BUILDING A MADRASAH BRAND IMAGE TO BE HIGHLY COMPETITIVE THROUGH LOCAL WISDOM AND SOCIAL MEDIA

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Abstract:
This research aims to describe the efforts of MTs. Nurul Huda Ranuyoso Lumajang in developing madrasas to be highly competitive, namely by branding the image of the Madrasah with Maqamad (Quran and Ma'had Madrasah) and Sasusi (One Child One Achievement). This research offers an alternative solution to develop madrasas that were previously uninterested and become popular. The research approach used is qualitative with a case study type. The results of this research are: First, the programs developed are the Habituation program, Tahfidz and Tahsin al-Quran (TTQ), Learning the Yellow Book, and One child, one achievement through class meeting activities. Planning the program begins with analyzing the strengths and weaknesses of the madrasah, formulating goals, creating programs, forming management, and utilizing social media. Second, the habituation program is carried out every day at 06.45-07.00. Especially on Fridays, the habitual activities are replaced with istighotsah activities and praying for the qubur expert. The TTQ program is held every Monday-Thursday at 07.00-08.00. Class meeting activities are held after semester exams. Third, the above programs are evaluated every month in conjunction with the madrasah's monthly evaluation meeting activities. The technical aspects include presenting the results and explaining the obstacles.
Keywords: *brand image, local wisdom, social media*

INTRODUCTION

An effective madrasah leader must at least know, be aware of, and understand three things: (1) why quality education is needed in madrasas; (2) what must be done to improve the quality and productivity of madrasas; and (3) how to manage madrasas effectively to achieve high achievement. The ability to answer these three questions can be used as a benchmark as a standard of eligibility for whether someone can become an effective madrasa head or not (Mulyasa, 2017). Indicators of effective madrasah principals can generally be observed from three main things as follows: first; commitment to the vision of the madrasah in carrying out its duties and functions, second; make the madrasah vision a guideline in managing and leading the madrasah, and third; always focuses its activities on learning and teacher performance in the classroom.

This research will photograph the efforts of the head of the MTs madrasah. Nurul Huda Wates wetan to change the image of madrasas from negative to positive. Becoming

the head of an educational institution whose existence is Wujud Kaladam is not easy. Of course, it is a challenge for the leader to change it for the better and it will be a satisfaction in itself if the leader can guide it until it anchors to the edge of the island where many people are queuing to board it. MTs. Nurul Huda Wates Wetan is an educational institution under the auspices of the Ministry of Religion, Lumajang Regency, East Java Province, whose existence was initially considered Wujud Kaladam by the local community, because its existence was deemed unable to quench the thirst of its environment. This assumption is quite reasonable because based on its strategic geographical location, it turns out that this institution is not enough to make it the main choice. Some people even think that this institution does not exist because the environment created does not seem like a madrasa environment because there are no outstanding programs plus the condition of the building is worrying. .

Based on a review of the results of the self-evaluation carried out by the madrasah in 2020, it was found that.

At 07.00 the condition of the madrasa yard was still quiet, there were still many teachers and students who had not arrived, as a result the students who came turned to the stalls outside the madrasa to hang out and drink coffee with their friends.

Teaching and learning conditions were only visible at this institution at 08.30. The appearance of the students at this institution is less attractive, many attributes are incomplete, plus their haircuts are not neat. During lessons, many students enter and exit the madrasah gate to go to the stall and bathroom to urinate (Jumri, 2023).

After analyzing the root of the problem, the above condition is caused by the small number of students which means that the funds obtained from the government through Madrasah Operational Assistance are small and institutions do not dare to collect fees from students because most of them come from the lower middle class. Second, teachers' domiciles are far away and their salaries are small, which makes them consider the teaching profession as a second profession, not their main one. Third, there are no facilities and infrastructure such as canteens, bathrooms and places of worship, which means many students go in and out of the madrasah to buy food, defecate and pray. In fact, it is not uncommon for them to find students who do not return to the madrasah after their needs are met outside (Sujoko, 2023).

