

# The Dynamics of Development of Madrasah Aliyah Ma'ahid, Kaliwungu District, Kudus Regency

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## ABSTRACT

Madrasah Aliyah Ma'ahid is a private school under the Ma'ahid Islamic Education Foundation located in Bakalan Krapyak Village, Kaliwungu Subdistrict, Kudus Regency. This study examined the dynamics of the development of Madrasah Aliyah Ma'ahid, Kaliwungu Subdistrict, Kudus Regency. The research was carried out in Madrasah Aliyah Ma'ahid, Kaliwungu Subdistrict, Kudus Regency. Data collection used the historical method, with stages a. Heuristics, b. Source criticism, c. Interpretation, and d. Historiography. The results showed that the dynamics of the development of Madrasah Aliyah Ma'ahid, Kliwungu District, Kudus Regency were divided into 3 periods: a. Pioneering period, b. Development period, and c. Expansion period. Each period has different inhibiting and motivating factors. During the pioneering period, the driving factor for the dynamics of development was K.H Abdul Muchid and the inhibiting factor was the *madrasah* funding, which at that time did not provide tuition fees. During the development period, the driving factor for the dynamics of development was the application of the government curriculum at Madrasah Aliyah Ma'ahid, while the inhibiting factor for the dynamics of development during the development period was the misconception of the community towards Madrasah Aliyah Ma'ahid. During the expansion period, the driving factor for the dynamics of Madrasah development was the solidarity of the family of Madrasah Aliyah to realize the development of Madrasah Aliyah Ma'ahid and the inhibiting factors for the dynamics of Madrasah Aliyah's development during the expansion period consisted of two factors, external factors, and internal factors.

**Keywords:** *Dynamics, Madrasah, Aliyah Ma'ahid, Kudus*

## 1. INTRODUCTION

Islamic education is all activities carried out by a person or an institution to instill Islamic values in students, or all educational institutions that establish all their educational programs and activities on Islamic views and values [1]. Zamakhsari Dhofier views that Islamic education is Islamic educational institutions in a formal setting which is the main foundation for the preservation and re-examination of Islamic traditions as well as the pillar supporting traditions and are sociologically acceptable as the focus of the structure of Islamic society [1]. Meanwhile, Islam perceives education as a process of directing and guiding humans towards maturity so they become human beings who believe and possess knowledge, and reciprocally strengthen to develop themselves and social units to accomplish an optimal peak [1]. Islamic education in Indonesia is as historic as the growth and development of Muslims in this country. The history

of Islamic education in Indonesia began when Islam entered the archipelago and took place informally, missionaries played a great part by providing role models in their daily life attitudes (Sugeng, 2007). The places of Al-Qur'an teaching that teach the fundamental teachings of Islam are small practices of Islamic education that were often encountered and found in the surrounding community. Karel A Steenbrink wrote that Islamic education in Indonesia underwent an institutional transformation starting from *pesantren* (Islamic boarding schools), *madrasah* (Islamic schools), and schools.

Madrasah comes from the root word *darasa* which means "learn". *Madrasah* comes from the *isim makan* of this word so it means "a place to learn". *Madrasah* is often referred to as a school or some forms of college run by a group or institution of Muslims [6]. The motivation that underlies the birth of *madrasah*, apart from religious motivation and economic motivation due to its relationship to

employment, is political motivation [6]. *Madrasah* is an Islamic educational institution within the National Education System and is placed under the direction of the Ministry of Religious Affairs [5]. In 1916 in Padang city, Zainuddin Labai founded *Madrasah Diniyah* with a learning model that did not follow the individual traditional recitation system and not only provided religious knowledge but Zainuddin Labai also incorporated general education in *Madrasah Diniyah* subjects, especially history and earth sciences [7]. The Diniyah School learning system which was founded by Zainuddin Labai received a great positive reception in the Islamic education development in Indonesia. In 1922 in West Sumatra, 15 schools had followed the Zainuddin Labai school system [7]. Such a situation is an indication that Islamic education in Indonesia has improved admirably and likewise that happened in Kudus city in 1937.

There was an Islamic intellectual figure named K.H Abdul Muchid in 1937 in a village in Central Java located on Jalan K.H Muhammad Arwani, Bakalan Krapyak, Kaliwungu, Kudus Regency, Central Java.

