The Models of Community Participation towards *Madrasa* in Rural Regions: A Case Study of *Madrasa* in Soppeng Regency

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Abstract. This research investigates the models of community participation towards *madrasa* (Islamic schools) in rural regions. This mainly discusses how the models of community participation towards *madrasa* in Soppeng regency. The results of this study eventually show: *First,* the participation of community towards *madrasa* is diverse depending on what kinds of factors influence them. However, in some aspects, they consider *madrasa* must be both improved and empowered as well. *Secondly,* most of factors influencing the community participations towards *madrasa* are ideological, theological, sociological, academic, and economical factors. *Third,* the models of community participations towards *madrasa* bring the quality change. *Fourth,* the efforts of *madrasa* to improve and support the community participation include several ways. The implication of this research theoretically emphasizes that *madrasa* in South Sulawesi, particularly considered as educational institution with community based education, still needs strategic efforts of gaining better quality related to both physical environment and educational system. On the other side, it stresses the participation of community still needs to improve whether by *madrasa* committee, board of education, students' parents and teachers association, or alumni organization.

Keywords: *madrasa, participation, community*

INTRODUCTION

One of the educational institution models that have a great opportunity to realize the goals of National Education is *madrasa*. Generally, *madrasa* is one form of Islamic educational institution that has a very long history. Madrasas as Islamic educational institutions emerged and developed along with the emergence of Islam (Wijaya, 2021). Historically, the first *madrasa* was present in the Persian region (Iran) which developed 165 years before the *madrasa* of Nizhamiyah. Meanwhile, Richard Bulliet revealed that the oldest *madrasa* was the *madrasa* of Miyan Dahiya which was founded by Abu Ishaq Ibrahim bin Muhammad in Naisabur (Al-Hasani, 2019). In the history of the development of *madrasas*, there are different views among experts. This was influenced by the political situation and conditions at that time. The *madrasa* of Miyan Dahiya teaches and develops Maliki fiqh, while the *madrasa* of Al-Baehaqiyah develops the school of Expert Sunnah Wal Jama'ah (Bouquet, 2020).

The presence of *madrasas* as educational institutions is very important in preparing quality human resources. This can be seen from the time of the Prophet Muhammad who gave special attention to the development of education in terms of Islamic education. When he first developed Islamic teachings in the city of Mecca, he had used several institutions as educational centers to teach Islam. Although these educational institutions were not like formal institutions in Greece, these educational institutions had participated in advancing the education of the Muslim community at that time (Gesink, 2006). These Islamic educational institutions are currently known as *madrasas*. This

recognition is culturally appropriate because the building of civilization of a nation can be very strong when it is on the roots and cultural continuity. The daily view, both of the cultural and scientific perspectives, justifies the fact that *madrasas* are part of the educational tradition that lives in Indonesia (Khalfaoui, 2014).

In Indonesia, the existence of madrasah as one form of institutional Islamic education has a prolonged history. *Madrasas* were created in the early 20th century (Gülcan, 2015). In South Sulawesi, as the forerunner to the existence of *madrasa*, it was preceded by the existence of the *Arabiyah Islamiyah Madrasah* in the Wajo regency in 1930. Although, initially only in the form of education with the traditional system, which was combined with the classical system or *madrasa* (Halim, 2018).After that, it followed the existance of *madrasa* of Amir al-Islamiyah in the Bone regency in 1934 and *madrasa* of Tarbiyah Islamiyah in the Mangkoso district, Barru regency in 1938 (C. Hadi & Wekke, 2017; Rahim, 2022).These three educational Islamic institutions were developed with over 1,000 *madrasa* schools in South Sulawesi (Harun et al., 2022; Mansur, 2021; Rappe et al., 2022).

