

The Role and Challenges of Arie Dwi Ningsih in the Development of Islamic Educational Institutions in Deli Serdang, North Sumatra

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ABSTRACT

This research aims to analyze the biography, contributions, and challenges faced by Arie Dwi Ningsih in the development of Islamic educational institutions in Deli Serdang. The research method used in this study is a qualitative research method, with a character study approach. The data collection techniques used are interviews, observations, and document studies. The data analysis techniques used in this research are historical continuity and systematic report writing. The research findings revealed that Arie Dwi Ningsih is an educational figure who has made significant contributions to the development of Islamic Educational Institutions. This is based on the development of Islamic educational institutions carried out, including: 1) The establishment of the Generasi Amanah Madani Foundation; 2) Actively and being the main pioneer as a mover in developing Islamic educational institutions, such as: Chairperson of the Community Reading Park Forum of Deli Serdang Regency from 2017-2022, Chairperson of the Early Childhood Educators and Education Personnel Association of Deli Serdang Region from 2019-present, Administrator of the PAUD Mother Group of Deli Serdang Regency from 2023-present, Administrator of the Nahdlatul Ulama Branch of Deli Serdang Regency, and Member of the Indonesian PIAUD Lecturers Association from 2019-present. In developing Islamic educational institutions in Deli Serdang, Arie Dwi Ningsih faces various challenges, such as: 1) The low quality of human resources; 2) The lack of equitable distribution of educational infrastructure; 3) The weak management of Islamic educational institutions; 4) The lack of community support; 5) Technological advancements; 6) The moral decadence of students.

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INTRODUCTION

In essence, Islamic educational institutions play an important role in the development and progress of the nation. This is because Islamic educational institutions serve as a medium for the process of forming national character and instilling moral values in students (Haidar Putra Dauly, 2007). In other words, the direction of Islamic educational institutions is to prepare the foundation of the students' character, to have high social thinking, to have a mature attitude, to have good reasoning behavior, to have emotional control, and to have a strong spiritual level. Thus, making

Islamic educational institutions attractive and a hot topic of discussion until now, and becoming one of the attractions for students to join Islamic educational institutions. Therefore, it is not surprising that Islamic educational institutions are now becoming more dynamic and innovative in creating and developing various levels of their institutions.

The various levels of Islamic educational institutions today, in Aris's view, can be seen in the establishment of Quranic education gardens, kindergartens, madrasahs, integrated Islamic schools, Islamic boarding schools, Islamic higher education institutions, kitab studies, and many others (Aris, 2022). Furthermore, it is known that most Islamic educational institutions have joined the International Islamic Boarding School organization, abbreviated as (IIBS).

However, it should be noted that the development of Islamic educational institutions up to this point is certainly inseparable from the role of leadership in their management. In Munardji's view, the role of the leadership of Islamic educational institutions' founders, as well as their institutional management, is a unity that must always go hand in hand. In this way, Islamic educational institutions will be able to continue to develop (Abudin Nata, 2012).

Islamic educational institutions will be gradually abandoned by their students if not managed properly. This was evidenced by the Madrasah Aliyah Madinatussalam located in Bandar Khalifah, which was abandoned by its students, forcing the school building to close. Furthermore, the Ihsan Ilmi Islamic Education Foundation located in Percut Deli Serdang, North Sumatra, also had to endure the same bitterness, as the foundation's building had to be closed. Reflecting on the aforementioned issues, Sastraatmadja views the importance of leadership roles from each founder of Islamic educational institutions, as well as their expertise in managing the administration of Islamic educational institutions. Furthermore, according to Aris, a founding figure of an Islamic educational institution, in carrying out their role, certainly does not only think about the establishment of the building (Aris, 2022).

It was emphasized by Hanipudin that in order for Islamic educational institutions to maintain a high level of sustainability. Of course, it requires the founders of all Islamic educational institutions to simultaneously ensure their existence and strive to continue innovating. The development of Islamic educational institutions towards a better direction must ensure the continued existence of these institutions, so they can continue to innovate. Then, a leader who understands good management practices is needed, as well as one who possesses the utmost determination and spirit in carrying out the responsibilities they have undertaken. Islamic educational institutions run by a leader who understands management will show a graph of progress in the development of their Islamic educational institution. This happens in Islamic organizations, such as Nahdatul Ulama (NU), Muhammadiyah, and Al-Washliyah (Bukhari Umar, 2010).