Based on an interview with Mas'udi as an elder and teacher at *Madrasah* "after completing his education at Al-Azhar Egypt in 1928, he was aware of his religious duties and was moved to transfer as much knowledge as possible to those who wanted to learn about Islamic knowledge, then the desire to realign Islamic teachings from the *shirk* (polytheism) traditions among people close to KH Abdul Muchid"

From the background, KH Abdul Muchid started teaching in different places or several *ma'had* (boarding schools) in Kudus city, therefore in 1937 he found a *Madrasah* by combining his previous teaching school *ma'had* into one location with three classes. It was named after Ma'ahid, the plural of the word *ma'ahad* (cottage). *Madrasah Aliyah Ma'ahid* does not stand under certain organizations or institutions.

Following the journey of the Ma'ahid Islamic Education Foundation from its inception in 1937 to 2020, it verdicts Ma'ahid as the oldest school in Kudus and is still able to compete with other recently established schools, with a more modern learning model from the Ma'ahid Islamic Education Foundation. However, graduates from the Ma'ahid Islamic foundation are also able to challenge other graduates at the national or international university levels. Another uniqueness displayed by *Madrasah Aliyah Ma'ahid* is how *Madrasah Aliyah Ma'ahid* can maintain its existence so it becomes an advanced *Madrasah Aliyah* as it is today.

Therefore, researchers will investigate further the Dynamics of the Development of *Madrasah Aliyah Ma'ahid*, Kaliwungu Subdistrict, Kudus Regency.

1. To describe the dynamics of the development of *Madrasah Aliyah Ma'ahid* Kudus, the periodization of the pioneering period, the development period, and the expansion period
2. To identify the factors that motivate and inhibit the dynamics of the development of *Madrasah Aliyah Ma'ahid*

## 2. REVIEW LITERATURE

The thesis written by Anan Almuchari 2019 has the title "Development of Islamic Educational Institutions of Islamic *Madrasah Qur'aniyah* in Palembang during 1924-1955 period". The commencement of the teaching system at *Madrasah Qur'aniyah* was still very simple because the teaching was carried out in *langar* (musalla) by studying Islamic religious education such as the Qur'an and learning the basic sciences of the Qur'an. Following times, *Madrasah Qur'aniyah* also experienced developments in several aspects, such as developments of buildings for learning, development of management, developments of teaching methods, and developments of activities. This development is inseparable from the increasing number of students who are eager to study at *Madrasah Qur'aniyah* [13]

The thesis written by Ani Widyawati in 2010 has the title "The History of the Establishment of Nasima Junior High School and Its Influence on Muslim Education". It was found that SMP Nasima did not equip students with competence and noble character. its founder expects to form an Indonesian generation with competence, nationalism, and a strong religious foundation. SMP Nasima has more or less influenced Muslims in Semarang city. This can be seen in the application of favorableness ratings, the results of academic achievements, and parents' perceptions of school selection. Nasima Junior High School has participated in the education of Semarang city from 1997-to 2009 with the popular values it offers. The competencies developed at SMP Nasima include four aspects, namely: (1) nationalism (nationalism and religion), (2) exact facts, (3) language/communication, and (4) information technology [14].

The thesis was written by Matsaini with the title 2012 "Philosophical study of the establishment of the Al-Falah Simo Integrated Islamic Elementary School (SDIT), Boyolali" concluded that the school

was founded on the request of the Simo community to establish an elementary school that can teach Islam and SDIT Al-Falah Simo, Boyolali instilled zealotry so there was no suspicion from the community and earned a positive response from the community [15].

The thesis written by Setiani 2011 is entitled "Profile of SMP Al-Islam 1 Surakarta: A Philosophical Study of Vision, Mission, and Goals". Based on the results of the study, it was found that the similarity of the nature of education according to educational philosophy figures. Both emphasize the empowerment or actualization of human potentials in manifest devotion to Allah SWT by abiding by all His orders [15].

Given these three studies, there are differences with the research that the authors examined, namely in terms of the purpose of the research and the focus of the research. Likewise, the research site is unidentical as well, therefore the research carried out by the authors is original research, not plagiarizing the previous studies.