The existence of madrasah cannot be separated from the role and participation of society to the world of education in realizing a developed and civilized society (Nursaptini et al., 2020). Community or society involvement in the development of *madrasa* as Islamic educational institutions has an impact on improving the quality of institution, as happened in *Madrasa* Ibtidaiyah Islahul Muta'allim, Pagutan, Mataram City (Maujud, 2018). There are several forms of community participation that can improve the quality of *madrasa* education, including community participation in learning input related to new student admissions, participation in the learning process related to fostering students, and community participation in terms of learning outcomes such as the results and

achievements of the students (Prastowo & Fitriyaningsih, 2020). Furthermore, the same thing also happened in *madrasa* of Mandala Citra Indah, Serang City and shows that in terms of improving the quality of education in *madrasas* (Arief, Muhammad Nuruddin & Kudus, 2022). Community involvement and the *madrasa* itself are two elements that play an important and inseparable role (Anwar et al., 2019). However, in its development to this day, *madrasa* nevertheless receives negative attention from society in various aspects especially the quality of its graduates. A minority of people consider *madrasas* as "a stepchild", "a second class", and "marginal" school, that is discarded from the national education system (Hakim, 2020).

The condition of *madrasa* generally has not been able to provide quality education services in that most madrasas are still handcuffed a number of classic problems such as qualifications and competence of educators are minimal and facilities and infrastructure and support of insufficient budget (Masykur et al., 2022). The demand for human resource development is increasing, so services in education must be able to follow and keep pace with these developments. In addition to families and educational institutions, society has an important role in education (Amri et al., 2017).

The low quality of *madrasa* graduates is influenced by many factors. One aspect would be the quality problem, the teacher qualification standard has not been achieved (Syar'i et al., 2020). Improving and increasing the Islamic education system that is in line with the trend of contemporary development requires the active participation of all internal components *madrasas* and external, namely the community (Renosori et al., 2020).

It is undeniable that the problems facing *madrasa* are very complex. In terms of educational input, it is clear enough, students who go to *madrasa* mostly have a relatively low level of academic ability.

Facilities owned by *madrasa* are still very limited (Latief et al., 2021). Teacher competence is also still low, because the number of teachers in accordance with the field, the social status of parents, learning environment and so on. In terms of the educational process, *madrasa* is not yet optimal in empowering all the components involved in the process to achieve its educational goals (Aziz et al., 2022).

As an implication of the relationship between *madrasa* and the community created a management model called School Based Management (MBS) or in a *madrasa* called Madrasah Based Management (MBM) (Masykur et al., 2022). The provision is in accordance with the Law on National Education System 2003, article 52 paragraph (1) that "Management of early childhood education units, primary education, secondary education implemented based on minimum service standards with principles of school or *madrasa*-based management" (Anwar et al., 2019; Naro, 2022).

These various problems also occur in *madrasas* in Soppeng Regency, especially with regard to community participation in developing the quality of education in *madrasas* (Nurhayati et al., 2021). The problem is considered as an empirical problem so that it must be studied further. As an initial finding, the main problems include; 1) that society generally still perceives *madrasas* as the second class, marginal ones that have relatively lower quality graduates, due to several factors such as the poor physical condition of *madrasa* buildings, inadequate facilities and infrastructure, and an inadequate education system based on national education standards, 2) community participation in *madrasas* is still very limited, while *madrasas* in Soppeng district are generally managed directly by the community. Therefore, this study aims to investigate how the model of community participation in Soppeng Regency to improve the quality of education in *madrasas*.

METHOD

This type of research is qualitative research, according to Bogdom and Taylor, qualitative research is research that produces descriptive data in the written or spoken words from the people observed (García, 2018). Qualitative approach is used to reveal the descriptive power of information about what they do, feel and experience towards the research focus. Meanwhile, according to Krik and Miller, qualitative research is a particular tradition in social science that is fundamentally dependent on human observation in its own area and relates to these people in their discussion and terminology (Barker & Pistrang, 2021).

The qualitative research approach is rooted in a natural setting as a whole, relies on humans as research tools, utilizes participant observation methods and in-depth interviews, conducts data analysis inductively, directs research objectives to efforts to find theory from the base, is descriptive, emphasizes process rather than results, limits a focused study, has a set of criteria to check the validity of the data, the research design is provisional, and the research results are agreed upon by both researchers and research subjects (Hyers, 2018).