Those organizations are led by figures who possess flexibility in management. Thus, the role of leadership is also clearly seen in the development of Islamic educational institutions that are favored by their students. The leadership role of the founder of the Islamic educational institution, who has good management skills, has led to the development of the Islamic educational institution he leads. It can also be seen in educational figures in the region, whose names might still be unfamiliar (Rapeg, 2018).

However, from an educational perspective, Arie is a Bachelor's degree graduate from the University of North Sumatra with a major in Chemical Engineering. It is known that after her graduation, Arie got a job at a factory and held a fairly good position. A good job and position at the factory did not make Arie comfortable and stay at the factory. His love for children and his desire to develop Islamic educational institutions led Arie to continue his Master's degree (S2) at Universitas Negeri Medan with a major in Basic Education, Concentration in Early Childhood Islamic Education (PIAUD), while also founding YGAM. As time went by, Arie wanted YGAM to develop more broadly, and he was enthusiastic about fulfilling his role as the founding figure and head of the YGAM foundation. Arie continued his Strata III (S3) education with a program in Islamic Education Management at the State Islamic University of North Sumatra. Arie's role in

developing the YGAM Islamic educational institution is also clearly seen in his enthusiasm for further learning and mastering good management practices for the Islamic educational institution.

Arie also participates in organizations related to the development of educational institutions, such as HIMPAUDI (Indonesian Association of Early Childhood Educators and Education Personnel). Arie performed his duties as the chairman of the HIMPAUDI organization very well. This is proven through his attitude and spirit of openness to receiving input from his members. So that HIMPAUDI in the Deli Serdang area can develop, progress, and contribute to the PAUD schools around Deli Serdang (Dwi Purwestri dan Rudiyanto, 2020).

In addition, it is known that Arie also participated as a writer in several book publications related to Islamic educational institutions. Previously, the researcher had conducted a study on Arie's role in one of the organizations he leads, namely HIMPAUDI. However, the researcher is very interested in further developing the role of Arie in Deli Serdang because, in reality, Arie is not only involved in one social organization that focuses on the development of Islamic educational institutions. But rather much larger than the results of previous researchers' studies (Ramayulis, 2006)

Etymologically, in Aris's view, an institution means a body or organization. However, in terminological terms, an institution is a container in the implementation of a utilization process, which leads to positive development and progress (Aris, 2022). In the Great Dictionary of the Indonesian Language, often referred to as KBBI, an institution is the origin of something, a form, shape, appearance, reference, with the aim of conducting scientific research or endeavors (Departemen Bahasa Pusat Nasional, 2008). An institution is also referred to as an institute, in the physical sense as a building or edifice. However, if viewed from a non-physical or abstract perspective, an institution is defined as an institution, which is a system of norms, in the form of rules or institutions. Scientific investigation certainly requires an institution with an educational nuance. For that reason, it is necessary to first understand the definition of an educational institution (Leo Syahputra dan Cindy Amalia, 2015).

Educational Institutions, in Ramayulis's view etymologically refer to origins, bodies or organizations, or references. However, terminologically, educational institutions are defined as physical forms, which are visible, and in the form of concrete material. Explained more specifically in Subhan's view, educational institutions are places where the distribution and delivery of educational materials take place (Ramayulis, 2011).

With the aim of improving human behavior further, so that it can create more effective social interactions with society. In order to realize better human behavior, according to Hanipudin, the application of Islamic values is certainly needed, as defined that Islamic educational institutions are essentially a medium for the development of education for students, with a clear structure, and responsible for the implementation of Islamic education (Ramayulis, 2011).

