

# BENCHMARKING

JURNAL MANAJEMEN PENDIDIKAN ISLAM

## STRENGTHENING THE MANAGEMENT OF SECONDARY DATA-BASED ISLAMIC EDUCATION IN JEPARA

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### Abstract

This research aims to analyze and formulate a conceptual model of Islamic Education Management based on secondary data in Jepara Regency by integrating three main issues, namely mapping Madrasah Diniyah, access to educational assistance through the Smart Indonesia Program, and empowering religious teachers through MANDIRI MADINQu. The research uses a descriptive qualitative approach with a document study design. Data was collected from the statistics table of the Central Statistics Agency of Jepara Regency, official publications of the Ministry of Religion, government regulations, credible news, and relevant academic literature. Data analysis is carried out through document content analysis, descriptive analysis, source criticism, and source triangulation. The results of the study show that Jepara has a wide network of Madrasah Diniyah, but the distribution is not evenly distributed. By 2025, there will be 684 Madrasah Diniyah in 16 sub-districts, with the highest concentration in Batealit, Mayong, Tahunan, Kedung, and Bangsri, while Karimunjawa has the smallest number. The Indonesia Pintar program reaches 17,799 madrasah students and strengthens the dimension of access to education. MANDIRI MADINQu shows a model of teacher empowerment through economic support, mentoring, technical guidance, and institutional partnerships. The resulting conceptual model relates data inventory, institutional mapping, access diagnosis, teacher empowerment, coordination, and document-based evaluation.

**Keywords:** Data-based management, Islamic Education, Madrasah Diniyah, Smart Indonesia Program, Teacher empowerment

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## INTRODUCTION

Islamic education has an important position in human resource development in Indonesia. Islamic education not only teaches religious knowledge, but also shapes morals, worship discipline, Islamic literacy, and social responsibility of students. The national education system recognizes formal, non-formal, and informal education pathways, so Islamic education needs to be understood as part of a broad educational ecosystem (Pemerintah Republik Indonesia, 2003). Religious education is also directed to form students who understand and practice the values of religious teachings and can become experts in religious knowledge (Pemerintah Republik Indonesia, 2007).

The governance of Islamic education does not sufficiently depend on the spirit of institutions. Education managers need to use data to read the number of institutions, the distribution of areas, the needs of students, the availability of teachers, access to assistance, and empowerment programs. Data-driven management helps policymakers avoid decisions that are based solely on assumptions. In the context of education, data is the basis for setting priorities, managing resources, and assessing policy direction (Mandinach & Gummer, 2016; OECD, 2019). The latest study also confirms that data-driven decision-making can strengthen transparency, accountability, budget accuracy, and governance quality in

Islamic educational institutions and special region-based schools (Azis & Ramdani, 2024; Latipah et al., 2026; Nur'aeni et al., 2026).

Jepara Regency is an area that has a strong Islamic education base. Formal madrasas, Diniyah Madrasas, Al-Qur'an Education Parks, and Islamic boarding schools are spread across various sub-districts. The Central Statistics Agency of Jepara Regency provides data on the number of Madrasah Diniyah by sub-district as well as data on formal madrasas under the Ministry of Religious Affairs. The data is the initial basis for reading the institutional structure of Islamic education at the regional level (Badan Pusat Statistik Kabupaten Jepara, 2026a, 2026b, 2026c). However, the data has not automatically changed into a clear policy. Data needs to be interpreted within the framework of Islamic Education Management in order to produce directions for strengthening institutions, access, and human resources.

In addition to institutional mapping, access to educational assistance is also an important issue. The Indonesia Pintar program is one of the government's instruments to help students from poor or vulnerable poor families. Studies on the Smart Indonesia Card and the Smart Indonesia Program show that educational assistance can support equitable access, reduce cost barriers, and increase learning motivation. However, its implementation still requires target accuracy, data validation, and distribution evaluation (Sari et al., 2021; Safitri et al., 2021; Zamaludin et al., 2024). By 2025, as many as 17,799 madrasah students in Jepara Regency will receive the Smart Indonesia Program at the MI, MTs, and MA levels (Antara News, 2025). This data shows that Islamic Education Management at the regional level must pay attention to the relationship between madrasah institutions and equitable access for students.