Qualitative research is generally used in the social and cultural sciences, such as policy research, political science, community psychology administration and sociology, organization and management, even to urban planning and regional planning (Martikainen & Hakoköngäs, 2022). This research was conducted mainly with regard to the pattern of human behavior and what is the meaning behind the behavior that is difficult to measure with numbers. Qualitative research is research that stems from an inductive mindset, which is based on participatory objective observations of a social phenomenon.

In this study, the writers describe how the models of community participation towards *madrasas* in Soppeng Regency and

the writers in this study are directly involved in the research process. The writers were as observers, interviewers and also data collectors. Meanwhile, this research was conducted in three religious foundations in Soppeng Regency with a total of 51 *madrasas*.

FINDINGS AND DISCUSSION
An Overview of Madrasa in Soppeng Regency

Based on the observations made to some madrasahs in Soppeng regency, as well as the study of *Madrasa* data documentation at Section Mapenda Ministry of Religious Affairs, it can be described that there are currently 51 madrasas, consisting of 25 *Madrasa Ibtidaiyah*, one of them is State status while the rest of which are 24 private *madrasas*. For the level of *Madrasa Tsanawiyah* (M.Ts), there are 19 *Madrasas*, 1 is state status and the rest are the private *madrasa Tsanawiyah*. For *madrasa Aliyah*, there are 6 *Madrasas*, 2 of them state and 4 private *madrasas* (Harun et al., 2022).

The development of *madrasa* in Soppeng regency cannot be separated from the role and participation of the community in order to develop Islamic educational institutions in this area. Particularly the roles and participation of the three Islamic foundations which are very intense in the development of Islamic education in the regency of Soppeng, namely, Darud Dakwah Wal Irsyad (DDI) Foundation in Pattojo, Islamic Teaching Institute of Beyowe (Yasrib) in Watansoppeng, PERGIS Foundation in Ganra. The total number of *madrasas* in Soppeng regency are 50 *madrasas* from all levels. There are 26 *madrasas* which are shelter under DDI Foundation (Dar al-Dakwah Wa al-Irsyad). There are also 10 *Madrasas Ibtidaiyah* (MI), 14 *Madrasas Tsanawiyah* (M.Ts), and 2 *Madrasas Aliyah* (MA). 6 *madrasas* shelter under Yasrib foundation, there are 5 parts of M.Ts, and 1 *Madrasa Aliyah* (MA), while *madrasas* which are shelter under PERGIS foundation about 4 *madrasa*, 2 *Madrasa Ibtidaiyah* (MI), 1 *Madrasa Tsanawiyah* (M.Ts), and 1 *Madrasa Aliyah* (MA).

In addition, in terms of developing the quality of *madrasas*, there is one *madrasa* in Soppeng that applies the "discovery learning" model in improving students' Arabic learning outcomes, namely Madrasa Aliyah Pondok Pesantren Yasrib Watansoppeng. This was stated by Nurfuadillah Humairah (2020) in his research on "The Effectiveness of Discovery Learning in Improving Arabic Learning Outcomes of Class XI Students at Madrasah Aliyah Pondok Pesantren Yasrib Watansoppeng". According to Shulman, discovery learning is a learning model that focuses on aspects of students' knowledge development by finding and solving problems (Rahman, 2017; Ramdhani et al., 2017). This learning model focuses more on improving the way students to think. The research from Humairah concluded that the discovery learning model at Madrasa Aliyah Pondok Pesantren Yasrib Watansoppeng was able to increase students' understanding of Arabic as evidenced by the initial average score of 77.06% increasing to 87.94%. Furthermore, in the implementation of the discovery learning model, community involvement also has a big influence, including students who also carry out the training process at home and are guided directly by their parents.