The conditions mentioned above cannot continue because it is recognized whether or not every institution has the potential to develop. It depends on whether the leader can use it well or not. If the efforts made by the leadership are maximal, it is not impossible for an institution that initially had a bad image to change to a good one. Institutions that were initially uninterested gradually became popular. The point is that as a leader you must always try to create change. As suggested by Allah in QS. Al-Rad 13: 11

لَهٗ مُعَقِّبٰتٌ مِّنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ يَحْفَظُوْنَهٗ مِنْ اَمْرِ اللّٰهِۗ اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْۗ وَاِذَآ اَرَادَ اللّٰهُ بِقَوْمٍ سُوْۤءًا فَلَا مَرَدَّ لَهٗ ۚوَمَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّالٍ

For him (man) there are (angels) who accompany him in turn from the front and behind him who guard him at the command of Allah. Indeed, Allah does not change the condition of a people until they change what is within themselves. If Allah wills evil for a people, no one can resist it, and there is absolutely no protector for them besides Him.

Efforts made by the head of MTs. Nurul Huda in Branding the Image of Madrasas In order to gain a place in the hearts of the community, namely by creating the Maqamad (Quran and Ma'had Madrasah) and Sasusi (One Child One Achievement) programs. Both programs are MTs strategic programs. Nurul Huda to achieve the vision that has been formulated. The vision of this institution is: "Creating an Independent and Religious Spirited Generation." An independent generation is formed through the Sasusi (One Child One Achievement) program, while a religious spirit is formed through the Maqamad (Quran and Ma'had Madrasah) program, namely by holding al-Quran learning activities and yellow book. All these programs are then published on social media.

These two programs have been running since September 2020 and have received a good response from the community so that in the 2023-2024 academic year the number of students

has increased by 50% accompanied by teacher and student discipline which is also getting better. Thanks to persistence and maximum effort, the facilities at this institution are also increasingly complete by obtaining Server assistance funds from the KSKK directorate as well as Second Floor Building Grant Fund Assistance from East Java Province. All of these programs will not run well if there is no cooperation between leaders and subordinates because educational success is not the result and is determined by individual work, but is instead the work of intelligent team work. It is hoped that the results of this research can contribute ideas about how to develop madrasas from negative to positive through activities that are adapted to the potential of madrasas and based on local wisdom.

RESEARCH METHODS

The research approach in this study uses a qualitative approach with a case study type of research. This research was conducted at MTs. Nurul Huda Ranuyoso Lumajang. The data collection technique in this research uses interview, observation and documentation techniques. The data analysis technique used in this research is the interactive model descriptive qualitative data analysis technique from Milles and Hunberman. There are four steps in the interactive model, namely: data collection, data reduction, data presentation, and drawing conclusions. To check the validity of the data in this research, the researcher used triangulation techniques and sources.

RESULTS AND DISCUSSION
Planning for the Maqamad (Quran and Ma'had Madrasah) and Sasusi (One Child One Achievement) Program

"Mun tak kellar keng tak terro" this Madurese adage has a big influence on anyone who wants change. In order to meet the strong demands to improve the quality of education, changes or innovations in education are needed. This innovation needs to be carried out because through the innovation program it is hoped that the quality of education can be realized and is in line with the demands of change in society. Regarding innovation, Rasulullah SAW has motivated us with his words

مَنِ اسْتَوَى يَوْمَاهُ فَهُوَ مَغْبُونٌ وَمَنْ كَانَ يَوْمُهُ شر ّا مِنْ أَمْسِهِ فَهُوَ مَلْعُونٌ لَا يُعْرَفُ إلا فِي مَنَامِ عَبب فِي آخِره رَوَاهُ الْبَيْهَقِيُّ
(Al-qari, 2010)

A change can be said to be a form of innovation if the change is carried out deliberately, to achieve a certain goal, or to solve a certain problem. So that in the implementation of something new, not everything is new and has never existed before (invention). However, something new here can also be something new that has existed before but in another context (discovery) (Sanjaya, 2008, p. 317). According to Everett M. Rogers, innovation is an idea, idea, practice or object that is recognized and accepted as something new by a person or group for adoption (Daryanto & Rahardjo, 2012, p. 180).