Another issue that needs to be managed is the empowerment of religious teachers. Teachers of Madrasah Diniyah and the Al-Qur'an Education Park play a big role in maintaining the religious literacy of the community. However, non-formal Islamic education often faces problems related to welfare, managerial capacity, and institutional support. The Regional Office of the Ministry of Religion of Central Java Province together with the Ministry of Religion of Jepara Regency launched MANDIRI MADINQu on July 15, 2025. This program is directed to empower the economic potential of teachers of Madrasah Diniyah and Al-Qur'an Education Park through mentoring, technical guidance, business capital provision, and cooperation with partners (Kementerian Agama Provinsi Jawa Tengah, 2025).

The study of Islamic Education Management still uses a lot of case studies of certain institutions. Such studies are important, but they are not enough to read the patterns of Islamic education on a district scale. Recent research on Madrasah Diniyah shows that this institution needs adaptive management strategies, community-based institutional capacity, and policy synergy to remain relevant in the midst of social change (Adzhar et al., 2026; Habibissajidin et al., 2025). Therefore, secondary data-driven research offers another perspective because it is able to connect institutional data, educational assistance data, and empowerment program data in a single analytical framework. Document analysis can be a valid qualitative method if it is carried out through a systematic procedure for reviewing, evaluating, and interpreting documents (Bowen, 2009; Scott, 1990).

This research has novelty in three aspects. First, this study reads Islamic Education Management in Jepara as a regional ecosystem, not just as a management practice in one institution. Second, this study integrates the mapping of Madrasah Diniyah, access to the Smart Indonesia Program, and teacher empowerment through MANDIRI MADINQu. Third, this study uses verified secondary data as an empirical basis in formulating a conceptual model. Based on this focus, this study aims to describe the institutional mapping of Islamic education in Jepara Regency, analyze access to madrasah education assistance,

analyze the direction of religious teacher empowerment, and formulate a conceptual model of Islamic Education Management based on secondary data.

## RESEARCH METHOD

This study uses a descriptive qualitative approach with a document study design. This approach was chosen because this study aims to understand and interpret Islamic Education Management in Jepara Regency through available documents and data. This study does not test hypotheses, but presents patterns of Islamic education governance based on secondary data (Creswell & Creswell, 2018; Sugiyono, 2019).

The main data sources consist of statistical tables of the Central Statistics Agency of Jepara Regency on Madrasah Diniyah and formal madrassas under the Ministry of Religion, the publication of the Smart Indonesia Program for madrasah students in Jepara, and the publication of the Ministry of Religion on MANDIRI MADINQu. Supporting resources include education regulations, education management books, as well as scientific articles on data-driven management, document analysis, and teacher empowerment.

The data collection technique is carried out through documentation. The documentation process includes document searching, document reading, source identity recording, content classification, and document audit log. Each document was assessed based on its relevance to three research focuses, namely institutional, access to assistance, and teacher empowerment. This step is important so that the research process can be traced back.

Data analysis uses document content analysis and descriptive analysis. Content analysis is used to read the meaning and direction of policies in the document. Descriptive analysis is used to present statistical data in a narrative and tabular manner. The stages of analysis include data reduction, data classification, data presentation, managerial interpretation, and conceptual model formulation (Krippendorff, 2019; Miles et al., 2014).

The validity of the data is carried out through source triangulation, source criticism, trail audit, and reference adequacy. Source triangulation was carried out by comparing data from the Central Statistics Agency, the Ministry of Religion, credible news, regulations, and academic literature. Criticism of sources using the criteria of authenticity, credibility, representativeness, and meaning of the document (Scott, 1990). This study has limitations because it does not use interviews, field observations, or questionnaires. Therefore, the results of the research are more appropriately understood as mapping, document analysis, and conceptual model formulation, rather than as a measurement of program effectiveness in a causal manner.

## RESEARCH RESULTS AND DISCUSSION

### Research Results

Data from the Central Statistics Agency of Jepara Regency shows that by 2025 there will be 684 Madrasah Diniyah spread across 16 sub-districts. This distribution shows that non-formal Islamic education has a wide institutional network. However, the institutional distribution is not evenly distributed. The inequality in the number of institutions between sub-districts needs to be read as the basis for coaching planning, allocation of assistance, and strengthening institutional data.

