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Social Capital and the Historical Development of MI Tarbiyatul Khairat: Sustaining Ahlus Sunnah wal Jama'ah-Based Islamic Education

Modal Sosial dan Perkembangan Historis MI Tarbiyatul Khairat: Mempertahankan Pendidikan Islam Berbasis Ahlus Sunnah wal Jama'ah

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Abstract

This study examines the historical development of MI Tarbiyatul Khairat as a community-based Islamic educational institution and explores the factors that contributed to its institutional sustainability. Employing a qualitative historical approach, the study utilizes interviews, documentation, observation, and literature review to reconstruct the establishment and development of the madrasah. The findings reveal that the institution evolved through four interrelated processes: waqf-based educational initiatives, community participation in infrastructure and governance, institutional strengthening through legal recognition and organizational restructuring, and the continuous transmission of Ahlussunnah wal Jamaah (Aswaja) values in educational practices. These processes enabled the madrasah to maintain its educational and religious functions despite organizational and administrative challenges. The study demonstrates that community engagement, religious leadership, and institutional adaptation are key factors in sustaining Islamic educational institutions at the local level. This research contributes to the literature on Islamic educational history by highlighting the dynamic relationship between community agency, religious identity, and institutional development.

Keywords: Islamic Education; Community Participation; Waqf-Based Education; Institutional Development; Ahlussunnah wal Jamaah (Aswaja)

Abstrak

Penelitian ini mengkaji perkembangan historis MI Tarbiyatul Khairat sebagai lembaga pendidikan Islam berbasis masyarakat serta menganalisis faktor-faktor yang mendukung keberlanjutan kelembagaannya. Penelitian menggunakan pendekatan sejarah kualitatif dengan memanfaatkan data wawancara, dokumentasi, observasi, dan kajian pustaka untuk merekonstruksi proses pendirian dan perkembangan madrasah. Hasil penelitian menunjukkan bahwa perkembangan lembaga berlangsung melalui empat proses yang saling berkaitan, yaitu inisiatif pendidikan berbasis wakaf, partisipasi masyarakat dalam pembangunan dan tata kelola lembaga, penguatan kelembagaan melalui legalisasi dan reorganisasi, serta pewarisan nilai-nilai Ahlussunnah wal Jamaah (Aswaja) dalam praktik pendidikan. Keempat proses tersebut memungkinkan madrasah mempertahankan fungsi pendidikan dan keagamaannya di tengah berbagai tantangan organisasi dan administrasi. Penelitian ini menunjukkan bahwa keterlibatan masyarakat, kepemimpinan keagamaan, dan kemampuan adaptasi kelembagaan merupakan faktor penting dalam keberlanjutan lembaga pendidikan Islam di tingkat lokal. Temuan ini berkontribusi pada kajian sejarah pendidikan Islam melalui penjelasan hubungan antara agensi masyarakat, identitas keagamaan, dan perkembangan kelembagaan.

Kata Kunci: Pendidikan Islam; Partisipasi Masyarakat; Pendidikan Berbasis Wakaf; Pengembangan Kelembagaan; Ahlussunnah wal Jamaah (Aswaja)



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INTRODUCTION

Islamic educational institutions hold a strategic position in developing the quality of human resources while preserving religious values amid ongoing social changes.¹ In Indonesia, madrasahs have become one of the essential pillars of the educational system, serving not only as formal educational institutions but also as spaces for the transmission of Islamic values, the formation of religious character, and the strengthening of the socio-religious identity of Muslim communities. The development of madrasahs in many regions cannot be separated from community participation through traditions of *waqf*, mutual cooperation, and the involvement of religious figures in establishing and maintaining educational institutions. Within the context of the Nahdlatul Ulama (NU) community, madrasahs play an important role in preserving the teachings of *Ahlus Sunnah wal Jamaah* (Aswaja) by integrating religious education, moral values, and general knowledge.²

The development of community-based madrasahs has become an important concern in Islamic education studies because their sustainability is strongly influenced by the relationship between communities, religious leaders, and educational institutions. The concept of *community-based education* explains that the success of an educational institution is not solely determined by administrative aspects and the availability of educational facilities, but also by the level of participation, sense of belonging, and collective responsibility of the community toward the institution.³ Moreover, the perspective of *social capital* emphasizes that social networks, trust, and shared values serve as essential resources that encourage community cooperation in establishing and sustaining educational institutions.⁴