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Whatever the innovation, it must be accepted and supported by all parties, including improving the image of the madrasah, and the innovation must be planned well and carefully. E.C. Bebby explained that "Educational planning is the exercise of foresight in determining the policy, priorities and costs of an educational system, having due regard for economic and political realities, for the systems potential for growth, and for the needs of the country and the pupils served by the system" (Bebby, 1966, p. 4) "(Educational planning is an effort to look to the future in terms of determining educational policies, priorities and costs by considering existing realities in the economic, social and political fields for the development of potential in national education system, meeting the needs of the nation and the students served by the system)

Furthermore, to improve the image of the madrasah so that it has competitiveness. A leader must understand and know the weaknesses and potential of a madrasah. How to develop it, and who will be involved in the development. Relation to MTs. Nurul Huda's brand image that was created previously was that the discipline and achievement of students and teachers was low. This results in people lacking confidence in entrusting their children to this institution. To overcome this, the leadership of this institution created four programs based on local wisdom and published them on social media. These four programs were then packaged into the brand image of Al-Qurán-based Madrasahs and Islamic Boarding Schools which were then translated into Arabic Madrasah Quráni Wa Ma'hadi (Maqomad) and One Child One Achievement (Sasusi). The following is the explanation.

The first program is Tahfidz and Tahsin Al-Qur'an. The Tahfidz and Tahsin Al-Qurán (TQQ) program is an Al-Qurán learning activity that teaches and motivates students to always read, memorize and memorize the Al-Qurán. The main aim of this program is to improve student discipline which will also affect the teacher's level of discipline. Why students? Why not a teacher? Isn't it true that if the teacher is disciplined the students will be disciplined? Yes, right. This statement is very true. There is a saying that "learning when you are small is like carving on stone and learning when you are big is like carving on water." From this saying we can learn a lesson that changing students' habits is easier than changing teachers' habits. As explained in the background, the main reason for teacher discipline problems experienced by this institution is financial problems. More than half of the educators at this institution have not been certified and have an average salary of three hundred thousand rupiah. This makes them look for other professions that can increase their income to meet their financial needs. such as raising cattle, trading coconuts, and farming sugar cane. So it is difficult to discipline him to come in at 07.00. Therefore, student discipline is a top priority in improving the image of this institution so that it has competitiveness through the TTQ program.

The second aim of the program is to improve students' abilities in the areas of reading, memorizing and memorizing the Koran. Because after conducting tests on all students, it was discovered that students' abilities in reading the Koran varied, namely: very good, good, quite good, and not good (not at all). After investigating the cause, it turned out that they did not apply the concept of "seeking knowledge from birth to death" when learning to read the Koran. Most of them stop studying it after they graduate from elementary school/MI because they feel embarrassed to return to TPQ or Musolla. Even though some of them can't do it yet.

After the program and objectives are clearly formulated, the next step is to look for competent educators. After discussions with various parties, it was finally decided that those who would become Al-Quran educators would be Koran teachers in the area around the madrasah. The criteria for selected Koran teachers are: First, have good abilities in teaching the Koran. Second, become a Koran teacher in your area. Third, it is prominent in its environment. Fourth, domicile is not far from the institution. The reason Koran teachers are involved in this program is so that they can become promoters in the future to gain public trust as an effort to improve the image of the madrasa. Finally, after holding meetings with several Koran teachers, a management structure and activity schedule were formed and there were eight Koran teachers who were able to become Al-Quran teachers at this institution.

