between individuals in educational institutions. Institutions consist of several applicable regulations that regulate rights, obligations, and responsibilities, both as individuals and as groups. Institutions as a regulation of human behavior are a regulator of interaction in certain situations. The institutional knight consists of a set of rules to establish the structure of the interaction. Ostrom mentions that institutions as rules that apply in the arena of making decisions, and actions that may and may not be taken. In short, institutions are the rules of the game that apply in society that is agreed upon as something that must be followed and obeyed (has the power of sanctions) intending to create order. The interaction in question is

related to learning activities at Islamic religious institutions. Dudek Burlikowska (2015) divides institutions into two: informal and formal. Informal institutions are institutions whose existence in society is generally unwritten: customs, traditions, agreements, conventions, and the like with various names and designations are grouped as informal institutions. While formal institutions are written regulations such as legislation, agreements, and agreements.

The Arab-Jawi center is an institution that educates students to be noble and has self-integrity. To achieve this goal, good, structured, and measurable rules of the game are needed and are responsible for implementing the rules of the game well. The guidance and assistance of religious institutions, both in terms of management and administrative governance, is a development approach to resources existing power. Institutional empowerment and assistance can simply become a more effective institution in the context of developing human capital.

Institutions are instruments to achieve certain goals. Coaching through institutional assistance refers to efforts to support organizations in contributing to achieving development alternatives. Recitation organization or community-based Arab-Jawi educational institution or CBBE. Mentoring and coaching in the context of strengthening the institutional capacity of the Arabic-Jawi center is a way to achieve the objectives intended by the participating institutions. It must be explicitly stated to be able to compare options or evaluate progress in terms of both management and administrative governance at the Arab-Jawi center.

Improving the quality of management and governance of institutional administration is the ultimate goal (for example, strengthening the quality of decision making), so this choice requires clear objectives and contextual analysis of the elements and indicators that are targeted and targeted for assistance and empowerment at the target institution. The focus is on a balanced organizational mission. The relationship with the external environment, its structure, and activities. The criteria for effectiveness will be related to external factors where the

mission is felt to be appropriate, reasonable, and fulfilled. Mentoring is an activity as a process for improvement or change that ensures the quality of the institution and the individuals concerned.

Capacity building is a change in behavior to improve individual abilities in knowledge, skills, and attitudes as well as to improve institutional capabilities in organizations and management. Mentoring also relates to individuals, organizations, and communities; (b) establishment of capacity-building models and programs; and (c) building synergy between actors and institutions. Referring to the opinion above, there are two focuses in capacity building, namely: behavior change, and strategies in institutional strengthening to overcome problems and fulfill community needs. With a strategy to strengthen institutional capacity, it is hoped that constitutional and individual community empowerment can be realized.

In institutional assistance and empowerment, cooperation between parties is very important, in this case, work with government, private, and non-government Organizations (Institutions for Community Development) as well as the community itself. Characteristics and Institutional Performance Institutions are dynamic, whose existence in a community is always changing, adapting to changes that occur in the community. In fast or slow change, Williamson analyzes institutional changes in four levels, namely institutional changes that occur at; the social (society) level; the level of formal institutions environment; the level of governance, and; changes are continuous.<sup>8</sup> Institutional changes at the community level are changes that occur in institutions whose existence has been integrated into society, such as norms, habits, traditions, customary law, and others.

Two aspects are assessing institutional performance in the form of services or materials, and management factors that make graduates generated. A simpler way has been developed to understand the internal and slightly external performance of an institution, through standards management science. There are four dimensions of studying an institution assessment. The first is the ex-

ternal environmental conditions. The social environment in which an institution lives is an influencing factor that is both a driving force and a limiter to how far an institution can operate.