In line with Umar's view, he argues that an educational institution is an organization or group of people who collectively bear the responsibility of educating students, in accordance with the mission of the organization's body (Bukhari Umar, 2010). Azra states that the presence of Islamic educational institutions will inevitably lead to the transformation of students' behavior towards a better direction through interaction with the environment of the educational institution. Thus creating a sense of comfort and tranquility (Azyumardi Azra, 2006).

In changing the behavior of students towards a better direction, a more specific educational institution is needed to shape their identity (Zamroni, 1995). Therefore, in Zamroni's view, Islamic educational institutions are the solution for students to shape their personalities and their interactions with the surrounding environment. However, the challenges in managing Islamic educational institutions, especially in the aspects of leadership and management, become crucial factors that influence the sustainability and innovation of these institutions (Muhaemin, 2005). This study aims to analyze the role of Arie Dewi Ningsih in the development of Islamic Educational Institutions in Deli Serdang, as well as the challenges she faces. Thus, this research is expected to contribute to the understanding of leadership in Islamic educational institutions and their management strategies (Arie Dewi Ningsih, 2024).

Biography Of Arie Dwi Ningsih

Arie Dwi Ningsih, known as Arie, was born on June 3, 1980 in Tanah Jawa, Simalungun Regency. Although born and raised in Simalungun, Arie is not of Batak ethnicity, but of Javanese ethnicity. She is the second daughter of five siblings born to (the late) Nur Shaleh and (the late) Sulisawaty. Since childhood, Arie has had a good personality, as expressed by her younger sibling:

"Arie is a woman who since childhood has had a mature attitude, is responsible, has a leadership soul, and she is the most devout in worship among the other children of her father and mother." (Abdi, August 23, 2024)

Both of Arie's parents have an important role in the process of forming their child's personality since childhood. They have their own strengths to shape Arie into a good person. Like the obligation to study the Koran in the prayer room at night, then his mother who is a junior high school teacher always includes Arie when there are social activities at school. Both of Arie's parents, namely his father named (the late) Nur Shaleh and mother named (the late) Sulisawaty, when they lived in Jambi had a comfortable life. They often shared with the surrounding community, so that both of Arie's parents were known as a family with a high social spirit and respected by the community around Jambi.

METHODS

The type of research used by the researcher is qualitative research or often referred to as (soft data). This research attempts to analyze and describe the information in the field. Then it is poured based on the description of words, in the form of field notes or field research (Junaidi Arsyad, 2023). In this qualitative research, the researcher uses a character study approach, with data collection techniques such as in-depth interviews, observation, and document analysis. This technique aims to explore information about a person's biography based on their character and adaptation to society, their thoughts or ideas, and their influence on the topic to be studied.

With a benchmark that is emphasized according to: (1) The background of the internal and external life of the figure; (2) The integrity of the figure; (3) His monumental works; and (4) Contributions (influences) that are seen and felt by the community. Therefore, in this study, the researcher will identify and analyze more clearly and in detail about Arie Dewi Ningsih, of course related to her life background, then her thoughts related to the development of Islamic educational institutions, both those she founded herself and her participation, in building and developing Islamic educational institutions, especially in Deli Serdang, North Sumatra. With the discovery of written and unwritten works, so that it can be used as a regional education figure. The data analysis technique in this study is historical continuity and systematic report writing.

FINDINGS AND DISCUSSION

The results of the study show the lack of government support in advancing educational institutions in Indonesia, it takes parties who have high sensitivity, enthusiasm, and concern for educational institutions in Indonesia today (Haidar Putra Daulay, 2012). Arie is one of the people who has a high fighting spirit, in developing educational institutions, especially Islamic educational institutions. Then he started his struggle from his residential area in Deli Serdang. Starting from a sense of love for children then looking at the minority of Islamic educational institutions in the Muslim-majority area of Deli Serdang, increased Arie's determination to contribute to the development of Islamic educational institutions in Deli Serdang. Therefore, the researcher will explain Arie's contribution to the development of Islamic educational institutions in Deli Serdang, North Sumatra, namely:

A. Establishing the Amanah Madani Generation Foundation

Yayasan Generasi Amanah Madani (YGAM) is an Islamic educational institution owned by Arie Dwi Ningsih which was established on January 17, 2006. The Foundation building is located on Jalan. Irian Barat Gang. Tawon Dusun. XVII No. 1 A. Sampali Percut Sei Tuan Deli Serdang North Sumatra. The establishment of YGAM by Arie was his desire to

establish an educational institution with an Islamic nuance in the Deli Serdang area. After YGAM was established, Arie continued his education in the Doctoral program in Islamic Education Management at the State Islamic University of North Sumatra. Arie did this so that YGAM could be managed well and in a focused manner, so that it could improve the quality of YGAM education. The researcher managed to obtain information in an interview regarding the establishment of YGAM, that:

"I founded YGAM out of love for children, then in 2005-2006 the number of Islamic educational institutions in Deli Serdang was only around 40%. Whereas the majority of people living in Deli Serdang are Muslims. (Arie, September 7, 2024)."

Problems related to education in the Deli Serdang community are clearly visible in the lack of Islamic educational institutions. In 2005-2006, the lack of Islamic educational institutions caused the younger generation to experience a moral crisis and be far from intellectual progress that prioritizes morals. Then another factor is caused by 45% of the livelihoods of the community, who live in Sampali Deli Serdang as entrepreneurs and fishermen (Arie Dewi Ningsih, 2022a).

B. As an activist in various socio-educational organizations

In fact, an organization is a place to develop and explore oneself, as a step to open insight, change, way of thinking, knowledge, and improve good social relations in the surrounding community. Therefore, in order to realize the development of Islamic educational institutions quickly and precisely, the contribution of the wider community is needed. Yayasan Generasi Amanah Madani, founded by Arie, is part of his steps to develop Islamic educational institutions. However, in order to accelerate the development of Islamic educational institutions in Deli Serdang, Arie decided to join various socio-educational organizations (Ashari Hafi, 1983).

Arie's decision was the right step in encouraging the implementation of Islamic educational institution development activities. Based on the results of the researcher's interview, that: "My decision to join various socio-educational organizations aims to provide understanding, perspectives, and changes in developing Islamic educational institutions in Deli Serdang. (Arie, August 25, 2024)." Arie's enthusiasm and contribution in developing Islamic educational institutions, through various socio-educational organizations that he leads, is very clear.

In fact, the development of Islamic educational institutions is one of the activities that can make a major contribution to the development and progress of the Indonesian nation. However, in its implementation it certainly cannot be done easily, there are many things that become benchmarks for thinking in achieving the goals you want to achieve. In developing Islamic educational institutions, Arie certainly experienced and went through various obstacles and challenges, in the process of realizing the goals he wanted to achieve. Based on the results of the researcher's interview, that:

"Developing Islamic educational institutions to grow rapidly, of course, is not an easy process. In its implementation, it must face obstacles and challenges. However, I am sure that Islamic educational institutions will be able to develop if the surrounding community and the government can work together well. (Arie, August 25, 2024)."

Therefore, the researcher will explain the challenges and obstacles that Arie must overcome in realizing the development of Islamic educational institutions in Deli Serdang, including:

1. Low Quality Human Resources

Human resources (HR) are the power of human thought or creativity that is stored and cannot be known with certainty the capacity possessed by each human being. Of course, if the quality of HR is high in terms of mastery of technology, science, and responsibility for human life and other creatures. A functional relationship will be formed with the social system in achieving the target of convenience (Bukhari Umar, 2010).

Building a functional relationship with the social system in achieving targets, of course, must face the most important and most fundamental challenge, namely quality human resources (HR), who have commitment and focus on the results to be achieved. In every social institution, family, economic actors, religion, and others, HR is an important element in coaching and development. Improving the standard of living of humans through optimizing the achievement of goals, so that basic human needs are optimally met, is determined by various interrelated factors. Factors that influence the quality of HR, namely: mental, behavior, ability, intelligence, religion, law, health, and others. All factors that determine the improvement of the standard of living of humans must be optimized in order to achieve the desired goals.