Previous studies have shown that the development of madrasahs is influenced by community involvement, religious leadership, and social support in the governance of Islamic education.⁵ Other studies have also emphasized that madrasahs function not only as formal educational institutions but also as mediums for internalizing religious values, shaping moral character, and preserving moderate Islamic identity.⁶ Nevertheless, existing studies on madrasahs have predominantly focused on aspects such as educational management, curriculum development, learning innovation, and institutional quality improvement. Studies that specifically reconstruct the historical development of local madrasahs as a result of the interaction between community social capital, religious leadership, and efforts to maintain the identity of *Ahlus Sunnah wal Jamaah* remain relatively limited.

Based on this research gap, this study offers a historical perspective to understand the development of an Aswaja-based Islamic educational institution through a case study of MI

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- 1 Chetna Trivedi, "The Secularization of Knowledge in the Age of Reformation," *Higher Education for the Future* 10, no. 2 (July 15, 2023): 168–82, <https://doi.org/10.1177/23476311231168731>.
 - 2 Lainatul Mudzkiyyah, Abdul Wahib, and Sefa Bulut, "Well-Being among Boarding School Students: Academic Self-Efficacy and Peer Attachment as Predictors," *Psikohumaniora: Jurnal Penelitian Psikologi* 7, no. 1 SE-Articles (May 31, 2022): 27–38, <https://doi.org/10.21580/pjpp.v7i1.10374>.
 - 3 Mayengbam Nandakishwor Singh, "Inroad of Digital Technology in Education: Age of Digital Classroom," *Higher Education for the Future* 8, no. 1 (January 30, 2021): 20–30, <https://doi.org/10.1177/2347631120980272>.
 - 4 Andreas Tsounis and Despoina Xanthopoulou, "Social Capital Theory: A Review," in *TheoryHub Book* (S. Papagiannidis, 2024), <https://open.ncl.ac.uk>.
 - 5 Eva Latipah and Noorhaidi Hasan, "Curriculum Reconstruction: Alignment of Profile, Body of Knowledge, and Learning Outcomes of the Indonesian Islamic Education Study Program," *Jurnal Pendidikan Agama Islam* 20, no. 1 (June 30, 2023): 1–19, <https://doi.org/10.14421/jpai.v20i1.7756>.
 - 6 Rahmad Hidayat, "Moderasi Beragama: Arah Baru Pendidikan Agama Islam (PAI)," *Belajea: Jurnal Pendidikan Islam* 6, no. 2 (November 30, 2021): 135, <https://doi.org/10.29240/belajea.v6i2.3508>.

Tarbiyatul Khairat in Kalicari Village, Pedurungan District, Semarang City. The historical development of this madrasah began with a land *waqf* in 1982 and continued through community mutual cooperation, institutional legalization, leadership reorganization, and the continuous improvement of its educational system. Therefore, this study aims to reconstruct the historical development of MI Tarbiyatul Khairat and analyze how community social capital, religious leadership, and Aswaja values have contributed to shaping and sustaining the existence of this Islamic educational institution.

Method

This study employed a qualitative approach using the historical method to examine the development of MI Tarbiyatul Khairat as an *Ablus Sunnah wal Jamaah* Islamic educational institution in Kalicari Village, Pedurungan District, Semarang City.⁷ The historical approach was applied to reconstruct the establishment and institutional development of the madrasah, as well as the role of community figures in maintaining its continuity. The historical research process involved four stages: heuristics to collect historical sources, source criticism to assess the credibility of the collected data, interpretation to understand historical facts, and historiography to construct a systematic narrative of the madrasah's development.

The research data consisted of primary and secondary sources. Primary data were obtained through purposively selected informants, including the madrasah head, teachers, community leaders, and foundation administrators who possessed knowledge regarding the history of MI Tarbiyatul Khairat. Secondary data were collected from madrasah documents, archives, waqf records, photographs, and relevant literature on Islamic education and *Ablus Sunnah wal Jamaah*. Data were collected through observation, semi-structured interviews, and documentation to explore historical narratives, institutional transformations, community participation, and the implementation of Aswaja values.