Meanwhile, community involvement in the development of *madrasa* in Soppeng was also carried out at Mts As'adiyah Cabenge, Soppeng Regency. The form of involvement is in the aspects of guidance and counseling for students who experience decreased learning achievement and often do not attend school. This was stated by Maryanti Tajuddin (2018) in her research on "Implementation of Guidance and Counseling in Overcoming Problematic Students at MTs As'Adiyah Cabenge Soppeng Regency" that the decline in student learning achievement and the creation of a habit of not attending school was due to a lack of self-awareness from

students and also the lack of parental attention to the importance of education for the future of their children (Ybnu Taufan & Basalamah, 2021). Therefore, the steps taken to overcome this are to take a persuasive approach to students so that they are able to communicate the problems they face and provide understanding to the parents of students to be intense in evaluating students at home and provide motivation for the importance of education for their future (Dakir et al., 2021).

Based on this description, it can be said that community involvement in the development and improvement of the quality of *madrasas* in Soppeng is very close and able to have a significant influence on the learning environment of students in *madrasas*. The form of synergy between *madrasas* and the community in this case the parents of students is a collaborative effort to develop Islamic education which is carried out collectively between education policy makers and the community so that they are able to present an inclusive and independent education style as an educational model in facing the challenges of the times.

The Factors of Influence Community Participations on Madrasa in Soppeng Regency

Madrasas are developed not because of the lack of availability of education. Even if there is an educational institution, the community tends to construct a *madrasa*, even in a state of inadequacy. In the case of many public schools are built in particular district, but the society or the religion community will build *madrasa* and they suppose that *madrasa* or Islamic education institution should be built, especially if there are no educational institutions in the region (Borker, 2018). Nowadays, construction of a *madrasa* is not simple. Even if most of society or communities know that if the status of *madrasa* is changed to be state institution, then it will be more advanced, because all funding, manpower and other facilities can be fulfilled but would not be necessarily accepted the offer (Huda et al., 2022). Some of them, though not all of them, fear that being changed to be state institution will lose authority in managing Islamic educational institutions that are considered more in line with their outlook on life.

In its development, *madrasas* are required to be able to adapt to the conditions of the times. This is a challenge in itself, of course, given that *madrasas* grow and develop in several rural areas, especially in Soppeng Regency, with styles and ideologies that are still fairly traditional. The ideological content of *madrasas* in rural areas and the life cycle of the community gave birth to *madrasa* attitudes that tend to lead to closed and irrational attitudes (Ismail & Aziz, 2018). People's perceptions in Soppeng Regency about *madrasas* are still very strong on the symbolic aspects of Islam such as the emphasis on morality that students who enter Madrasas or Islamic boarding schools are people with noble character or generally people refer to them as *Pagama* (people who understand more about religion). This is evident from Asman's research (2017) on "Community Perceptions in Barae Village, Kec. Mariowiwawo Kab. Soppeng towards the Al-Irsyad DDI Pattojo Islamic Boarding School", which concluded that the community viewed the Al-Irsyad DDI Pattojo Islamic Boarding School as very helpful for the daily activities of the community, especially in the religious aspect, in addition to the Al-Irsyad DDI Pattojo Islamic Boarding School according to the community as an appropriate educational facility. To form the moral character of children as happened when children today are in a crisis of moral character, so a religion-based education facility (Islamic boarding school) is needed (Asman, 2017). Therefore, such a case is actually a challenge for *madrasas* in modern times which prioritize the aspect of rationality so that in terms of improving the quality of *madrasas*,

integration with the context of the times is needed.

Furthermore, public interest in *madrasas* in general is not only in the aspect of models and learning methods, but rather the cultural construction that is built in the Soppeng Regency community, namely the belief in *madrasas* as Islamic educational institutions that are able to bring major changes to the lives of their children. The ideological building of *madrasa* or Islamic boarding school which is associated with the concept of Islam is the main motivation for most parents to choose to include their children in the *madrasa* or Islamic boarding school, not because of the quality of the madrasa and the appearance of the institution. This phenomenon is termed by Sharonova as a symbolic religion capable of forming symbolic power which will then build its own paradigm in society and influence the formation of social values (Sharonova et al., 2018).