To find out the motivation and history of the institution, the mission it carries, the culture that becomes a guide in the attitude and behavior of its members, as well as the pattern of rewards adopted. The third is institutional capacity. This section examines how the institutional capacity to achieve its own goals. This ability is measured from five aspects, namely: the leadership strategy used leadership; program planning; management and implementation and execution, allocation of owned resources; and relationships with outside parties to clients, partners, government policymakers, and external donors. Institutional performance. Three main focuses must be considered, namely the effectiveness of the institution in achieving its goals, the efficient use of resources, and the sustainability of the institution in interacting with outside interest groups.

Empowerment edited from the word "empowerment" in Oxford English Dictionary means to give abilities or unable to, which is translated as an activity in providing skills/ability or enabling the object of assistance to develop themselves for the better. Empowerment is also often interpreted as giving power of authority, which means helping certain individuals or communities to have the ability or skill. The term is in the context of development because the word empowerment is often used since there is an awareness that human resource factors play an important role in social development and strengthening. Empowerment is a form of effort in providing understanding and courage or opportunity for individuals to take individual responsibility to improve and contribute to organizational goals.

Based on the explanation above, empowerment can aim to increase the power of people who are weak or disadvantaged which refers to efforts to reallocate power through changes in social and organizational structures, and communities that are directed through supervision so that they can control (or have power over) their lives (Petriello et

al., 2021). Empowerment is understood as a process that includes participating members of the community or organization, controlling the management process or its management. Empowerment activities emphasize that institutions or communities acquire sufficient skills, knowledge, and power to influence their lives and the lives of others they care about (Waheed et al., 2018). Thus, the ability of people, especially vulnerable and weak groups, too have to access productive resources that enable them to improve and improve themselves. Empowerment in development discourse is always correlated with the concepts of self-management, participation, and skills in certain fields. Empowerment of non-formal education (Islamic study centers in the villages) is an effort to improve the ability of administrators and teachers to be able to escape from weaknesses in the learning process and the management of the institutions they manage. According to Monje Amor et al., (2021), empowerment must be carried out through stages; create a climate that allows the development of potential (enabling), strengthen the potential and existing resources (empowering), and provide protection (Petriello et al., 2021). Arab-Jawi center is one of the non-formal Islamic educational institutions that take part in building religious knowledge for the community (Muniroh, 2018).

Teaching and learning activities at the recitation halls take place in the homes of the Teungku/Imams, the main focus being on Arabic-Jawi books and reading and writing the Arabic characters as determined by the administrators. The existence of the Arabic-Jawi center is inseparable from Islamic da'wah activities that have continued until now. The empowerment of Arabic-Jawi centers in this assistance is carried out to improve the learning system, and Arabic-Jawi mastery methods so that management in its management is structured and measurable.

Community Broad Based Education (CBBE) is the concept of providing education to empower a community with the support of the community's potential in achieving the educational goals implemented (Subandi, 2017b). CBBE is a system of providing non-

formal education or education outside of school that accommodates social interests through exploring the potential that exists in a society that grows and develops in certain communities as local wisdom to be applied to a structured curriculum in non-formal education.

CBBE's philosophical foundation is lifelong and carried out in the family, school, or community environment Public (Subandi, 2017a). In the context of formal and non-formal education, the renewal of the learning process is generally based on constructivism where the knowledge received by students is a form of construction of behavior and life skills. The psychological foundation of CBBE emphasizes education to optimize characteristics to explore one's potential. In this way, education will be more realistic and contextual, making education more meaningful for students. CBBE in assisting Islamic religious study centers to explore the potential of the existing community to support the success of learning programs both from the management point of view, and structuring a structured curriculum related to the material taught in the learning process. The implementation of CBBE is believed to be able to complete the ability of students to have an understanding of the values adopted in their society (Waheed et al., 2018).

CBBE has the principle of integrating socio-religious ethics based on local wisdom values. Social potential can be reflected in the provision of education through the application of collaborative management between roles Public and elements of the study center from the point of view of the system and governance administration. CBBE the assistance of the Arabic-Jawi study hall is applied to explore the potential that exists in the study hall to maximize the learning process, methods, management, and administration. CBBE is based on the socio-cultural emphasis on accepted values a community that is explored, nurtured, and developed to strengthen an Islamic personality.