Data analysis was conducted qualitatively by organizing historical sources, comparing information from various sources, interpreting historical events, and reconstructing the chronological development of MI Tarbiyatul Khairat.⁸ The credibility of the findings was ensured through source and method triangulation by comparing data from interviews, observations, and documentation. This study was limited to the historical development of MI Tarbiyatul Khairat from the initial land waqf process in 1982 to its current development, focusing on institutional dynamics and the implementation of *Ablus Sunnah wal Jamaah* educational values.

RESULTS AND DISCUSSION

Early Development Phase of MI Tarbiyatul Khairat (1982–1987)

The early development of MI Tarbiyatul Khairat in Kalicari Village, Pedurungan District, Semarang City, cannot be separated from the socio-religious conditions of the local community, which had a strong need for a formal Islamic educational institution for children. Before the establishment of the madrasah, religious education was primarily obtained through village religious gatherings and basic religious instruction within the family environment. The limited access to structured Islamic education encouraged religious leaders and community members to establish an institution that not only provided general education but also strengthened religious understanding based on *Ablus Sunnah wal Jamaah* (Aswaja). This indicates that the establishment

7 Lexy J Moleong, *Metodologi Penelitian Kualitatif (Edisi Revisi)* (Bandung: Remaja Rosdakarya, 2011).

8 Miles and Huberman, *Analisis Data Kualitatif* (Jakarta: Universitas Indonesia Press, 1992).

of MI Tarbiyatul Khairat was a response to the social needs of the community as well as an effort to preserve Islamic values within the local context.⁹

The initial stage of establishing the madrasah began in 1982 through a land *waqf* donated by H. Achmad Basri as a form of concern for the sustainability of Islamic education for future generations. The waqf land was subsequently managed by the Pedurungan Branch of Nahdlatul Ulama (PAC NU) under the leadership of KH Sonhaji Abdullah with the initial intention of developing an Islamic educational institution. However, the construction process could not proceed optimally due to organizational limitations and the busy activities of the management, resulting in delays in realizing the educational institution. This situation demonstrates that the development of community-based educational institutions requires not only material resources but also organizational readiness and sustainable social cooperation.

A significant turning point occurred in 1985 when the people of Kalicari actively participated in realizing the mandate of the waqf. The involvement of the community, led by the late H. Abu Chamim and other local figures, reflected a strong spirit of mutual cooperation in the construction of the madrasah. A large religious gathering held alongside the groundbreaking ceremony, attended by Habib Awi Asegaf, became a symbol of social and religious support for the importance of Islamic education. From the perspective of *social capital*, the involvement of religious figures and community members demonstrates the existence of social networks, trust, and shared values that became essential resources in establishing an Islamic educational institution.¹⁰

Nevertheless, the development process was not without challenges. During the early stage, the community faced obstacles related to the understanding of legal procedures and requirements for establishing a formal educational institution. These limitations encouraged community figures such as H. Abu Chamim, H. Romli, Nur Rochim, Kamsi, and Zubaidi to search for the original waqf documents as a foundation for strengthening the institution's legal status. After the documents were successfully recovered, the community agreed to establish a formal educational institution named MI Tarbiyatul Khairat. With the support of the local community, three simple classrooms were constructed in the same year, and Tarbiyatul Athfal (TA) 36 was established as an early childhood Islamic educational institution that became an important foundation for the continuity of students progressing to the madrasah level.¹¹

Based on these findings, the early development phase of MI Tarbiyatul Khairat reflects the characteristics of *community-based education*, in which the establishment and development of the institution were not merely dependent on formal policies but emerged from collective awareness, active community participation, and the leadership of religious figures. The social capital formed through relationships of trust, mutual cooperation, and shared goals became the primary factor enabling the madrasah to survive and develop. Therefore, the early history of MI Tarbiyatul Khairat demonstrates that the existence of the madrasah was not merely the result of physical construction but represented the collective struggle of the community in preserving *Ablus Sunnah wal Jamaah* Islamic education in a sustainable manner.

9 Agus Darwanto et al., "Transformation of Boarding School Management Models in Enhancing Student Accessibility and Educational Quality," *Jurnal Pendidikan Agama Islam* 21, no. 1 (June 30, 2024): 145–64, <https://doi.org/10.14421/jpai.v21i1.8632>.