Based on the results of the meeting with the administrators and Koran teachers above, it was agreed that Tahfidz and Tahsin Al-Qur'an activities would be held every Monday-Thursday at 07.00-08.00 WIB. And to maintain effectiveness and time efficiency, a second program was created, namely morning habituation which started at 06.45 WIB fifteen minutes before the Tahfidz and Tahsin Al-Qur'an activities began. This habituation activity will later be coordinated by the head of student affairs involving the osim administrators. Teaching and learning activities are held from 08.00 until finished. The aim of this program is to get used to discipline and get used to reading tawasul, asmaul husna, QS. Al-Waqiah, and Prayer.

The third program was developed in order to improve the Brand Image and

Competitiveness of MTs. Nurul Huda Ranuyoso Lumajang is One Child One Achievement (SASUSI). This program is motivated by the hadith of the Prophet

رِيّ، عَنْ أَبِي سَلَمَةَ بْنْ» «:كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَ ۞بَوَاهُ يُهَوِّدَانِهِ، أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ ، كَمَثَّلِ (Al-Bukhori, 2010)

In this hadith, it is explained that all talented children in their respective fields, depending on the institution, may not discover and develop these talents. According to Gardner there are no stupid or smart children; there are children who excel in one or several types of intelligence. In assessing and stimulating children's intelligence, parents and teachers should carefully and carefully design a special method. Every human being has intelligent tendencies in one area without having to bother honing it (Gardner et al., 2009; Suarca et al., 2016).

The aim of this activity is to develop students' talents and foster independent and courageous character. These activities are packaged in a class meeting program which is routinely held at the end of each semester. In this activity, various types of competitions were contested. Starting from academic and non-academic. Individual and team. Determining the type of competition is based on the results of a questionnaire distributed by students. Distribution of questionnaires was carried out three months before the class meeting was held. This activity is coordinated by the head of student affairs and the osim administrator.

The Fourth Program was developed in order to Improve the Brand Image and Competitiveness of MTs. Nurul Huda Ranuyoso Lumajang is studying the yellow book. This program is motivated by the large number of transfers or graduates from Islamic boarding schools who continue to this madrasa. Learning the yellow book was given because it was motivated by the following words of Shaykh Syarifuddin al-Imrithi.

وَبَعْدُ فَاعْلَمْ اَنهُ لمَّا اقْتَصَرْ ﴿۞﴾ جُلُّ ٱلْوَرَى عَلىَ ٱلْكَلاَمِ مُخْتَصَ
وَكَانَ مَطْلُوْباً اَشَدَّ الطَّلَبِ ﴿۞﴾ مِنَ ٱلْوَرَئ حِفْظُ ٱلِّسَانِ ٱلْعَرَبِى
كَىْ يَفْهَمُوْا مَعَانِيَ ٱلْقُرْآنِ ﴿۞﴾ وَالسُّنَّةِ الدَّقِيْقَةِ ٱلْمَعَانِى
وَالنَّحْوُ اَوْلَى اَوّلاً اَنْ يُعْلَمَا ﴿۞﴾ اِذِ ٱلْكَلاَمُ دُوْنَهُ لَنْ يُفْهَمَا

Based on the information above, it can be concluded that the science of nahwu is the most important tool to study because without this knowledge the word of Allah (al-Quran) will not be understood.

The aim of studying the yellow book is actually to support the national education goals which aspire to make the life of the nation intelligent and develop the Indonesian human as a whole, namely a person who has faith and is devoted to the Almighty and has noble character, has knowledge and skills, physical and spiritual health, a good personality. steady and independent and a sense of social and national responsibility. And implementing Regulation of the Minister of Religion Number 16 of 2010, which explains that religious education is education that provides knowledge and shapes the attitudes, personalities and skills of students in practicing their religious teachings, which is implemented at least through subjects at all paths, levels and type of education.