Most Islamic education (religious study centers in Aceh) grows and develops from the bottom and to up. From a managerial point of view, the right management is the one that can provide added value and lead to change,

doing differentiating activities at once show progress over time. A leader, as well as a, must be able to act as an entrepreneur as follows; dares to take risks, likes challenges, has high endurance, has a far-sighted vision, and always tries to give the best. Becoming a leader requires strong integrity, a high work ethic, and the ability to face challenges, obstacles, and even threats. An entrepreneur is a person who dares to make decisions "out of the comfort zone and into the zone of uncertainty (full of risk)". Ordinary (conventional) managers are the ones most in need of security and the status quo and are otherwise afraid of change. An entrepreneur is an innovator because he does something new, and is considered new or different from his previous condition. What they do brings change for the better and adds value to themselves and others. Brand image for a recitation institution is the most valuable asset that can create value for stakeholders by increasing satisfaction and respecting quality and ultimately giving birth to trust. A leader who is also an entrepreneur can not only build an image only but also take advantage of existing strengths to double the acceleration of a change.

In this way, the accumulation of capital occurs so that the hall study can continue to grow and develop. Institutions that have an entrepreneurial feel, of course just think about how to do and create quality graduates at the right time so that it doesn't take long to create a generation with Islamic insight.

## RESEARCH METHODS

The location for the implementation of this service is *Deah Nurul Yaqin*, Buket Pelawi, Darul Ihsan, district East Aceh Regency. Empowerment/assistance activities use a qualitative approach. *Participatory Action Re-search* (PAR) is issued through direct interaction with the subject through the Observation stage involving the *Checklist Observation* (CLO) which consists of indicators; (a) serious problems, (b) moderate problems, and (c) mild (low) problems (O.Nyumba et al., 2018). Mapping observations of significant things were carried out through Unstructured interviews.

Interviews have been conducted with the administrators/data leaders of *deah Nurul Yaqin* besides one other informant and three teachers. Information related to supporting media for Arabic-Jawi learning was dug in detail through FGD involving six officials. FGDs have opened up opportunities for obtaining important information that is taken into consideration in increasing the capacity of administrative and managerial governance. Based on the results of the FGD, it is directed at; (a) training on management in the *Deah Nurul Yaqin*. Facilitator in the field of administration presented speakers from the Faculty of Social and Political Sciences, University of Malikussaleh. (b) training the Arabic-Jawi learning method has carried out and enlivened the learning spirit of students which includes reading the Arabic-Jawi Book, and writing Arabic-Jawi characters. (d) The program evaluation involves three students (Morgan, 1996). The evaluation model is made based on the importance of the needs that must be perfected in the study.

## The target of Assistance for Arabic-Jawi Study Center

This service has an external target to strengthen the quality of Arabic-Jawi study centers that meet management standards in managing religious institutions. The target of assistance is also for managers and teachers to acquire knowledge through training in management and administrative systems that are academically measurable. (c) open access with the relevant to Dinas Sharia. (d) build mechanisms with relevant agencies and ensure all the necessary support so that the curriculum and learning methods.

## RESULTS OF RESEARCH AND DISCUSSION

This service builds the independence of institutional administration and fosters the management of the Arabic-Jawi study center. The importance of children, especially regarding religious education is directly related to the daily worship of *fardhu'ain*. Some study centers generally do not have expertise in administrative and managerial, and this assistance has helped better institutional governance. It is hoped that the managers of the

Arabic-Jawi center can continue to have more measurable and structured administrative governance so that the study center of Arab-Jawi is more competitive and modern. This activity has raised awareness about administrative governance through technical training. Mentoring has also increased the ability to manage basic Islamic religious institutions.