### 3. METHOD

The method used in this study is a qualitative category research method with the type of historical research method. The historical method is the process of critically examining and analyzing past records and relics [4]. The historical method is an implementation guide and a technical guide on the material, criticism, interpretation, and presentation of history. In the historical method, various types of historical writing, units of study, problems, theories, concepts, and historical sources are described [8]. Gilbert J. Garaggan, SJ in his book, *A Guide to Historical Method*, defines the historical method as a systematic set of principles and rules designed to help effectively collect historical sources, evaluate them critically, and present a synthesis of the results achieved generally in written form [3]. The historical method is also defined as a systematic collection of principles and rules which are aimed to assist effectively in order to gather source material from history, assess and critically examine sources, and present a synthesis result (commonly written) of what has been achieved [9].

The steps of data collection in this method are described as follows: a. Heuristics is collecting objects from an era, in the form of printed, written, and oral materials that are relevant. At this stage, the researchers collected data by visiting Madrasah Aliyah Ma'ahid, both the unused old school building and the currently used new building, looking for old archives in the form of the early state of the school

and school profile book that record the history of Madrasah Aliyah Ma'ahid, as well as conducting interviews with elders who could be contacted, teachers at the *madrasah* and the principal of Madrasah Aliyah Ma'ahid in 2020/2021 who personally experienced the dynamics of the development of Madrasah Aliyah Ma'ahid. b. Source criticism is removing materials or parts that are not authentic. Researchers selected authentic data and discarded data that were doubtful of authenticity and truth. c. Interpretation is concluding reliable testimony about authentic materials. After the remaining data were deemed authentic and reliable based on the results of interviews, school archives, and observations, the researchers conducted the conclusion stage of the research results. d. Historiography is compiling a reliable testimony into a meaningful story or presentation [2]. Researchers re-narrated it written to become a meaningful story comprising the dynamics of the development of Madrasah Aliyah Ma'ahid and the motivating and inhibiting factors experienced by Madrasah Aliyah Ma'ahid.

### 4. RESULTS AND DISCUSSION

#### 4.1 The Dynamics of Development of Madrasah Aliyah Ma'ahid, Kaliwungu Subdistrict, Kudus Regency

Researchers classify into 3 periods in the dynamics of the development of Madrasah Aliyah Ma'ahid, Kaliwungu District, Kudus Regency, namely: the pioneering period, the development period, and the expansion.

##### a. Pioneering Period

In 1937, it started by amalgamating several traditional *ma'had* huts (cottages) which were directed by KH Abdul Muchid. Then, he founded the *madrasah* which was named *Ma'ahid* (plural of the word *Ma'had*). Prior to establishing Madrasah Aliyah Ma'ahid, KH Abdul Muchid was initially involved in the establishment of a TBS school in the Kudus because there were different opinions and could not find a common ground, therefore he decided to leave TBS and established his *Madrasah* under the name *Ma'ahid* (repository.iainkudus). *Ma'ahid* stands without auspices or cooperation with any institution or organization, located in the village of Bakalan Kerapyak, Kaliwungu Subdistrict, Kudus Regency with 3 grade levels and 1 special level for material preparation in the *madrasah* class. In the first year, Madrasah Aliyah Ma'ahid admitted many students from several cities, including Demak, Jepara, and Pati with all male students. At that time, *Ma'ahid* had not

opened classes for girls. The curriculum of Madrasah Aliyah Ma'ahid at its inception was not yet integrated with the government curriculum. The form of teaching still referred to Islamic boarding schools with a focus on solely learning religious knowledge, such as Nahwu, Sharaf, and the study of *Kitab Kuning* (yellow book) sourced from the Qur'an and Hadith. The classroom at that time only had 1 chair (for the teacher) and 1 wooden blackboard for the teacher to write material, while students sat on the floor together with the other 60 students in one class. For the top grade level, grade 3 was taught to be able to teach younger students in grades 1 and 2. When a teacher is unable to attend, seniors must be ready to replace the teacher teaching in class, as well as grade 2 students are required to replace the teacher who is unable to teach grade 1 students.