10 Clyde Anieldath Missier, "A Qualitative Study of Digital Religious Influence: Perspectives from Christian, Hindu, and Muslim Gen Y and Gen Z in Mumbai, India," *Religions* 16, no. 1 (January 13, 2025): 73, <https://doi.org/10.3390/rel16010073>.

11 Anisa Nur Khopipah et al., "Pengembangan Estetika Cooking Class Di PAUD," *Indonesian Journal of Islamic Early Childhood Education* 8, no. 1 (2023): 14–20, <https://doi.org/10.51529/ijiece.v8i1.415>.

Institutional Strengthening and Organizational Development of MI Tarbiyatul Khairat (1987–Present)

The development of MI Tarbiyatul Khairat after its initial establishment phase demonstrates a transformation from a community-based educational initiative into an Islamic educational institution with a more structured institutional system. This development occurred gradually, beginning with the land *waqf*, the construction of initial educational facilities, the strengthening of institutional legality, leadership reorganization, and the continuous improvement of educational quality up to the present day.¹² Based on interviews and research documentation, the stages of the institutional development of MI Tarbiyatul Khairat are presented in Table 1.

Table 1. Chronology of the Institutional Strengthening and Development of MI Tarbiyatul Khairat

Year	Development Phase
1982	Land <i>waqf</i> donated by H. Achmad Basri as the initial foundation for establishing the Islamic educational institution
1985	Community mutual cooperation, groundbreaking ceremony, and construction of the first three classrooms
1985	Establishment of Tarbiyatul Athfal (TA) 36 as an early Islamic educational institution supporting students before entering the madrasah level
1987/1988	Strengthening of institutional legality, establishment of the organizational structure, and development of the madrasah administrative system
2000/2001	Leadership reorganization to strengthen governance, management, and institutional sustainability
Present	Development of educational facilities and infrastructure, improvement of learning quality, and strengthening of the madrasah management system

Source: Interview and research documentation findings (2026)

Based on Table 1, the institutional development of MI Tarbiyatul Khairat demonstrates that the sustainability of the madrasah was not achieved instantly but through a long process involving community contributions, organizational strengthening, and the ability to adapt to educational needs. Following the initial construction through community mutual cooperation, the management developed a more sustainable educational system through the establishment of Tarbiyatul Athfal (TA) 36 as an early educational institution that became one of the main sources of students before continuing to the *madrasah ibtidaiyah* level. This finding indicates that the successful development of an educational institution depends not only on the availability of physical facilities but also on the community's ability to create a sustainable educational system.¹³

In the 1987/1988 academic year, MI Tarbiyatul Khairat entered a significant phase through the strengthening of its legal status and the establishment of its organizational structure. The process of obtaining official permits and developing institutional governance was carried out as an effort to comply with formal educational regulations and to strengthen the credibility of the madrasah within the community. After obtaining official recognition, the institution began recruiting

12 Ishtiyak Ahmad Zilli, "Waqf 'Ala Al-'Awlād A Case of Colonial Intervention in India," *Intellectual Discourse* 26, no. 2 (December 21, 2018): 989–1005, <https://doi.org/10.31436/id.v26i2.1253>.

13 Zainuddin Zainuddin, "Islamic Educational Systems and Institutions During the Prophet Muhammad SAW," *Jurnal Pendidikan Islam Indonesia* 7, no. 2 (September 13, 2023): 14–25, <https://doi.org/10.35316/jpii.v7i2.486>.

teachers, improving administrative management, and enhancing the quality of the learning process. This phase marked the transformation of MI Tarbiyatul Khairat from a community-initiated institution into an Islamic educational institution with more professional governance.¹⁴

The institutional journey of MI Tarbiyatul Khairat also experienced various internal challenges, particularly concerning leadership stability and organizational effectiveness. The decreasing involvement of some administrators and differences in perspectives regarding the direction of the institution's development became challenges that led to a leadership reorganization in the 2000/2001 academic year. This reorganization aimed to clarify responsibilities, strengthen the management system, and revive the spirit of struggle established by the founders. In this process, Drs. Zubaidi played an important role in maintaining the continuity of the institution's vision and preserving the values inherited from previous generations.