**Table 1.**  
**Distribution of Madrasah Diniyah by District in Jepara Regency in 2025**

| No. | Districts | Number of Madrasah Diniyah | Percentage |
|-----|-----------|----------------------------|------------|
| 1   | Kedung    | 54                         | 7,9%       |
| 2   | Pecangaan | 45                         | 6,6%       |

|    |                  |     |       |
|----|------------------|-----|-------|
| 3  | Kalinyamatan     | 41  | 6,0%  |
| 4  | Welahan          | 48  | 7,0%  |
| 5  | Mayong           | 65  | 9,5%  |
| 6  | Nalumsari        | 51  | 7,5%  |
| 7  | Batealit         | 73  | 10,7% |
| 8  | Tahunan          | 56  | 8,2%  |
| 9  | Jepara           | 34  | 5,0%  |
| 10 | Mlonggo          | 36  | 5,3%  |
| 11 | Pakis Aji        | 22  | 3,2%  |
| 12 | Bangsri          | 54  | 7,9%  |
| 13 | Kembang          | 35  | 5,1%  |
| 14 | Keling           | 33  | 4,8%  |
| 15 | Donorojo         | 32  | 4,7%  |
| 16 | Karimunjawa      | 5   | 0,7%  |
|    | Kabupaten Jepara | 684 | 100%  |

Source: Central Statistics Agency of Jepara Regency (2026a), processed by researchers.

Table 1 shows three important patterns. First, Batealit is the sub-district with the highest number of Madrasah Diniyah, which is 73 institutions or 10.7 percent of the total in the district. Second, Mayong, Tahunan, Kedung, and Bangsri form a sub-district group with a high institutional concentration. Third, Karimunjawa only has 5 institutions or 0.7 percent of the total. This pattern shows that the coaching strategy cannot be made uniform for all sub-districts.

Districts with a large number of Madrasah Diniyah need a coordination system, administrative assistance, data updates, and stronger supervision. Districts with small populations require different strategies, especially strengthening access, institutional support, and mapping community needs. These findings are in line with a study that places Madrasah Diniyah as a community-based institution that requires strengthening management, community participation, and quality standardization contextually (Adzhar et al., 2026; Habibissajidin et al., 2025). Within the framework of Islamic Education Management, this data becomes the basis for planning and organizing functions. Without distribution data, institutional building can easily become reactive and not on target.

Madrasah Diniyah mapping also needs to be linked to MI and MTs data under the Ministry of Religion. The Central Statistics Agency of Jepara Regency provides data on education units, principals, teachers, and students of MI and MTs by sub-district for the 2025/2026 school year (Badan Pusat Statistik Kabupaten Jepara, 2026b, 2026c). The integration of formal and non-formal data can help the Ministry of Religion and local governments understand the relationship between community-based religious education services and formal madrasah education services.

Access to educational assistance is an important aspect in Islamic Education Management because madrasahs not only need to be managed as institutions, but also as learning spaces for students from various socio-economic backgrounds. By 2025, as many as 17,799 madrasah students in Jepara Regency will receive the Smart Indonesia Program. Recipients include MI, MTs, and MA levels (Antara News, 2025).

The data shows two things. First, the need for education cost support for madrasah students in Jepara is relatively large. Second, educational assistance needs to be managed through an accurate database of recipients so that it is right on target. From a management perspective, the Smart Indonesia Program should not only be seen as a fund distribution activity. This program needs to be placed as an instrument for equitable access, prevention of school dropouts, and support for the sustainability of madrasah education. The study of Sari et al. (2021) and Zamaludin et al. (2024) corroborates that the success of educational

assistance is highly dependent on the validity of objectives, program communication, and evaluation mechanisms.

The distribution of the Smart Indonesia Program that goes directly to the recipient's account shows the importance of accountability in distribution. This direction is in line with the principles of data-based management because assistance must follow student data, economic status, education level, and actual needs. An evaluation of recipients is also necessary so that the program does not stop at the amount of aid, but moves towards more precise equity. In addition, the Smart Indonesia Program needs to be understood as indirect academic support because research by Safitri et al. (2021) shows that the effectiveness of educational assistance is positively correlated with the motivation of students in madrasas.

The linkage between institutional data and aid data needs to be a concern. Districts with a large number of institutions do not necessarily automatically have a high proportion of aid recipients. On the other hand, sub-districts with a small number of institutions can experience more severe access problems due to geographical, economic, or service distribution factors. Therefore, the data of Madrasah Diniyah, MI, MTs, and the Indonesia Smart Program should be placed in one managerial reading system.