### **The CBBE Model in the Arab-Jawi Empowerment Process**

The Arab-Jawi center development model is one of the perspectives of institutional social change that is planned and fostered related to innovations oriented to changing learning patterns through formal organizations based on Islamic values. The goal is to build a competitive study of the Arab-Jawi center amid the challenges of the times while responding to increasing changes. Arabic-Jawi learning in educational institutions is related to constructively increasing the capacity of graduates to increase their religiosity. Social innovation in the institutional development model as a formal organization produces change and protects its network. The general concept of development is leadership is the most important where the change process requires management. Leadership consists of holders of formal positions and continues to exercise influence, the doctrines of expectations, goals, and rationale underlie social action. The program refers to social actions related to the implementation of the functions of the institution concerned, and resources from all elements in development are needed as an important institutional complement of leadership, and internal structure as a process for the running of the system and its maintenance.

The internal structure affects the ability to carry out the programmed commitments. Both public institutions and Islamic institutions are unique entities where history stands and developments vary, which causes their management patterns to differ from one another. Generally, the management pattern can be divided into the following four models, each of which has its advantages and disadvantages a management model. The

Arabic-Jawi center does not have qualified management. The institution or foundation that supervises it is usually formed later just as an administrative requirement, especially related to the rule of law. Institutions do not have a role other than administrative and formalistic, because basically, their existence is only a formality. They are not demanded by the specific targets of the institution. However, most of the study centers in this type of village are not developed and even place administrative and management governance that is unstructured due to management, especially the recruitment of new staff and students. The Arabic-Jawi institution is similar to education without a patron, only that the institution and the foundation have a relatively close relationship with management at the initiative of the surrounding community, making it more due to the strong support of the community.

The Arab-Jawi center is essentially also to educate the higher generation, but the elements of the Arab-Jawi center management are closely related to the attitudes and behavior of students. Important policies in the Arab-Jawi center consist of strategic policies ranging from determining the vision and mission to the criteria for teachers and the manager. As a leader who has an important position in bringing about change in the community, the Arab-Jawi center is also related to the village apparatus and the community which also plays a vital role in providing various media to facilitate the Arabic-Jawi teaching and learning process. The role of this Arab-Jawi center is to determine policies that are directly related to students and the community. The management of the Arabic-Jawi center to manage the administration can develop into a favorite, but in general, it is difficult to develop because the leaders and managers of the Balai Arab-Jawi are inability to provide direction by the objectives to be achieved.

The Arabic-Jawi center is usually established on the initiative of a person or community where the initiator plays a role in managing the Arabic-Jawi center. The manager of the Arabic-Jawi center fully acts like a company manager or head of an educational institution whose policies, attitudes, and de-



cisions are related to the generation of moral formation. Test centers generally develop according to the demands of the community who need a place for religious enlightenment, especially regarding the needs of *fardhu'ain*. The Arabic-Jawi center was established as a result of the design of a person or group of people who have the responsibility to educate the religious life of generations. The manager of the Balai recitation has the same vision as the educational institution at the level of the Balai in Aceh, i.e; educating the religious life of generations, unprofessional management and administration make this Arabic-Jawi center need teachers and managers who can perform better managerial and administrative applications. The development of a competitive Arab-Jawi center is an absolute thing to do in the form of strengthening the organizational capacity of the Arab-Jawi center so that, it can contribute to the development of the quality of learning in the existing Arab-Jawi center.

The external environment of the study center is a media that is a driving factor for operations through mentoring to increase managerial capacity. The environment is referred to in the form of community conditions at the location of the study hall. The religious study center directly or indirectly in principle is very influential on social life in the village environment. The Arabic-Jawi center is the most important unit that must get the support of the local community. In this context, four aspects influence the motivation of the management of the Arabic-Jawi center, namely the culture that is the guide in the development of the Arabic-Jawi learning process at the study center. In this stage how the managerial ability and involvement of the local community are to determine the progress or withdrawal of a study center in a village. These capabilities are reviewed from five aspects, i.e; leadership strategy, program planning, management, implementation and execution, allocation of owned resources, and relations with outside parties, i.e; to clients, partners, government policymakers, and external donors. The improvement in the performance of the study hall and the learning process can be seen from the effectiveness of managerial goals in achieving the goals that are laid down and generally the

goals to be achieved are by the social will and the spiritual will of Islam.