By learning books at MTs. It is hoped that Nurul Huda will be able to produce religiously minded students who are able to understand the Islamic religion from its primary sources, namely the Koran, Hadith, and the Yellow Book (Yusri, 2019) so that later they will not be trapped by misleading blind beliefs. The books studied are the Nahwu, Shorfiyah, and Aqidatul Awam books. Regarding book educators, this institution collaborates with the Nurul Qadim Islamic Boarding School Kalikajar Kulon Paiton Probolinggo in sending teachers who are competent in the yellow book. Yellow book learning is carried out 4 hours face to face a week.

Tabel 1 Program *Maqamad* dan Sasusi

Nama Program	Waktu	Bentuk Kegiatan	Penanggungjawab
Pembiasaan	06.45-07.00 (Setiap hari)	• Membaca Asmaul Husna • Membaca QS. Al-Waqiah • Membaca doa belajar	Waka Kesiswaan dan Pengurus Osim
Tahfidz dan Tahsin Al-Qurán	07.00-08.00 (senin-kamis)	• Kelas tahfidz • Kelas Tahsin • Kelas Iqra	Pengurus TTQ
Sasusi (satu anak satu prestasi)	Setiap akhir semester	• Class meeting	Waka Kesiswaan dan Pengurus Osim
Kitab Kuning	4 JTM dalam satu pekan	• Kelas X Pelajaran Shorfiyah • Kelas XI Pelajaran Nahwiyah • Kelas XI Praktek Membaca Kitab • Penggunaan kitab Aqidatul Awam pada mata pelajaran aswaja	Guru Tugas dari Pondok Pesantren

Implementation of the Maqamad (Quran and Ma'had Madrasah) and Sasusi (One Child One Achievement) Programs.

As previously explained, in an effort to improve the brand image and competitiveness of MTs. Nurul Huda uses four programs, namely the Tahfidz and Tahsin al-Quran (TTQ) program, Habituation, One child one achievement, and Yellow Book Learning. The implementation of these programs is carried out by different structures. In TTQ activities a structure was formed consisting of a Chairman, Secretary, Treasurer, educators who also served as members. Habituation activities and one child one achievement activities are also formed by management. And the learning of the yellow book is coordinated by the head of the curriculum in collaboration with the Islamic boarding school's assigned teacher. Having people in charge of each field makes this program run smoothly according to schedule. The above technique is used because the madrasa head uses a transformational leadership paradigm.

Burn describes that transformational leadership is a process where leaders and subordinates develop in each other a high level of morality and motivation. From this definition it can be understood that the essence of transformational leadership is leadership carried out by leaders to change their employees so that they can become leaders in running an organization through transformational leadership factors (Imaculata, 2018). Transformational leadership uses persuasive, psychological and educational emphasis to develop subordinates (Maesaroh et al., 2022). Departing from this paradigm, the adage "lakonah lakonin kennegnah kennengin jek apokpak" emerged. This adage has become a structural character in this institution, where the message in this adage is that everyone who has a task must focus on their own task, never correcting or interfering in other people's tasks. others before the task itself is completed.

The TTQ program is carried out one hour before teaching and learning activities begin. There are three superior programs carried out in TTQ activities, namely tahfidz, tahsin, and iqra' classes. Tahfidz class for students who are correct and fluent in reading the Koran. Tahsin class for students who are already fluent and not yet correct in reading the Koran. Iqra' class for students who are not yet correct and not yet fluent in reading the Koran. The learning model applied in this activity is the sorogan model. Where one by one the students face the teacher to read, deposit their memorization and get

corrections from what they read when the reading is wrong (Mu'izzuddin et al., 2019). The targets for each class are different. The tahfidz class targets a minimum of one juz in one year. The tahsin class targets a minimum of hatam in one year. The iqra' class aims to be at least fluent in one course. Pay attention to the following table.