The empowerment of religious teachers is a strategic aspect because teachers of Madrasah Diniyah and the Al-Qur'an Education Park are the drivers of community-based religious education. They not only teach religious materials, but also maintain scientific traditions, guide morals, and strengthen Qur'anic literacy. In many cases, such a large role has not always been followed by adequate economic and institutional support.

MANDIRI MADINQu is present as an economic empowerment program for teachers of Madrasah Diniyah and Al-Qur'an Education Park in Jepara Regency. This program was launched by the Regional Office of the Ministry of Religion of Central Java Province together with the Ministry of Religion of Jepara Regency on July 15, 2025. The Ministry of Religious Affairs publication states that this program is directed to strengthen the economic independence of teachers through mentoring, technical guidance, business capital assistance, and cooperation with partners (Kementerian Agama Provinsi Jawa Tengah, 2025).

The economic empowerment of teachers does not mean shifting the orientation of service. On the other hand, economic support can strengthen the stability of teachers so that they are able to carry out their educational tasks more consistently. From the perspective of Islamic Education Management, MANDIRI MADINQu can be read as a combination of human resource management, financing management, and partnership management.

Local news data shows that the initial stage of the program involved 20 teachers of Madrasah Diniyah and the Al-Qur'an Education Park as the first beneficiaries. Some received goods assistance and others received cash assistance to support the business they started (MWC NU Jepara, 2025). This information is important because it shows that the empowerment of religious teachers can not only be done through pedagogic training, but also through strengthening a community-based productive economy.

The results of the analysis show that Islamic Education Management based on secondary data in Jepara Regency can be formulated through a model that connects data, management functions, and program decision-making. This model is not intended to replace field research. This model is the initial framework to help policymakers read Islamic education more systematically.

**Table 2.**

**Conceptual Model of Islamic Education Management Based on Secondary Data**

| Stages | Key Data                                                 | Function | Output                    |
|--------|----------------------------------------------------------|----------|---------------------------|
| Data   | BPS, Ministry of Religion, regulations, news, literature | Planning | Logs and information maps |

|         |                                                   |                            |                               |
|---------|---------------------------------------------------|----------------------------|-------------------------------|
| Map     | Madin, MI, and MTs per sub-district               | Plan and organization      | Coaching priorities           |
| Access  | Recipient of the Indonesia Smart Madrasah Program | Execution and control      | Equitable distribution of aid |
| Teacher | MANDIRI MADINQu and teacher data                  | HR and partnerships        | Economic support              |
| Eval.   | Cross-source data                                 | Supervision and evaluation | Recommendations               |

*Source : Results of the researcher's analysis.*

Table 2 places the data as a starting point, not as an administrative complement. Institutional data is used to read where construction needs to be strengthened. Help data is used to see groups of learners who need support. Teacher empowerment data is used to assess the direction of strengthening human resources in Islamic education. The three data are then linked to management functions, namely planning, organizing, implementing, supervising, and evaluating.

## Discussion

The findings of the study show that Islamic Education Management at the district level needs to shift from an administrative pattern to an evidence-based pattern. Madrasah Diniyah data, formal madrasah data, educational assistance data, and teacher empowerment data cannot be understood as separate archives. The data needs to be placed as the basis for diagnosis, prioritization, and policy evaluation. This idea is in line with the views of Mandinach and Gummer (2016) who place data literacy as an important ability for educational actors to turn data into meaningful decisions.

The distribution of Madrasah Diniyah in Jepara shows that there is institutional concentration in several sub-districts. This condition demands a contextual coaching strategy. Districts with a high number of institutions need more intensive coordination, supervision, and data updates. On the other hand, sub-districts with a low number of institutions require community access mapping, institutional support, and service equity strategies. This pattern strengthens the argument that Madrasah Diniyah as a community-based institution requires adaptive and non-uniform management (Adzhar et al., 2026; Habibissajidin et al., 2025).

Data from the Indonesia Smart Program shows that access to madrasah education does not only depend on the availability of institutions, but also on the ability of families to maintain the sustainability of children's education. In this context, the validity of the recipient's data is a key component. If the recipient's data is not up-to-date, the assistance has the potential to not meet the actual needs of students. Therefore, aid governance needs to connect student data, socioeconomic conditions, education levels, and learning impact evaluations (Sari et al., 2021; Safitri et al., 2021; Zamaludin et al., 2024).