Based on the above discussion and CBBE analysis, it is known that there is a connotation with the model in the management of the Arabic-Jawi center. In the context of this CBBE model, it is necessary to build a relationship between the study center and the surrounding community. The relationship between the study center and the community is united in one goal to be achieved. Where community support can influence managerial as well as enliven activities at the Arabic-Jawi center. Therefore, at the top of the CBBE pyramid, it can strengthen the relationship between the community and the managers of the Arabic-Jawi center as the ultimate goal and an important step to increase the capacity of graduates as well as demonstrate the qualifications of the Arab-Jawi center.

### **Institutional Management of the Arabic-Jawi Study Center**

The study center is a forum that sends generations to understand *fardhu'ain*. The main thing is about ways of praying too fast socializing morals as well as understanding Arabic script and being able to read and write the Koran. Recitations are planned to create a learning atmosphere and learning process so that students have religious spiritual strength, self-control personality, intelligence, noble character, and good writing and reading skills in Arabic script.

As an institution that operates in the non-profit-oriented field, it forces managers or leaders to understand adequate theories for good management of Islamic study centers and meet generally applicable standards. So, the qualification of the study hall as the first non-formal Islamic education for the new generation growing to know the Islamic Aqedah. Some of the weaknesses that seem to need serious attention, among others, are not yet integrated systems and management in the study hall. The modern concept of systematic and professional management requires organized efforts within the scope of the management of the study center. In the implementation process, so that the organi-

zation of the study center runs according to the aspirations of the community, good and correct management and management efforts are needed. Physical management includes the management of the *Deah Nurul Yaqin*, the arrangement of the physical construction of the study area, the maintenance of discipline, financial and administrative arrangements, and the maintenance of media that support the recitation process. Meanwhile, in terms of functional management, it is necessary to regulate the implementation of the function of the *Deah Nurul Yaqin* as a forum for fostering the people, the center for developing people, and fostering faith and noble character as well as other functions.

In addition, to assist the smooth management of the organization of the elementary study of religious centers, it must be supported by orderly administrative activities. Moreover, the study hall today has more complex and specific functions in shaping the morals of the people from an early age. Administration can be a reflection of whether or not the wheels of the organization designed at the Arabic-Jawi center are running. This requires the establishment of administrative governance by administering, guiding, or controlling the study center towards the goal of realizing the vision and mission of moral formation and Aqedah cultivation for the new generation growing up in the local village community.

To achieve this goal, management training, administrative governance, and training in Arabic-Jawi writing are needed that are practical and effective. The skills or expertise that must be possessed by the board or manager of the study center generally include three kinds of expertise, such as expertise in the managerial field, skills, and technical expertise or skills which includes administrative governance and expertise in Islamic sciences. In addition to the qualifications of skills or expertise above, the performance of an administrator and administrative governance can be adjusted to the duties and responsibilities as described in the organizational structure of the Arabic-Jawi study or division of tasks, because it is a reflection of the organization of the study

hall. In the organizational structure of *deah Nurul Yaqin* led by Tengku Adnan bin Muhammad Yusuf as the person in charge of managerial and learning *fardhu'ain* in Arabic-Jawi books. One of the means of the learning process is an administrative arrangement that meets the general standards of an educational institution. In addition to organizing religious learning activities and several routine worship activities at the Arabic-Jawi center.

### **Institutional Administration of the Arabic-Jawi Center**

To contribute to a study center that is oriented towards increasing the generation of Islamic insight, especially regarding solid worship practices and understanding reference books in a relatively short time. The administration is an activity oriented to the realm of administration, management, and structural activities related to financial, personal, and resource management. In the context of realizing basic Islamic knowledge for generations and administrative administration, it includes taking notes, correspondence, bookkeeping, and archiving letters and other matters intended to provide information and make it easier to get information back if needed (Na'im, 2021). From the perspective of the formulation and implementation of policies regarding the implementation of Islamic-based education in Aceh, it is stated that: in Aceh Darussalam Autonomy Qanun. The entire implementation process is carried out to achieve the predetermined objectives which include the functions of regulation, service, development, empowerment, and protection.