In this regard, the public perception of *madrasas* that are built from a symbolic aspect cannot always be seen as something negative, but precisely with this, Islamic educational institutions in this case of *madrasas* can grow and survive to this day in some rural areas. However, what should be done in facing the challenges of the times is to make *madrasas* more in line with the context of the times, such as in terms of governance so that the nuances of knowledge in *madrasas* can be more open, objective and directed (Siskandar, 2020). Integration between *madrasas* and the scope of technology is inseparable in the context of today's life (Dian et al., 2021). Improving the quality of *madrasas* in the modern era can be committed by making technology-based learning innovations (Taufik, 2020), as stated by Wulandari in "STREAM DigLIM: Learning Innovation in Madrasas to Develop Students' Literacy" that *madrasas* in facing the challenges of the times to be more inclusive and focused can be achieved by developing online-based learning models, such as the application of STREAM DigLIM as a technological innovation that is able to integrate with religious aspects (Wulandari et al., 2022).

Models of Community Participation in Improving the Quality of Madrasa in Soppeng Regency

Based on the findings of this research, there are three patterns that reflect the form of community participation on *madrasas* in the Soppeng regency which are parental participation, participation in the form of finance, goods and services, participation of *madrasa's* committee and Board of Education, and alumni participation. The forms of participation will be described based on the results of interviews to a number of informants, as follows:

The Forms of Parent Participation
The participation of sending their children to school in madrasa

It has been described previously that madrasah is a rural phenomenon. *Madrasas* grow and develop in villages where the average socio-economic condition of the population is low. With everyday busyness, especially those who live in the countryside, it is as if they are just concentrated on sustaining life with less promising jobs of the future (Ahmed et al., 2021). With these conditions, children are a very important in supporting the family's economic life. Graduating from elementary school is considered a form of an outstanding achievement by most parents. Most of them forbid their children to continue to higher education, not only because of the cost of education but also the support of the family economy. Parents choose to hire their children in the agricultural fields, mainly rice fields, as farm laborers or to support their parents' farmlands (A. Hadi et al., 2020).

As explained in the previous discussion, the principal of madrasas approach the parents since the student is in elementary school, encouraging parents to send their

children to a middle school, indicating it as parents with low participation to the madrasah. The common phrase from teachers and headmasters of *madrasas* is "just schooling", proving the unilateral spirit of the school to encourage and pick up students with all the risks assumed by the school (Yanto et al., 2020). Meanwhile, the expression of "just schooling" as general expression of the students' parents that shows the passivity of parents' attention to a *madrasa*. The passive attitude of parents is not only shown in the form of delivery of their children to the school but also the reluctance to carry out the obligations established by the school.

The participation of finance, goods and services

The improvement of the quality of *madrasa* is strongly linked to the adequacy of resources as the determinants of school attainment in developing countries and has an impact on student achievement, especially in poor and underprivileged schools (MarcoLeón, 2015). The participation of parents in this form is divided into several forms, they are financial participation in the form of educational contributions, financial participation in the form of charity (*jariyah*) through unity of Parent's Student-Teacher (PST) institutions, financial participation through charity (Ramadan, zakat, *infaq*, and *shadaqah*), and participation in goods which includes shopping at cooperatives, using student savings funds, and borrowing money.

The form of charity jariyah PST can be a monthly fee for the members. Charity jariyah PST members are diverse in accordance with their respective agreements. Because the amount of contributions are according to the agreement of each PST, then there are members of the PST donate small amounts of money (Rp.5,000.-). However, also donations in Rp.10.000,- to Rp.15,000,- per month. In general, parents feel that they do not mind the existence of this particular PST charity.