Below is the excerpt of an interview with Mr. Mas'udi as an elder and *Madrasah* teacher

"The *madrasah* did not have an administration record of its students at that time. K.H Abdul Muchid was not alone in managing Madrasah, he was assisted by two of his friends with their respective duties. As long K.H Abdul Muchid taught at his own *Madrasah*, he did not take tuition fees from students. They only focused on learning and studying without having to worry about tuition fees from the *madrasah*. Likewise, he teaching staff were not given honorarium".

#### b. Development Period

Madrasah Aliyah Ma'ahid entering a period of development is tantamount to a transitional period for Madrasah Aliyah Ma'ahid. In 1955/1956, Ma'ahid began to experience system changes, such as the abolition of seniors who were obliged to teach underclassmen during free hours. During this period, there were no more teaching activities for underclassmen when the teachers were unavailable because the lesson hours were already organized and there was a sufficient amount of teaching staff. During this stage, teachers had been paid while teaching at Ma'ahid. The funding system in *Madrasah* was collected by asking students to seek donors in their respective villages. Every once a month, students were given donor papers to be distributed in their villages and people who are materially capable in their villages. The money collected from donors went into the school treasury, one of which was allocated to procuring allowances for teachers.

Below is the excerpt of an interview with Mr. Mas'udi as an elder and *Madrasah* teacher

"In 1975, Ma'ahid began to integrate its curriculum with the government, with the

implementation of the curriculum from the Ministry of Religious Affairs. Of course, the lessons in Ma'ahid experienced an increase, such as the initiation of general classes for subjects tested in the National Examination, such as science, social studies, mathematics, culture, and language. At that time, Ma'ahid was not applied for school accreditation so the National Examination had to be carried out in another school. Ma'ahid was adjoined other schools to conduct the National Examination in Purwodadi".

During the transition period, Ma'ahid had experienced a very rapid decline in the number of students due to a misunderstanding between Madrasah Aliyah Ma'ahid and the surrounding community. In 1960, Ma'ahid did not allow students to leave for their homes to carry out the tradition of *buka luwur* in the Kudus tower, which had become a tradition for Kudus residents every *shura* (Javanese calendar system). Misunderstandings arose when the interpretation of the community was served by the students with frequent open debates, especially regarding the issue of the grave pilgrimage, especially during the *buka luwur* event which was so venerated by the Kudus community in the month of *shura*.

*Buka luwur* tradition is a ceremony for replacing the white cloth covering the tomb of Sunan Kudus on the 10th Muharram followed by distributing alms of rice to the community and pilgrims. According to the Ma'ahid Kiai, this is contrary to the hadith of the Prophet which states that he recommends every Muslim to fast on that date. Even, it was told that on the day the Jews did fast. Then, he orders to fast on the 9th and 10th of Muharram. Thus, the tradition of distributing alms of rice is not according to the teachings of the Prophet Muhammad PBUH. Therefore, in 1961, a *bahtsul masail* (the discussion) was held at the Gede mosque, Pecangaan Subdistrict, Jepara to discuss *wasilah* law. Kyai Ichsan (one of the speakers in the discussion and a teacher of Ma'ahid) believes that the *wasilah* law is haram (forbidden) based on the Qur'an and Hadith, especially in its implementation they used the book of Lujaini Dani and directly asked the Sunans to fulfill their wishes. This is deemed *shirk* that must be avoided by Muslims. In the closing trial which was quite tough and long-winded, Kyai Ichsan and Ma'ahid remained firm in defending their opinion. The discussion closed with the result that the *wasilah* was *khilafiyah*. The community did not agree with the opinion of kyai Ichsan and therefore it affected Ma'ahid. The houses around Ma'ahid which were used as huts for the students were no longer allowed to be used, followed

by many parents of students who took their children from Ma'ahid. There was a drastic decline in the number of students. Although over time the misunderstanding was eroded, Ma'ahid's principle of pilgrimage to the grave remained upright that pilgrimages were allowed without asking the deceased.

**c. Expansion Period**

The expansion period of Madrasah Aliyah Ma'ahid began in 1987/1988 to 2020. Madrasah Aliyah Ma'ahid has a vision of "a center of knowledge and service" and the mission of the *Madrasah* is "to be the reference for religious affairs, to be the center for community *da'wah* services, to organize quality educational institutions, to become the epoxy for the community (<http://www.maahid.sch.id>). Given the location perspective, it now has a proper building from the previous 2 periods of madrasah, a large location, adequate facilities, comfortable classrooms with complete equipment, as well as a great number of students.