Managerial and administrative governance at the institution of study is considered increasingly important, where an educational institution has an important role in determining the morals of the generation. The importance of study centers in rural areas; First, the issue of religious education for generations in rural areas is a crucial issue that can even affect the social system and at the same time ward off elements that lead generations to fall astray. Good management systems and administrative accuracy at the study center can affect the data and can be tracked where weaknesses must be im-

proved. Second, the study institute provides opportunities to learn religion and the basics of understanding *fardhu'ain*. Because of that, the *Deah Nurul Yaqin* study center has made efforts to continue to ground basic Fiqh and basic Aqedah to the new generation growing in the Buket Pelawi area, Darul Ihsan District. Thus, the managerial and administrative system of the Nurul Yaqin study center has been helped through this assistance. The weaknesses in the governance of the study center although it is still traditional, the foundations for better administration have been laid.

In addition, the existing facilities at the *deah Nurul Yaqin* are also seen as an important element in efforts to improve quality and administrative processes. In this regard, efforts to improve facilities for the *Deah Nurul Yaqin* are carried out continuously using certain methods and through community self-help. The enthusiasm of the community to help the *deah Nurul Yaqin* indicates that the presence of the religious study center is an important element in the community. To cover the shortage and need for facilities, the local community conducts cooperation so that the halls and several other facilities are needed to spread values. Islam to generations. This proves the support and sympathy of the local community for the Arabic-Jawi center. By the theme of service, the teaching and learning process at CBBE-based Arabic-Jawi centers is necessary for good community support government and related parties.

## CONCLUSION

Managerial problems Islamic educational institutions still have to get attention from various groups to solve the problem of managing the Arabic-Jawi study to meet general standards managerial. The Arabic-Jawi Cent-er needs special attention from the govern-ment to facilitate appropriate learning media to launch the learning process and is expected to build intense communication with stakeholders, to be more effective in improving the quality of learning and fostering the spirit of learning for gene-rations. Therefore, need to provide wider access to facilitate and increase the spirit of learning. Local officials can work

together with academics to help increase the capacity of graduates.

## REFERENCES

- Ackoff, R. L., Aguilera-Caracuel, J., Hurtado-Torres, N. E., Aragón-Correa, J. A., Al-Mawali, H., Al-Shbiel, S. O., Alavi, M., Kayworth, T. R., Leidner, D. E., Albino, V., Garavelli, A. C., Gorgoglione, M., Alfaadhel, S., Allame, S. M., Nouri, B. A., Tavakoli, S. Y., Shokrani, S. A. R., Allame, S. M., Nouri, B. A., ... van Tartwijk, J. (2010). Business research methods. *Journal of Knowledge Management*, 14(1).
- Auliyaurohmah, A., & Umam, K. (2020). Peran Guru Madrasah dalam Menanamkan Nilai-Nilai Pendidikan Lingkungan Hidup Perspektif Pendidikan Islam (Studi Kasus di Madrasah Aliyah Negeri 7 Keboan Jombang). *Al-Misbah (Jurnal Islamic Studies)*, 8(1).  
<https://doi.org/10.26555/almisbah.v8i1.1130>
- Craig, G. (2004). The Budapest declaration: Building European civil society through community development. *Community Development Journal*, 39(4).  
<https://doi.org/10.1093/cdj/bsh040>
- Dudek-Burlikowska, M. (2015). The concept of Total Quality Management and the contemporary entrepreneurship in practice. *Journal of Achievements in Materials and Manufacturing Engineering*, 73 (March).
- Laverack, G., & Wallerstein, N. (2001). Measuring community empowerment: A fresh look at organizational domains. In *Health Promotion International* (Vol. 16, Issue 2).  
<https://doi.org/10.1093/heapro/16.2.179>
- Monje Amor, A., Xanthopoulou, D., Calvo, N., & Abeal Vázquez, J. P. (2021). Structural empowerment, psychological empowerment, and work engagement: A cross-country study. *European Management Journal*, 39(6).  
<https://doi.org/10.1016/j.emj.2021.01.005>