Teacher empowerment through MANDIRI MADINQu expands the scope of Islamic Education Management because teachers are not only seen as implementers of learning, but also as human resources who need socio-economic support. This approach is important because the economic stability of religious teachers can affect the consistency of non-formal education services. Economic support, training, and institutional partnerships are three elements that can strengthen the sustainability of the role of teachers of Madrasah Diniyah and the Al-Qur'an Education Park.

The resulting conceptual model emphasizes that Islamic Education Management at the district level must move from sectoral work to ecosystem work. The Ministry of Religious Affairs, local governments, madrasahs, Madrasah Diniyah, Al-Qur'an Education Park, religious organizations, zakat institutions, and business partners need to read the same data so that the program does not run separately. Without data integration, institutional

mapping, participant assistance for students, and teacher empowerment will tend to be separate.

The practical implication of this model is the need for an Islamic education data dashboard at the district level. The dashboard can contain the number of Madrasah Diniyah, Al-Qur'an Education Park, MI, MTs, students, teachers, aid recipients, and empowerment programs. Dashboards don't need to be complicated in the early stages. The most important thing is that the data is neatly organized, updated periodically, and used in program planning meetings. This direction is in line with recent studies that emphasize the importance of data literacy, information infrastructure, and data-driven organizational culture in education governance (Azis & Ramdani, 2024; Latipah et al., 2026; Nur'aeni et al., 2026).

The academic implication is the expansion of research methods in Islamic Education Management. Secondary data-driven studies can be an entry point to read macro patterns before researchers conduct field studies. In this way, subsequent field studies can be sharper because they are preceded by data-driven problem mapping.

## **CONCLUSION**

Islamic Education Management based on secondary data in Jepara Regency shows that Islamic education needs to be understood as a regional ecosystem. Data from the Central Statistics Agency in 2025 recorded 684 Diniyah Madrasas spread across 16 sub-districts, but the number was uneven. Batealit, Mayong, Tahunan, Kedung, and Bangsri are the areas with a high concentration of institutions, while Karimunjawa has the smallest number. This mapping is important as the basis for planning different coaching between regions.

Access to madrasah education assistance through the Indonesia Pintar Program shows the great need for educational support for madrasah students. The number of 17,799 recipients in 2025 shows that education assistance needs to be placed as part of access governance, not just the distribution of funds. Teacher empowerment through MANDIRI MADINQu shows a new direction of strengthening religious teachers through economic support, mentoring, technical guidance, capital assistance, and partnerships.

The resulting conceptual model connects data inventory, institutional mapping, access diagnosis, teacher empowerment, cross-agency coordination, and document-based evaluation. This model is the initial basis for the Ministry of Religious Affairs, local governments, and Islamic education managers to develop more evidence-based policies. This study is limited to secondary data, so follow-up research needs to test the model through interviews, observations, surveys, or case studies in the field.

## **SUGGESTIONS/RECOMMENDATIONS**

Based on the findings and the need to strengthen Islamic education governance, the Ministry of Religious Affairs together with local governments need to develop an integrated database of Islamic education at the district level. The database should ideally contain comprehensive information about Madrasah Diniyah, formal madrasas, Al-Qur'an Education Parks, students, teachers, aid recipients, as well as various empowerment programs that have been and are being implemented. The existence of this integrated data system is important to support the process of planning, implementing, monitoring, and evaluating Islamic education policies in a more accurate, measurable, and evidence-based manner.

In addition, education assistance program managers need to strengthen the data validation mechanism for the recipients of the Smart Indonesia Program. Validation that is carried out systematically and periodically is needed so that the distribution of aid can be more on target, reduce the potential for data mismatches, and increase accountability in

program implementation. Thus, the effectiveness of educational assistance can be evaluated more objectively based on the real conditions of the beneficiaries.

The religious teacher empowerment program also needs to be continued and strengthened through business assistance, technical guidance, strengthening partnership networks, and evaluating the impact of the program on the sustainability of non-formal Islamic education services. This effort is important because religious teachers have a strategic role in maintaining the sustainability of Islamic education in the community, especially in non-formal educational institutions that often face limited resources.

Furthermore, follow-up research is recommended to use an empirical approach through interviews, observations, surveys, and field case studies. This approach is needed to test a conceptual model that has been formulated based on secondary data, so that the results of the research can obtain stronger validation and provide a deeper picture of the dynamics of Islamic education at the local level.

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