The following are data on new student admissions and graduations (input and output) for the academic year from 2010/2012 to 2020/2021.

In the territory aspect, Madrasah Aliyah Ma'ahid continued to liberate the territory to expand the location of the school because the number of students grew periodically. *Madrasah* began to participate in competitions held by the government, and national activities, and made a balance system between general lessons and religious studies. During the expansion period, Madrasah Aliyah Ma'ahid also carried out school accreditation so it could stand independently during the National Examination. To improve Madrasah Aliyah Ma'ahid, Ma'ahid focused more on a century of foundation that sets targets, such as establishing Ma'had Aly, elementary school level and below to complete Ma'ahid's progress in one century, which occurred during the expansion period. Ma'ahid has a long history before accomplishing the expansion period as it is today. Hence, the development of *the Madrasah* is not far from those who come from Ma'ahid (the alumni are called the Ma'ahid extended family). Even though it is a *madrasah*, alumni of Madrasah Aliyah Ma'ahid can continue their education at national and foreign universities because of the balance system of general and religious material obtained during their education.

ACADEMIC YEAR	NEW STUDENT ADMISSION			FAILED	4.2 Inhibiting and Motivating Factors of Dynamics of Development of Madrasah Aliyah Ma'ahid, Kaliwungu Subdistrict, Kudus Regency					PERSENTASE LULUS
	NUMBER OF STUDENTS	ACCEPTED			L	P	L	P	L	
2010/2011	141	74	60	134	52	57	52	57	107	100
2011/2012	143	66	64	130	52	57	52	57	107	100
2012/2013	118	52	56	108	51	55	51	55	106	100
2013/2014	109	48	45	93	59	64	59	64	123	100
2014/2015	128	48	64	112	43	54	43	54	97	100
2015/2016	135	42	85	127	41	42	41	42	83	100
2016/2017	127	46	74	120	45	60	45	60	105	100
2017/2018	139	58	67	125	40	86	40	86	126	100
2018/2019	189	72	98	170	43	72	43	72	115	100
2019/2020	203	71	110	181	55	63	55	63	118	100
2020/2021	225	78	109	187	66	91	66	91	157	100

Source: New Student Admissions and Graduation Data (Input and Output) 2010/2012 to 2020/2021 Madrasah Aliyah, Kaliwungu District, Kudus Regency

From the table of new student admissions and graduation (output-input) for 2010/2011 to 2020/2021 it can be inferred that the increase in the number of students did not occur instantly and drastically, but slowly and periodically every year. Even in the academic year 2012/2013, it experienced a decrease with a total of 25 prospective students from 2011/2012, then increased again the following year.

**4.2 Inhibiting and Motivating Factors of Dynamics of Development of Madrasah Aliyah Ma'ahid, Kaliwungu Subdistrict, Kudus Regency**

To describe the results of research regarding the inhibiting factors and development of Madrasah Aliyah Ma'ahid, Kaliwungu subdistrict, Kudus Regency the researchers divided them into 3 categories: a. Inhibiting and motivating dynamics of development of the pioneering period, b. Inhibiting and motivating factors of dynamics of the development period, and c. Inhibiting and motivating factors of the dynamics of development of the expansion period.

**a. Inhibiting and Motivating Factors of Dynamics of the Development of Madrasah During the Pioneering Period**

As aforementioned, Madrasah Aliyah Ma'ahid did not take tuition fees from students, as a result, it led to financial problems. The abolition of tuition fees is an inhibiting factor in the development of Madrasahs but did not prevent them from developing into progressive *madrasah*. The progress was still observable regardless of the rather slow pace. The driving factor for the development of *madrasah* during the pioneering period is the figure of KH Abdul Muchid himself. Under his presence, the community fully trusted Ma'ahid; it was guided by a *Kiai* or

teacher and did not doubt his knowledge so people competed to learn religion at Ma'ahid.

b. Inhibiting and Motivating Factors of Dynamics of Development of *Madrasah* During the Development Period