Tabel 2 Terget Program TTQ

Nama Kelas	Waktu	Target Minimal	Target Maksimal
Tahfidz Al-Qurán	07.00-08.00 (senin-kamis)	3 Juz dalam tiga tahun yaitu juz 30, 1, dan 2	5-6 Juz dalam tiga tahun yaitu juz 30, 1-5
Tahsin Al-Qurán	07.00-08.00 (senin-kamis)	Hatam 3x membaca al-qurán bin nador selama tiga tahun	Hatam 5-6 x membaca al-qurán bin nador serta hafal 2 juz selama tiga tahun
Iqra' Al-Qurán	07.00-08.00 (senin-kamis)	Hatam iqra'dalam satu tahun	Naik ke kelas tahsin pada tahun kedua dan hafal juz 30 pada tahun ketiga

The habituation program is carried out every day from Monday to Saturday. Especially on Fridays, the habituation activities are replaced with istighotsah and haol activities for students and educators. In its implementation, each class takes turns being the officer leading the habituation and istighitsah activities, while the osim administrators take turns on duty to record students who are late at the gate. Students who are late are given disciplinary sanctions to read istighfar and habituation texts while standing in the madrasa yard. The target of this activity is that students are used to being disciplined and accustomed to reading tawasul, surah al-waqiah, and prayers before studying.

The punishment above is influenced by behaviorism learning theory. One of the figures of this school, Guthrie, believes that punishment plays an important role in the learning process. Punishment given at the right time will be able to change a person's habits and behavior. According to behavioristic theory, learning is a change in behavior as a result of the interaction between stimulus and response. In other words, learning is a form of change experienced by students in terms of their ability to behave in new ways as a result of the interaction between stimulus and response. A person is considered to have learned something if he can show changes in his behavior. For example, if a student cannot read the familiarization text, it means he is not considered to have learned.

According to behavioristic theory, what happens between the stimulus and the response is considered unimportant because it cannot be observed and cannot be measured. What can be observed is only stimulus and response. Therefore, whatever the teacher gives (stimulus) and whatever the student produces (response) must all be observable and measurable. This theory prioritizes measurement, because measurement is important to see whether changes in behavior occur or not (Asfar et al., 2019).

Another factor that is also considered important by the behavioral school is the reinforcement factor. Reinforcement is anything that can strengthen the emergence of a response. If reinforcement is added (positive reinforcement), the response will be stronger. Likewise, if reinforcement is reduced (negative reinforcement), the response will still be strengthened. For example, when students are given assignments by the teacher, when the assignments are added, they will study more actively. So the addition of these tasks is positive reinforcement in learning. If tasks are reduced and this reduction actually increases learning activities, then reducing tasks is negative reinforcement in learning. So reinforcement is a form of stimulus that is important to be given (added) or removed (reduced) to allow a response to occur (Shahbana et al., 2020).

Apart from the behaviorist school of education, the application of punishment in

this institution is also influenced by the hadith of the Prophet.

وعن عمرو بن شعيب، عن أبيه، عن جدهِ ـ رضي الله عنه ـ قَالَ :قَالَ رَسُولُ الله ـ صلى الله عليه وسلم» :مُرُوا أَوْلادَكُمْ بِالصَّلاةِ وَ هُمْ أَبْنَاءُ سَبْع سِنِينَ، وَاضْرِبُو هُمْ عَلَيْهَا، وَ هُمْ أَبْنَاءُ عَشْرٍ ، وَفَرِّقُوا بَيْنَهُمْ فِي المَضَاجِع .«حديث حسن رواه أبُو داود بإسناد حسن أخرجه: أبو داود (Al-Nawawi, 2010)

The hadith above explains that to form a disciplined character in students, punishment is needed. The punishment given must be educational and not harmful. Class meeting activities at MTs. Nurul Huda is held after the semester exams and before the distribution of report cards leading up to the madrasah holidays. This activity is carried out to fill the free time because there are no teaching and learning activities. The function of this activity is to strengthen ties between students at the madrasah, increase closeness between fellow students at the madrasah, channel talents and interests among students, and train competitive mentality and sportsmanship in matches or competitions held during class meeting activities. In the process, each class is required to delegate its members to take part in the competition. Of the various competitions that each student competes in, they can only take part in a maximum of two competitions. This is done so that all students participate and have the opportunity to win. Every student who excels is given an award trophy and certificate.