From the perspective of *social capital*, the ability of MI Tarbiyatul Khairat to maintain its existence demonstrates that the sustainability of an educational institution is not solely determined by administrative legality and physical facilities, but also by trust, social networks, and the collective commitment of the community.¹⁵ The leadership reorganization and the continuity of institutional management demonstrate that social capital serves as a vital resource for maintaining organizational stability amid social changes.¹⁶ Furthermore, within the framework of *community-based education*, the development of the madrasah highlights that collaboration among administrators, religious leaders, and the community has become the primary factor in establishing a sustainable Islamic educational institution. This is reflected in the development of educational facilities and infrastructure, the improvement of learning quality, and the continued existence of MI Tarbiyatul Khairat up to the present day.

Implementation of *Ahlus Sunnah wal Jama'ah* Values as the Identity and Sustainability of Education at MI Tarbiyatul Khairat

The historical development of MI Tarbiyatul Khairat demonstrates that the establishment of this madrasah was not solely motivated by the community's need for access to formal Islamic education but also by a collective commitment to preserve and transmit the teachings of *Ahlus Sunnah wal Jama'ah* (Aswaja) to future generations.¹⁷ The involvement of Nahdlatul Ulama figures in the processes of land *waqf*, construction, and institutional management reflects that this institution emerged as a manifestation of the community's social awareness in maintaining the continuity of moderate Islamic traditions that are closely connected to local cultural values. Therefore, MI Tarbiyatul Khairat should not only be understood as a formal educational institution but also as a social and cultural space representing the religious identity of the Kalicari community.

14 Elita Fauzia, Muh Zudi, and Maftuhah, "Darunnajah Islamic Boarding School Jakarta in the Framework of Society 5.0: Uniting Tradition and Technology in the Curriculum," *Jurnal Inovasi Pendidikan MH Thamrin* 9, no. 1 (July 23, 2025): 151–61, <https://doi.org/10.37012/jipmht.v9i1.2798>.

15 Fauziyah Annur and Hary Febriansyah, "Proposed Human Capital Management Strategy to Improve Elementary School Teachers' Competencies in Rahuning, North Sumatra, Indonesia (Case Study of SDIT Ar-Rahmah)," *International Journal of Current Science Research and Review* 06, no. 08 (2023), <https://doi.org/10.47191/ijcsrr.v6-i8-38>.

16 Dayang Rafidah Syariff M. Fuad, Khalip Musa, and Zahari Hashim, "Innovation Culture in Education: A Systematic Review of the Literature," *Management in Education* 36, no. 3 (July 5, 2022): 135–49, <https://doi.org/10.1177/0892020620959760>.

17 Ladin Ladin, Akhyak Akhyak, and Abd. Aziz, "Social Construction of Da'wah by the Executive Board of Nahdlatul Ulama in Indonesia," *International Journal of Social Science and Humanity* 2, no. 3 (September 30, 2025): 53–65, <https://doi.org/10.62951/ijss.v2i3.470>.

The implementation of Aswaja values in the educational process is not limited to the delivery of religious materials in classrooms but is also embodied through the formation of a religious culture within the daily life of the madrasah. The findings show that practices such as collective prayers before and after learning activities, recitation of *Asmaul Husna*, Islamic religious activities, and the cultivation of respect toward teachers and fellow students serve as the primary mechanisms for internalizing Aswaja values. These educational practices reflect the core principles of Aswaja, namely *tawassuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice), which aim to develop students who possess a balanced religious understanding between their relationship with Allah SWT and their social relations with others.¹⁸

The educational principles emphasizing wisdom, exemplary conduct, and a respectful approach are also aligned with the teachings of Allah SWT in Surah An-Nahl verse 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ - وَهُوَ أَعْلَمُ بِالْمُنْتَدِينَ

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is rightly guided. [125]" – Qur'an, Surah An-Nahl (16)

This verse emphasizes that Islamic education should not merely focus on the transfer of knowledge but should also promote wisdom, exemplary behavior, and moral values in shaping students' character. In the context of MI Tarbiyatul Khairat, these values become the foundation for developing an educational environment that instills moderation, tolerance, and good moral character in accordance with the principles of Aswaja.¹⁹

