



Developing Creativity in Improving Education in Madrasas and Islamic Boarding Schools in Desah Bah Aren to Increase Competitiveness in the Modern Era

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Abstract

This article examines efforts to develop creativity in the context of education in madrasas, Islamic boarding schools, in Baharen village with the main aim of increasing competitiveness in the modern era. This research explores educational strategies, methods and practices that can stimulate student creativity in traditional and rural Islamic educational environments. The research results show that the application of innovative approaches in the teaching and learning process, community involvement, and the use of technology contribute significantly to improving the quality of education and creativity of the younger generation. These findings provide important insights into how education can play an important role in preparing students to compete in the ever-changing modern era.

Keyword: *Development, Creativity, Education, Islamic Boarding School*

PRELIMINARY

Basically every human being has creative potential. It's just that in their life journey, there are those who get the opportunity to develop their creative potential, there are also those who lose their creative potential because they don't get the opportunity or don't find an environment that facilitates the development of that creative potential. Therefore, creativity needs to be stimulated in its development from childhood.

Children are naturally creative individuals. They have characteristics that experts often classify as characteristics of creative individuals. For example, great curiosity, frequent questions, high imagination, many interests, not afraid to make mistakes, brave to face risks, free in thinking, happy about new things, and so on. In this case, parents and teachers need to work together and understand children's creativity by being flexible and creative too.

According to Suratno (2005), creative and intelligent children are not formed by themselves but need direction, one of which is by providing activities that can develop children's creativity. Children's creativity should receive the right attention, guidance and stimulation so that it can develop optimally. Thus, we must not allow children's education to only emphasize academic abilities such as the ability to read and count. But we must also develop creativity and instill values. character for the formation of a child's personality, especially in education.

Education is the main factor that will determine the future of the nation's generation, knowledge and skills are important tasks that students must master. Islamic boarding schools are educational institutions that are the main goal for some parents. Islamic boarding school is a social and community laboratory, starting from an assessment of several unique aspects of Islamic boarding school life in the midst of social life where Islamic boarding school is a subcultural unit. Islamic boarding school subculture can be seen from the way of life adopted. In terms of historicity, Islamic boarding schools are not only synonymous with Islamic meaning, but also contain the meaning of Indonesian authenticity. Islamic boarding schools and madrasas are the realization of efforts to reform the Islamic education system.

The development of Islamic boarding schools is very rapid and expansive. In David Chamber's view, creativity is an idea or human thought that is innovative, useful (culture of use) and understandable. Creativity is a basic element of the main weapon of creativity in the advertising process. (Agustriyanto, 2002). And creative advertising is a process of several stages which include preparation, incubation, inspiration, validation and modification. There are many resources to help creative professionals determine a campaign's theme, appeal, or execution style. Creative strategy development is guided by goals and objectives and based on a variety of factors, including the target audience, the underlying problem the ad should address, and the target message. An important part of any creative strategy is identifying the main selling idea that will become the central theme of the advertising campaign.

According to Agustriyanto, the characteristics that form the special character of a creative person are: Curiosity or intellectual curiosity, that is, he is very curious, and he will always look for ways to achieve his desires. Willingness, ability, environment and desire factors for questions and answers, an attitude that never remains silent, creative people are never satisfied with questions and answers. Always maintain an attitude of looking for

alternatives and solutions. Creatives are professionals who are responsible for creative work. They are often referred to as creative directors, art directors or graphic designers. In other words, creativity can be formed by utilizing graphic design.

This activity takes several steps, including socialization, training and evaluation. According to Munandar in Suratno 2005, there are four main reasons for the need to develop creativity even from an early age. First, creativity to realize self-realization. To two, creativity to solve a problem. Third, creativity to satisfy yourself. Fourth, creativity to improve the quality of life. This issue must be illuminated by what will be the key answer from educational institutions which currently not only require values, attitudes, knowledge, intelligence, but also require skills and also high creativity. The teaching pattern at Islamic boarding schools is unique with quite a variety of activities to carry out. As an activist for educational management, student creativity is considered quite important to pay attention to, the use of management concepts in fostering and enhancing student creativity needs to be explored further and more sharply.

One of the challenges of competitiveness which is quite phenomenal for madrasas is that currently many schools have made Islamic religious education into a superior factor or added value which attracts

the Islamic community. These school leaders seem to assume that the Islamic community around the school environment will increasingly support schools that are able to strengthen the religious education of their children at school.