Participation in this form is assessed by very strategic committees and madrasas. The form of this model of contribution effective to raise financial participation. Because almost none of the parents feel the need to object to this levy as the participation depend on the agreement of the parents. Effectiveness and role of the PST institution is according to one of the heads of the PST.

The financial participation through charity such as ramadhan, zakat, *infaq*, and *sadaqah*. This form of participation is committed through students who served in certain areas during Ramadan (Shalihin et al., 2020). Normally, every month of Ramadan circulated an envelope addressed to the parents of santri and the general public for charity in accordance with their respective abilities and it happened to all of Muslim countries around the world (Ninglasari & Muhammad, 2021). Especially in areas considered to be the basis of santri. This participation will not work, if without the full support of the santri's parents. Because participation in this form requires understanding and awareness. Only parents who are aware and caring, and feel what is perceived by the *madrasa* who then want to pay the additional cost.

The participation of contributing thoughts, suggestions, and criticism

Parent participation, in this form, is given through the POMG. There are also parents of students directly convey complaints and inputs to the Head of *Madrasa*. But there is also directly to the respective guardian teachers. As for the *Madrasa* Committee, the parents or guardians of santri rarely communicate, except for their representatives. Because according to the narrative of the parents of students, met with the committee only once a year. It is rare for parents to channel their aspirations through committees.

The Form of Community Participation through Madrasa Committee and Education Board

There are four functions of the *Madrasa* Committee as mandated by the constitution of National Education System of Indonesia, namely: (1) to give consideration *(advissory agency)* in the determination and implementation of education policy in educational unit. Second, supporting (supporting agency) either tangible finansial, thought, and energy in education in education unit. (3) controlling agency in the framework of transparency and accountability of the implementation and direction of education in educational unit. (4) mediator between government (executive) and society in educational unit.

The *madrasa* committees in Soppeng, especially in State *Madrasas*, were averaged through the election process, while in private *madrasa* almost all were selected through appointment by the guardian. For *madrasas* located in rural areas, the election was done by choosing the one who was considered the best among those who arrived at the election (Suyudi & Janah, 2020). They are average people who are characterized or considered by local people. This personality is not associated with any competence in education. In addition to the human resources are mediocre because many of them are not educated formal enough. Therefore, in some schools, school committees are not able to perform their duties properly, such as conveying students' guidance to schools or conveying ideas within the framework of school improvement.

In some *madrasas*, the *madrasa* committee places itself under the madrasah structure. The view that the *madrasa* (heads of *madrasas* and teachers) are regarded as an elite group always covers their minds. With this perspective, *madrasa* committees tend to rely on *madrasas* (Amanah & Haryanto, 2018). Whatever the *madrasa* desires is approved by the committee. During this time, especially in rural schools, the activities of *madrasa* committees are still driven by the school. If the school or the education council does not conduct activities as delivered by the principal, then almost certainly there will never be any activity. This kind of condition is due to the low level of human resource level of the madrasah committee. Some even say that they are forced to become committee chairmen because they are forced by the guardians in the first election (Anwar et al., 2019). So the role and function of the committee is far from being expected by both the school principal and the local education office. If there is a dose somewhat active, it does more than just help the principal implement the program or set up the school environment. This happens as a school committee in one private *madrasa*, it together or helps the school clean up the schoolyard and plant trees in its school environment (Zaid, 2021).

From the description above, it can be concluded that *madrasa* committees in Soppeng District have not performed their duties optimally to participate in improving the quality, service, tasks and mobilization of community participation to support the programs proclaimed the education department and the Ministry of Religious Affairs of Soppeng Regency namely, expansion, and performance improvements.

The above view clearly shows that indeed community participation institutions have been established in every educational unit in line with the regulations governing *madrasa* and education councils, but they merely complement the administration of the organization and have not played its role and function optimally, there is no seriousness of the stakeholders to develop madrasah institutions in the future.

The Form of Alumni Institution Participation

The participation of *madrasa* alumni against its ex-institution can be classified into two forms, participation to support mind, suggestion, and criticism of its ex-institution

and participation in financial form (Gunawan et al., 2022).