If viewed from the perspective of motivation theory, it can be concluded that class meeting activities are extrinsic motivation which stimulates the emergence of intrinsic motivation. According to Herzberg, motivational factors are things that encourage achievement that are intrinsic in nature, which means they originate within a person. Motivational factors relate to aspects contained in the work itself. So it is related to job content or also known as intrinsic aspects of work. Hygiene factors or what can be called extrinsic motivation are motivation that originates from outside the self which also determines a person's behavior in life (Maulana et al., 2015).

Herzberg further explained that the factors that cause job satisfaction are basically intrinsic factors, while the factors that cause job dissatisfaction are extrinsic factors. The group of intrinsic factors includes the work itself, achievement, advancement, recognition and responsibility. Extrinsic factors include supervision, interpersonal relationships, working conditions, salary, company policies, and administration (Andjarwati, 2015)

Class meeting activities at this institution are used as a means to improve brand image by documenting and uploading these activities on social media. It has become inevitable that in this era many parents see the development of an institution through their social media accounts. The more often the institution publishes its activities, the higher the public's trust in it. Social media is a place for free promotion without spending a lot of money. You just need consistency in doing it. Apart from class meetings, this institution is also active in involving its students in competitions outside the madrasah, such as porseni, ksm, and scientific writing competitions. Apart from that, to motivate students to always be enthusiastic about achieving achievements, the adage "Bismillah jekajeh" and "Mun Tak kellar keng tak terro" are used.

Yellow book learning activities are carried out the same as learning in general, namely during normal learning activity hours which start at 08.00 until finished. This book subject is allocated 4 hours of time in one week. The methods often used by book educators are interactive lecture and demonstration methods. In learning the yellow book, all students are required to write in the hope that one day they will get used to writing in Arabic.

In learning the Yellow Book, there are three student competencies that are developed, namely attitude, knowledge and skills competencies. The description of the learning activities is that first the teacher carries out an opening activity where in this activity the teacher says hello, takes attendance while asking for news, conveys the objectives, provides apperception and motivation, and conveys the learning steps. Second, this activity where students carry out lalaran and nadoman (Rohmana, 2023),

listen to information, write, demonstrate, and complete assignments. Third, the closing activity, namely the teacher and students concluding, reflecting, and closing the activity with the kafaratul majlis prayer.

Evaluation of the Maqamad (Quran and Ma'had Madrasah) and Sasusi (One Child One Achievement) Programs.

Efforts to improve the quality of education can be achieved in two ways, namely through the quality of the learning process and the quality of evaluation of the learning process. Evaluation can encourage students to be more active in studying continuously and also encourage teachers to further improve the quality of the learning process and encourage madrasas to further improve the facilities and quality of madrasa management. Evaluation does not only rely on assessing learning outcomes, but also needs to assess input, output and the quality of the learning process itself (Muryadi, 2017).

There are three terms that are often used in evaluation, namely test, measurement, and assessment. However, evaluation has different meanings with these three terms. Stufflebeam and Shinkfield (1985) stated that:

Evaluation is the process of delineating, obtaining, and providing descriptive and judgmental information about the worth and merit of some object's goals, design, implementation, and impact in order to guide decision making, serve needs for accountability, and promote understanding of the phenomena involved (Stufflebeam, 2002).

Evaluation is a process of providing information that can be used as a consideration to determine prices and services (the worth and merit) from the objectives achieved, design, implementation and impact to help make decisions, assist accountability and increase understanding of phenomena. According to this formulation, the essence of evaluation is the provision of information that can be used as material for consideration in making decisions.