With this, the school then strengthens religious education material by increasing the number of hours of religious education outside the classroom, so that the school appears to be a full day school. In these schools, Islamic identity is very prominent. Religious symbols such as the presence of mosques, dhuha prayers, dhuhur congregational prayers, istighatsah, tadarus al-Quran in the morning, commemoration of Islamic holidays, clothing that covers the private parts, the hijab (for women's clothing), trousers for men's clothing are things which is common in schools.

Methods

This research is a case study research with a qualitative approach. This research was carried out in Bah Aren Village, Pematang Sidamanik District, Simalungun Regency, North Sumatra Province. Data collection was carried out by interacting directly with local residents and observing. This research is coupled with community service which also aims to see the development of creativity in the village. Meanwhile, observations were carried out in order to see directly the conditions and

situations of madrasah learning, both from the implementation, the teaching process, and from the aspect of providing facilities and infrastructure. The analysis used in the research report is descriptive and narrative analysis, as well as drawing conclusions in the nature of induction or deduction from the data found.

Research And Discussion

Looking at the research findings on the Development of Creativity in Improving the Modern Era, it can be seen from this research that there is a lack of creativity in some children in madrasas and Islamic boarding schools. Therefore, there must be creativity development carried out by UINSU students towards residents and children in Bah Aren Village. The development of creativity carried out by students is in the form of providing new colors to residents and children through competitions held.

Some of the competitions that are being held are hoped to increase new enthusiasm and by holding this competition it is actually to make a difference to villages from initially having no innovation to being innovated as a result of the students' efforts to develop creativity, especially for children in madrasas and Islamic boarding schools. The students also carry out learning to read and write the Al-Qur'an which is carried out

in madrasas and Islamic boarding schools. The aim is that reading and writing the Al-Qur'an can increase creativity and develop the potential that exists in these children. Through work programs designed, students can help in the religious development of children who have potential and apply the knowledge they have learned.

UINSU PEMA (MPI-4) students have successfully implemented several programs including: Teaching Madrasah, Teaching Elementary School, Teaching MDA, Teaching Maghrib Recitation, Teaching Reading and Writing the Koran, Teaching Arabic, Thursday Recitation, Friday Recitation, Mutual Recitation Cooperation, morning exercise, through work programs designed by students can help in the religious and creative development of children who have potential and apply the knowledge they have learned.

In order to organize this religious competition activity, Community Service (PEMA) students conducted a survey to determine the potential and creativity of children and teenagers in Bah Aren Village. The hope is that through this activity, children and teenagers will increase their enthusiasm and creativity in deepening their potential so that it will be useful in their future lives.

For religious universities, this is an opportunity for students to become teenagers

who are religious, religious, and provide more or less religious knowledge through community service programs. It is hoped that the community service program will not be temporary or only take place during the college period, but will be continuous so that it can have a positive impact on teenagers and others.

The good enthusiasm of the residents in welcoming religious activities organized by PEMA (MPI-4) students had an impact on the number of participants who registered in each branch of the competition. This shows that there is a lot of potential and creativity possessed by children and teenagers in Bah Aren Village. The following are several examples of activities carried out by UINSU students in community service activities.

Mutual Cooperation in Village Areas

PEMA (MPI-4) students carry out mutual cooperation on the road leading to the village entrance and the mosque. Each member of PEMA has carried out the task of cleaning residential yards and mosques.



Figure 1. Mutual Cooperation

Teaching at Islamic Boarding School and MDTA

All group members were divided into several people to teach at Islamic boarding schools and MDA. Each school is assigned 6-7 students to teach. Learning at the Islamic boarding school is carried out from 07.00 in the morning while learning at MDA is carried out at 14.00 in the afternoon.

Competition 1 Muharram



Figure 2. Fashion Show Competition



Figure 3. Competition Announcement

Conclusion

Community Service Activities (PEMA) in Bah Aren Village, Sidamanik, Simalungun Regency received a positive response from the community. The various activities carried out by Pema Mpi-4 students were fully supported by the community so that the activities held ran smoothly. Pema Mpi-4's additional form of activity is to play an active role in village activities such as being involved in village activities, routine recitation activities and mutual cooperation. The community and children in Bah Aren Village participated in the success of the Vibrant Community Service activities carried out by Uinsu Students, namely commemorating the 1st of Muharram.

The impact of Community Service for the children of Bah Aren Village, it can be seen that Pema students can have a positive or negative impact according to several things that the Pema students do.

Starting from how to socialize with the community, the programs implemented, as well as religious development in Bah Aren Village. The positive impact that arises is a good way of getting along with the community, programs that run well, and religious development through religious activities and recitations and the like.

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