2. Lack of Equal Distribution of Educational Infrastructure

Realizing the fact that the quality of education will affect the facilities available in an Islamic educational institution. In this case, infrastructure is the benchmark for the development and progress of an Islamic educational institution in Indonesia. As is known, until now the lack of adequate schools in remote areas, difficult access, and too far distances, especially for remote areas of Indonesia, are also major challenges in the development of Islamic educational institutions in Indonesia (Arifin, 1991).

In the researcher's view, this situation certainly has an impact on the effectiveness of teaching and learning in the classroom for students, teachers who teach at the school will also experience difficulties in the teaching and learning process. Teachers who have to work with minimal facilities and inadequate classroom conditions. Of course, it will affect their ability to teach. Usually this reality exists in remote areas, so teachers are reluctant to be assigned to remote areas in Indonesia.

The suboptimal facilities of Islamic educational institutions provided by the government continue to affect student accessibility. For example, due to limited classroom space, students must take turns and combine classes, of course this will hinder an effective learning process. Then the unavailability of adequate laboratory and library space for each school, of course, is an obstacle for students in exploring themselves, in getting a better and deeper learning experience.

3. Weak Management of Islamic Educational Institutions

Government policies in examining Islamic educational institutions in Indonesia, in fact, always change according to the needs and challenges of the times (Arie Dewi Ningsih, 2022b). Islamic educational institutions must focus on the management of their educational staff. In fact, the management of educational staff is considered an activity that moves others to achieve educational goals. The development of technology and information can also be used as a strategy, as a form of improving the quality of educational staff or improving the profession (Arie Dewi Ningsih, 2023).

Since Islamic educational institutions have been present and established in Indonesia until now, it is known that the most complex problems are related to their management. This is based on conceptual - theoretical problems, to operational - practical problems. Of course, the problems in operational management above are the reason for educational institutions to be left behind (Zakiah Darajat, 2000). Then Islamic educational institutions are often considered second class, after general educational institutions. Therefore, the role of management in Islamic educational institutions is needed, which pays attention to and considers efforts in reconstructing, to overcoming the management of the management of Islamic educational institutions. Furthermore, in the management of Islamic educational institutions, it should also pay attention to the issue of curriculum (Muhaimin, 2008).

The importance of this is likely to be highlighted sharply, because it is triggered by the increasingly developing progress of science, technology, and culture in the midst of

society. The heavier the burden borne by Islamic educational institutions as organizers of education, therefore the demands of such rapid development are needed. The designers of the curriculum of Islamic educational institutions must be related to the goals to be achieved in the learning and education process (Wahab, 2012). The Doctoral Program taught by Arie is Islamic education management, with the hope of being able to contribute in accordance with the coordination that is in line with the determination of the development of Islamic educational institutions (Departemen Agama RI, 2003) life. Then Arie's goal in taking his Doctoral degree is to develop YGAM. Based on the results of the researcher's interview, that:

"I am continuing my doctoral education in the Islamic education management study program to develop YGAM, then I want to be able to develop the organizations that I lead better. (Arie, August 25, 2024)."

Arie's enthusiasm in developing Islamic educational institutions in Deli Serdang, North Sumatra, is known to be very pronounced and warm in its implementation and execution. However, as previously stated, Arie must also fight himself from being lazy, pessimistic, lacking in self-confidence, and controlling his emotions in carrying out his mission to develop Islamic educational institutions in Deli Serdang, North Sumatra.

Arie is enthusiastic and always tries to improve his focus, to achieve his goals in developing Islamic educational institutions. Starting from discussion forums with family, husband, colleagues, who foster and provide encouragement. Finally, Arie has enthusiasm, focus, and has a benchmark for his achievements. The researcher managed to obtain information based on the results of the interview, that:

"In managing Islamic educational institutions, Islamic educational management knowledge is needed, which provides knowledge about: curriculum, educators, students, and the low competitiveness of graduates of Islamic educational institutions. (Arie, August 25, 2024)."

In the management of Islamic educational institutions as mentioned above, it is a challenge for the development of Islamic educational institutions. It is known that the management of Islamic educational institutions must also pay attention to the output of graduates of Islamic educational institutions. Then it is known that many Islamic educational institutions are left behind, due to the dichotomy of knowledge. Therefore, the role of the management of Islamic educational institutions must be able to play an active role, the dichotomy of knowledge or what is called the separation of knowledge, will have an impact on attitudes among Muslims (Yudi Latif, 2005).