Departing from the theory above, the Maqamad (Quran and Ma'had Madrasah) and Sasusi (One Child One Achievement) Program in Improving the Brand Image and Competitiveness of MTs. Nurul Huda Ranuyoso Lumajang is always evaluated. The aim is to determine the success of the program and the obstacles faced. Then look for solutions to these obstacles.

The TTQ program is evaluated every month. The technical aspect is to explain the progress of students' memorization and reading. Apart from evaluation, this activity also carried out joint prayers to pray for students to always be given strength and enthusiasm in memorizing and studying the Koran. The location used for evaluation moves from one teacher's house to another teacher's house. This activity is also used to provide bisyaroh to teachers. Apart from monthly evaluations. TQQ also assesses students at the end of each semester, namely before class meeting activities are held. Then at the end of every school year a tahfidz graduation is held.

Tabel 3 Rekapitulasi Hafidz/Hafidzah

Tahun	Juz	Jumlah Hafidz	Jumlah hafidzah
2021	30	1	11
2022	30	2	8
	1 dan 2		3
2023	30		10
	1 dan 2		5
	3 dan 4		3

Just like the TQQ program, the Habituation program and the Yellow Book, it is also evaluated every month at the same time as the madrasa's monthly evaluation meeting. In the process, each person in charge submits a report regarding the

recapitulation of student discipline and the progress of students' abilities in understanding tool science. Meanwhile, Sasusi's activities were evaluated in the Madrasah Self Evaluation (EDM) activity.

CONCLUSION

Based on the explanation above, it can be concluded that the efforts made by MTs. Nurul Huda Ranuyoso Lumajang changed its bad image to a good one, namely by creating the Maqamad (Quran and Ma'had Madrasah) and Sasusi (One Child One Achievement) programs. The programs developed are the Tahfidz and Tahsin al-Quran (TTQ) programs, Habituation, One child one achievement, and Yellow Book Learning. Planning the program begins with analyzing the strengths and weaknesses of the madrasah, formulating goals, creating programs, and forming management. The aim of the TTQ program is to improve student discipline which will also affect the level of teacher discipline. It also aims to improve students' abilities in the areas of reading, memorizing and memorizing the Koran. The aim of the habituation program is to get used to discipline and get used to reading tawasul, asmaul husna, QS. Al-Waqiah, and Prayer. The aim of Sasusi's activities is to develop students' talents and foster independent and courageous character. The aim of learning the yellow book is to produce religiously minded students who are able to understand the Islamic religion from its primary sources, namely the Koran, Hadith, and the Yellow Book so that later they will not be trapped by misleading blind beliefs.

The TTQ program is carried out one hour before teaching and learning activities begin. There are three superior programs carried out in TTQ activities, namely tahfidz, tahsin, and iqra' classes. The habituation program is carried out every day from Monday to Saturday. Especially on Fridays, the habituation activities are replaced with istighotsah and haol activities for students and educators. Sasusi's activities at MTs. Nurul Huda is held after the semester exams and before the distribution of report cards leading up to the madrasah holidays. This activity is carried out to fill the time gap because there are no teaching and learning activities. Yellow book learning activities are carried out the same as learning in general, namely during normal learning activity hours which start at 08.00 until finished.

The TTQ program is evaluated every month. The technical aspect is to explain the progress of students' memorization and reading. Apart from evaluation, this activity also carried out joint prayers to pray for students to always be given strength and enthusiasm in memorizing and studying the Koran. Just like the TQQ program, the Habituation program and the Yellow Book, it is also evaluated every month along with the monthly madrasah evaluation meeting activities. Meanwhile, Sasusi's activities were evaluated in the Madrasah Self Evaluation (EDM) activity.

For anyone who wants to do the same thing as is done at MTs. Nurul Huda must pay attention to several things, namely: 1) Weaknesses and strengths of the institution 2) Budget, 3) Human resources owned, 4) Monitoring and evaluation, and 5) Social Media

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