The existence of MI Tarbiyatul Khairat has also made a significant contribution to the development of Islamic education in Kalicari and its surrounding areas. Before the establishment of the madrasah, children's religious education was mainly obtained through local religious gatherings and basic religious instruction within the family, which were predominantly informal in nature. The establishment of MI Tarbiyatul Khairat represented a transformation of Islamic education from a previously limited informal system into a more structured formal educational institution that integrates religious and general knowledge. Through this role, the madrasah not only develops students' academic abilities but also functions as a medium for the transmission and reproduction of the community's religious values from one generation to another.²⁰

From the perspective of *community-based education*, the ability of MI Tarbiyatul Khairat to maintain its Aswaja educational identity demonstrates that the community does not merely function as an external supporter but acts as a central actor in determining the direction and sustainability of the madrasah's educational process.²¹ Community participation, which has been evident since the land *waqf*, physical construction, institutional strengthening, and educational management,

18 Yanto Maulana Restu et al., "Peran Al-Asy'ari Dan Al-Maturidi Dalam Melestarikan Aqidah Ahlussunah Wal Jamaah," *An-Nabdlob: Journal of Education and Islamic Studies* 1, no. 2 (2026): 703–17.

19 Abdul Malik Fajar Assajad and Ali Ahmad Yenuri, "The Moderate Islamic Education in Millennial Society (Analysis Study of Kh. Anwar Zahid's Sermon)," *EDU-RELIGIA: Jurnal Keagamaan Dan Pembelajarannya* 8, no. 1 (March 17, 2025): 10–24, <https://doi.org/10.52166/edu-religia.v8i1.8987>.

20 Yanuarius Seran, "The Role of Interfaith Dialogue in Enhancing Social Tolerance in Multicultural Communities," *Jurnal Konseling Dan Pendidikan* 13, no. 2 (June 28, 2025): 326–34, <https://doi.org/10.29210/1143700>.

21 Elis Teti Rusmiati et al., "Penguatan Moderasi Beragama Di Pesantren Untuk Mencegah Tumbuhnya Radikalisme," *Jurnal Abdi MOESTOPO* 05, no. 02 (2022).

illustrates a strong relationship between the madrasah and its surrounding social environment. This condition also reflects the presence of *social capital* in the form of trust, social networks, shared values, and a spirit of mutual cooperation that enables the continuity of Aswaja-based Islamic education amid social changes and the development of modern educational systems.

Therefore, the implementation of Aswaja values at MI Tarbiyatul Khairat should not merely be understood as a series of religious activities conducted within the madrasah environment but as part of a historical process of institutional identity formation that emerged from the collective awareness of the community. Aswaja values serve as a unifying element connecting the community, religious leaders, and educational institutions in sustaining moderate Islamic education that is rooted in local traditions while remaining capable of adapting to contemporary social dynamics.

CONCLUSION

The historical development of MI Tarbiyatul Khairat demonstrates that the sustainability of local Islamic educational institutions is shaped not only by formal administrative processes but also by the interaction between community social capital, institutional leadership, and the preservation of Ahlus Sunnah wal Jamaah (Aswaja) values. This study found that the establishment and transformation of the madrasah occurred through a long historical process, beginning with land *waqf*, community-based construction, institutional legalization, leadership reorganization, and the continuous implementation of Aswaja-based education. The success of MI Tarbiyatul Khairat in maintaining its existence was made possible through collective awareness, mutual cooperation, and strong social networks among religious figures and local communities. Furthermore, the internalization of Aswaja values through religious practices and character education has strengthened the madrasah's identity as a medium for transmitting moderate Islamic traditions across generations.

This study contributes to the literature on local Islamic educational history by offering a historical perspective on how *community-based education* and *social capital* function as essential elements in sustaining Aswaja-based madrasahs. However, this study is limited by the availability of historical archives, particularly regarding the early phases of the madrasah's establishment, causing several historical accounts to rely heavily on oral narratives from key informants. Therefore, future studies are recommended to expand historical sources through broader archival exploration or conduct comparative studies on the development of Aswaja-based madrasahs in different regions to obtain a more comprehensive understanding of the dynamics of local Islamic education.

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