- Morgan, D. L. (1996). Focus groups. *Annual Review of Sociology*, 22.  
<https://doi.org/10.1146/annurev.soc.22.1.129>
- Mukarromah, N., Istikomah, I., & Fahyuni, E. F. (2020). Urgency of Quality Concepts and Total Quality Management (TQM) in Islamic Education Institutions. *Proceedings of The ICECRS*, 6.  
<https://doi.org/10.21070/icecrs2020381>
- Muniroh, A. (2018). Implementasi Nilai-Nilai Pendidikan Islam Dalam Surah As-Saffat Ayat 102. *Darajat: Jurnal Pendidikan Agama Islam*, 1(1).
- Na'im, Z. (2021). Sejarah Perkembangan Manajemen Lembaga Pendidikan Islam. *Journal Evaluasi*, 5(1).  
<https://doi.org/10.32478/evaluasi.v5i1.569>
- Nuriman, N., & Fauzan, F. (2017). The Influence of Islamic Moral Values on the Students' Behavior in Aceh. *Dinamika Ilmu*, 17(2).  
<https://doi.org/10.21093/di.v17i2.835>
- O.Nyumba, T., Wilson, K., Derrick, C. J., & Mukherjee, N. (2018). The use of focus group discussion methodology: Insights from two decades of application in conservation. *Methods in Ecology and Evolution*, 9(1).  
<https://doi.org/10.1111/2041-210X.12860>
- Othman, I., Norfarahhanim Mohd Ghani, S., & Woon Choon, S. (2019). The Total Quality Management (TQM) journey of Malaysian building contractors. *Ain Shams Engineering Journal*.  
<https://doi.org/10.1016/j.asej.2019.11.002>
- Parnwell, M. J. G. (2012). Relocalisation, resocialisation and reascent social capital in Northeast Thailand. In *The Dynamics of Social Capital and Civic Engagement in Asia*.  
<https://doi.org/10.4324/9780203126516-10>
- Petriello, M. A., Redmore, L., Sène-Harper, A., & Katju, D. (2021). Terms of empowerment: Of conservation or communities? *ORYX*, 55(2).  
<https://doi.org/10.1017/S0030605319000036>
- Punt, J. (2013). The Aqedah In The New Testament – Sacrifice, Violence And Human Dignity1. *Scriptura*, 102(0).  
<https://doi.org/10.7833/102-0-605>
- Subandi. (2017a). HR Quality Improvement Strategy of Education in Indonesia-Based Systems and Broad Based Education High Based Education: Perspective of 21st Century Challenges. *Journal of Education and Practice*, 8(5).
- Subandi. (2017b). Strategi Mutu SDM Berbasis Broad Based Education Dan High Based Education Pada Lembaga Pendidikan NU: Perspektif Tantangan Abad ke-21. *AL-Idarah: Jurnal Kependidikan Islam*, 7(1).
- Surya, B., Suriani, S., Menne, F., Abubakar, H., Idris, M., Rasyidi, E. S., & Remmang, H. (2021). Community empowerment and utilization of renewable energy: Entrepreneurial perspective for community resilience based on sustainable management of slum settlements in Makassar city, Indonesia. *Sustainability (Switzerland)*, 13(6).  
<https://doi.org/10.3390/su13063178>
- Tonny, T. A., & Ahmed, J. (2020). Building sustainable communities civil society response in South Asia. In *Building Sustainable Communities*, Palgrave Macmillan, Singapore, (Issue December).
- Waheed, A., Abbas, Q., & Malik, O. F. (2018). 'Perceptions of performance appraisal quality' and employee innovative behavior: Do psychological empowerment and 'perceptions of HRM system strength' matter? *Beh-avioral Sciences*, 8(12).  
<https://doi.org/10.3390/bs8120114>