The motivating factor for *Madrasah* during the development period is the implementation of the government curriculum in Ma'ahid. *Madrasah* began to be widely acknowledged because they had become private madrasahs registered under the government. The administration of Ma'ahid also becomes a motivating factor for the development of *madrasah* so that Ma'ahid graduates earned a diploma and could continue their education to a higher level. The inhibiting factor for the development of *Madrasah* Aliyah Ma'ahid during its development period is the different opinions regarding the grave pilgrimage and *wasilah* between Kyai Ichsan and Kyai Kudus at that time, which resulted in a misunderstanding of the community toward *Madrasah* Aliyah Ma'ahid.

c. Inhibiting and Motivating Factors of Dynamics of Development of *Madrasah* During the Expansion Period

The biggest factor in the dynamics of the development of *Madrasah* Aliyah Ma'ahid in the face of madrasa development is when the Ma'ahid extended family jointly develops Ma'ahid into a progressive *Madrasah*. When the ummah agrees to develop, Ma'ahid will do so. Ma'ahid is an independent foundation, not under the auspices of any organization, therefore funding automatically is not distributed from any higher organizations so Ma'ahid should stand independently. Following that, it is inseparable from the role of Ma'ahid alumni so when Ma'ahid endorses a program, it will be informed to Ma'ahid's extended family and be continued by others until it is accomplished. The solidarity of the foundation and teachers as well as the internal staff of the *madrasah* is also a motivating factor in the development of the *madrasah*. Some innovations made by madrasahs can answer the expectations of the community, such as curriculum, majors, *tahfidz* Qur'an, coaching programs in *madrasah*, and students' achievements allow Ma'ahid to be accepted and be a favorite among people. The inhibiting or challenging factors during the expansion of *Madrasah* Aliyah Ma'ahid are internal and external aspects. The internal challenge is more to equate joint steps or communication between foundations to *Madrasah* units. When the communication is less intensive or insufficient, *madrasah* development will be hampered. In human resource scope, if recruiting quality human

resources is unable achieved, it will become an obstacle to the development of *madrasah*. The external factor that hinders the development of *madrasah* is competition with other institutions. Each institution has its own offer so it becomes more challenging for all institutions. The community will choose educational institutions that can meet their educational needs, so *the madrasah* must read the sign well; what people need in the field of education.

## 5. CONCLUSION

Based on the descriptions that have been explained, two conclusions can be drawn:

1. Broadly speaking, the dynamics of the development of *Madrasah* Aliyah Ma'ahid are divided into three periods: a. The pioneering period began in 1937/1938-1982/1983. It has quite a large number of students from several cities such as Demak, Jepara, and Pati. b. During the development period from 1983/1984 to 1996/1997, *Madrasah* Aliyah Ma'ahid experienced a decline in the number of students due to several teachers joining politics. c. During the expansion period from 1997/1998 to 2020/2021, *Madrasah* Aliyah Ma'ahid made progress including; an increasing number of students, area enlargement, accreditation, and improved school quality, given the *Madrasah* Aliyah Ma'ahid graduates.
2. The motivating and inhibiting factors of the dynamics of development of *Madrasah* in each period are distinct a. During the pioneering period, the motivating factor for the dynamics of development is the founder, namely KH Abdul Muchid, while the inhibiting factor for the dynamics of development is school funding since *Madrasah* Aliyah Ma'ahid did not take tuition fees from students and did not stand under auspices of organization or foundation. b. During the development period, the motivating factor for the dynamics of development is the implementation of the government curriculum to *madrasah*, whereas the inhibiting factor for the dynamics of development is the misunderstanding of the community towards madrasah regarding the laws of pilgrimage and *wasilah* as well as the tradition of *buka luwur* in Kudus. c. During the expansion period, the motivating factor for the dynamics of development is the togetherness of the alumni and the management of *Madrasah* Aliyah Ma'ahid in realizing an improved version of Ma'ahid. The inhibiting factors consist of two aspects; the external factor is the competition with other schools and internal factor can be found in the insufficient communication of Ma'ahid administrators.

## **AUTHOR'S CONTRIBUTION**

The results of this study describe the dynamics of the development of Madrasah Aliyah Ma'ahid, Kaliwungu Subdistrict, Kudus Regency. There are important points from the dynamics of development from its inception to the present so it can be useful for future researchers.

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