The Efforts in Improving the Quality of Madrasa

The Elements of Madrasa Governance and Its Role

The main elements involved in *madrasa* governance include *madrasa* headmasters, *madrasa* committees, teachers, parents, community leaders, school supervisors and foundations (especially for private *madrasa*) (Sunhaji, 2017). The writers in this research identify the functions of *madrasa* governance among others; making of *madrasa* policy, leadership, curriculum making, teaching, searching and allocating funds (including in terms of staff and facilities); and performance evaluation (Nasir, 2020). In this study has identified a seemingly significant pattern: high performing *madrasas* have a number of active elements and contribute more to these functions, compared with low-performing *madrasa*.

Participation of parents and community (whether through the *Madrasa* Committee, or other means) is generally low (Ghani et al., 2020). Lack of community involvement, including madrasah committees and parents, is a major problem that has a major impact on most of the *madrasas* studied. There is still a perception that is unsuitable for and difficult to remove in the *madrasa*, as well as between parents and members of the *madrasa* committee, that parents should not be involved in *madrasa* academic activities, whether by providing input on curriculum development, children's teaching techniques , Teaching resources, or by giving advice to teachers about activities in the classroom. Most *madrasa* committees and parents assume that the right role for them is really limited to providing financial support.

Generally, the patterns of participation in *madrasa* governance by various elements reflect the history of each *madrasa*, differences in parent's educational level and socioeconomic situation, as well as the beliefs, knowledge and understanding of each community about the role of all actors involved in education.

The Interactions among Various Elements

The interaction between the various elements is reflected in the decision-making process. If the various elements are active in many respects, decision-making tends to be based on broader considerations and thus becomes more democratic (Najah et al., 2021). For example, if the principal encourages teachers to be active not only in teaching and learning but also in policy development in the *madrasa*, in demonstrating leadership and management responsibilities, in curriculum development, and even in budget planning and *madrasa* performance evaluation, Teachers can know the functions that were previously unclear and able to play a role in decision making.

Successful *madrasas* have the features of inclusiveness in decision-making, shown by relationships rooted in mutual trust, openness, and respect. At least in three high-performing madrasahs, teachers work hard and wholeheartedly, trust their headmaster and gain the respectful support of parents and society (Masykur et al., 2022). Mutual trust is evident from openness in all aspects of *madrasa* governance, including financial management. In some cases, the lack of financial transparency is a major problem that is mainly complained of by parents. If an unhealthy interaction occurs, for example, one person dominates the decision-making process, as seen in one of the *madrasas*, the satisfaction of the management ethos is declining (Prayogi et al., 2021).

CONCLUSION

The people of Soppeng district have different participations of *madrasas* in terms of aspects of physical and environmental conditions, curriculum, human resources, excellence and advantages, ideal *madrasa*, *madrasa* and community relations, even to the aspect of the possibility of madrasah

becoming the favorite choice of the community. But in principle, the general public has the same perception that the *madrasa* is a marginal educational institution, step child, so that the community sees the need to improve the quality of *madrasa* in the future, especially in terms of leadership, resource management, funding and relationship pattern between *madrasa* and community.

Factors that influence community participation of *madrasa* in Soppeng district are ideological, physiological, sociological, economical and academic. And also community participation on *madrasas* in Soppeng district is still very weak indicated by several indicators, among others; first, the level of community participation in *madrasa* is still limited to several aspects, namely; (a) the community sends their children to *madrasa* (b) community members donate land for *madrasa* development and development. Secondly, the role of community leaders has not seen any participatory efforts to develop and improve the quality of *madrasa*, and third, the community generally has not played its function and role maximally according to its involvement as a *madrasa* stakeholder. Factors influencing community participation include: visionary leadership, common goals and solidarity between teachers and parents, access to adequate funding by involving participatory communities, knowledge and understanding of the role of actors (Stakeholders), openness and accountability, and support from the government.

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