Increasing knowledge related to the curriculum, with the flow of learning objectives, in terms of improving digitalization capabilities, and compiling activities in implementing the Pancasila student profile strengthening project (Arie Dewi Ningsih, 2023). Religious knowledge is a sacred science and must be studied, while general and social sciences are profane so they are not mandatory to be studied. Of course, this problem will have an impact on the development of Islamic educational institutions in Indonesia.

4. Lack of Community Support

It is realized that many people think that studying, researching, and mastering Islamic knowledge alone will lag behind the progress of the times. In fact, most people think that going to school at an Islamic educational institution is not considered great, not to mention the issue of costs at Islamic educational institutions which are quite large and expensive. Of course, the phenomenon of assumptions from society is very disturbing to the mind, especially considering negatively and trying to provoke others to agree with their views.

The indifferent attitude of society towards Islamic educational institutions is actually an unfortunate situation. In fact, if we look at the context, Indonesia is one of the

countries with a Muslim majority population. Furthermore, educational institutions actually have a very significant role in developing human resources and character building. So that the society that is created is a reflection of an Islamic society, by combining it in everyday life.

The pattern of public perception towards Islamic educational institutions has been known to have been done several times. Furthermore, the low investment in education has positioned educational activities as a machine for producing "graduated" but low-competence people. Most Indonesians assume that a diploma, produced from public schools, is more guaranteed and promising for applying for work, and entering further education.

The public perception that causes social inequality by positioning Islamic educational institutions as second-class educational institutions is perceived as a mass product. Then the education program is more directed as a population program, rather than a systematic program to improve the quality of human resources. This is certainly a challenge in changing public perception, which results in social inequality, as well as the tug-of-war of the interests of the quality and quantity approaches in education policy in Indonesia.

5. Technology advances

It is known that the era of globalization and digitalization is caused by technological advances, which are increasingly dynamic and innovative, in design and application, of course in everyday life. The current era with all the convenience and technological advances, due to the increasingly rampant flow of globalization, suggests a form of competitive spirit. Of course, in essence, this technological development is for superior products, whoever can develop with various technological mastery will be able to excel and survive.

Realizing the fact that technological advances that come from the strong push of globalization, require all those within its scope to be able to catch up. Based on the results of the researcher's interview, that:

"Technological advances should be utilized as a tool in developing Islamic educational institutions. However, until now, 50% of educators have difficulty in utilizing technology. (Arie, August 25, 2024)."

In addition, the development and advancement of technology is a specter that cannot be avoided in today's life. Therefore, in every organizational activity that Arie is involved in, he always opens discussion forums, opens workshops related to Islamic educational institutions, such as writing journals and books, and other social activities that make its members become familiar and feel the benefits of using today's technology. Actually, it is legitimate if most people assume that life without technology is like living in the stone age (Zamakhsyari Dhofier, 1994)

The presence of technology makes a person have a dilemma in its use, because technology has a positive impact as a means of making it easier for oneself and others to share information. However, on the other hand, technology has a negative impact, it is known that there is a lot of fraud, creating a culture of alone together so that it fosters an individualistic attitude. Based on the results of the interview, the researcher stated that:

"YGAM provides space for all teachers to be able to use technology, and utilize it well in managing the teaching and learning process. I do this because by utilizing technology, it will open the eyes of teachers to be able to develop in a better and more perfect direction. (Arie, August 25, 2024)."

Nowadays, with the advancement of technology, it can be used as a medium to promote schools to other social media users. So it is often found that schools include their social media account names to attract new students in the new school year. Of course, the use of this technology must go hand in hand with the teaching and learning process in the

classroom. Today's learning is not effective if it only focuses on one lecture method, but other methods are needed in teaching. Based on the results of the researcher's interview, that:

"YGAM as an Islamic educational institution utilizes technology properly and correctly, because educators are given training through the use of technological advances. (Arie, August 25, 2024)."

The term technology in principle refers to rapid developments in its management, which becomes management to be able to communicate quickly and accurately to family, friends, or others. However, technology is often not utilized properly, resulting in negative impacts on the user. Therefore, the role of both parents in controlling children must be appropriate by using strategies so that children do not feel intimidated or pressured.

The effects caused by technological developments certainly depend on the impacts they cause. The nature of technology is feared as a decline in moral values, human morals, religious systems in the way of life, and the culture of the surrounding community. Therefore, it is necessary to apply noble values in forming noble people, schools which are places for forming a person's character must also be able to play their role well and correctly.

Continuing the discussion above, it is important to know that the challenges in developing Islamic educational institutions lie in the negative impacts that could potentially attack anyone, such as:

- a. Someone becomes lazy for direct physical contact.
- b. Increase the number of fraud and cyber bullying crimes.
- c. Negative content that can be easily accessed today, without any filtering.
- d. The number of perpetrators of defamation is growing rapidly and widely. This is due to the ease of access.
- e. Wasting time on something useless.
- f. Decreased learning achievement and also a person's ability to work. (Rahman, 2016: 25).

6. Moral Decadence

Moral decadence is the erosion of identity related to the decline of religious values, nationalism, socio-cultural values, and the development of a person's morality. Talking about moral decadence is certainly closely related to the presence of technological development and progress today. Symptoms of moral decadence that are seen have a negative impact on the young generation of the Indonesian nation. The personality that children should have such as honesty, justice, an attitude of helping each other, to tolerance. Now it has changed because it has been eroded by the rampant use of technology. Abuse, fraud, hostility, oppression, bringing each other down, and taking the rights of others are forms of moral decline or what is now known as moral decadence.

The development and advancement of technology should have a positive influence, so that it leads to a more mature direction in terms of its use. In the midst of increasingly rapid and widespread technological openness, the importance of strengthening moral personality in students based on religion. Therefore, researchers feel that they are aware of the fact that Islamic educational institutions must face challenges with the moral decadence of the nation's children. Based on the results of research that has been conducted by experts, the rampant occurrence of moral decadence is more dominant in teenagers who are still unstable in their attitudes.

The following researchers will explain the factors that cause deviant behavior among teenagers, including:

- a. Lack of self-reliance on religion because all means are used to achieve knowledge, so that religious beliefs begin with belief in Allah SWT.
- b. Too loose parental supervision of their children

c. Children who come from broken homes

In facing the moral decadence of the nation's children, wise supervision from parents and those closest to them is needed. Then Islamic educational institutions play an important role in facing moral decadence. This is a challenge that must be resolved by Islamic educational institutions.

CONCLUSION

Arie Dwi Ningsih's contribution to the development of Islamic educational institutions in Deli Serdang can be summarized in two main aspects. First, Arie founded the Yayasan Generasi Amanah Madani, which was born from his love for children and awareness of the limited number of Islamic educational institutions in the area. With a background of people who are mostly entrepreneurs and fishermen, Arie tried to overcome the time challenges faced by parents in providing education to their children. Second, Arie is active in various educational organizations, including as chairman of the Community Reading Garden Forum, the Association of Early Childhood Educators and Education Personnel (HIMPAUDI), and the PAUD Mother Group, as well as being involved in curriculum updating activities at UIN North Sumatra.

However, Arie also faces various challenges in the development of Islamic educational institutions, including: (1) the low quality of human resources which has an impact on the level of community livelihood; (2) the lack of equal distribution of educational infrastructure, especially in remote areas; (3) weak management of Islamic educational institutions; (4) lack of community support for mastery of Islamic knowledge; (5) rapid and dynamic technological progress; and (6) moral decadence that threatens religious and socio-cultural values. For further research, it is recommended that a more in-depth study be conducted on strategies that can be applied to overcome the challenges faced by Islamic educational institutions, especially in terms of management and improving the quality of human resources. Research can also explore the role of technology in the development of Islamic education, as well as how educational institutions can adapt to the social and cultural changes that occur.

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