

Marketing Management for private madrasah based on excellent program in Jepara

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Abstract

This article is a research on educational service marketing management. This study emphasizes the marketing of educational services to private madrasah in Jepara. The purpose of this study is to capture and analyze the educational service marketing model carried out by private madrasah. This research is motivated by the high competition between private madrasah in Jepara. This high competition has an impact on the existence and sustainability of private madrasahs themselves. This research is a field research using a qualitative descriptive approach. The findings of this study are that private madrasah in Jepara have similarities in Islamic education. However, this does not guarantee success in winning the competition in the marketing of educational services. The conclusion of this research is that apart from the style of Islamic education, madrasahs must have added value which differentiates them from other private madrasahs so that they can attract public interest.

Keywords: madrasah, competition, marketing, management, model.

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Introduction

Jepara is the northern coastal area of Java which consists of a Muslim community. This is something that is reasonable considering that Islam was spread by merchants and scholars from Indian, Persian and Arab Gujarati originating from the coastal areas of theory which have been regulated, namely Gujarati theory, Arabic theory, Persian theory and Chinese theory. At first they came to the coastal areas by trading spices, tobacco, nuts and pona (sago) and then they entered the mainland (Wekke & Sari, 2012). They came not only to trade but also to carry out da'wah missions. For the purpose of preaching they made a Muslim village to marry the natives. Islam developed not only through trade and marriage, but also through politics, arts, and education (Romlah, Haryanto, Munasir, 2020; Daulay, 2013). Pesantren was eventually developed into a modern Islamic educational institution, namely madrasah (Basri & Saebani, 2010). In historical developments, madrasahs have experienced the dynamics of their form and shape. Madrasah is defined as an Islamic school or dar al-ulum-house of knowledge (Hardaker & Sabki,

2019). Madrasahs in Islamic boarding schools and schools are the impact of the meeting of three factors at the beginning of the 20th century. The emergence of madrasahs is a result of the modernization of traditional and original Islamic education institutions in Indonesia, namely pesantren (Subhan, 2012; Fauzan, 2017). Madrasahs are said to be religious schools devoted to the study of Islamic scientific traditions (Walliman, 2011; Solikhah & Wirawati, 2020) so that Madrasahs are synonymous with Islamic studies.

Jepara as a coastal city with a Muslim population has a tendency to maintain and maintain the values of Islamic teachings. This can be seen from the educational aspect manifested by establishing Islamic-style educational institutions from early childhood education (Raudlatul athfal / RA), elementary schools (Madrasah Intidaiyyah / MI), Junior High Schools (Madrasah Tsanawiyah / MTs), and Senior High Schools (Madrasah Aliyah / MA). Statistical data on the number of madrasahs in Jepara shows that the number of madrasahs in Jepara is very large. Of the many madrasahs in Jepara, only

less than 1% are public madrasah and the remaining 99% are private madrasah.

Table 1. The number of madrasah and students in Jepara Regencies (Religion Ministry of Jepara Regency, 2018)

Level	Total of state madrasah	Total of students	Total of private madrasah	Total of students
Madrasah Ibtidaiyah (Primary School)	2	1.345	190	34.323
Madrasah Tsanawiyah (First High School)	2	1.882	111	24.373
Madrasah Aliyah (Secondary High School)	2	1.447	62	12.437

Source: Ministry of Religion Office of Jepara Regency

Based on the madrasah data in Jepara district above, it can be understood that madrasahs have experienced significant developments in terms of quantity. With the development of this madrasah, it is an indicator that Islamic education in Jepara is progressing. How could I not, but there are a number of issues that must be answered. First, what about the quality of education in madrasahs. Is the high quantity of madrasahs in Jepara followed by the high quality of education? Second, how is it spread? Do you have an even distribution of the many madrasahs? Can it reach all levels of society? Third, when the distribution of madrasahs is uneven, it means that there is a gap. At some point there is an area of Jepara which has several madrasahs and in other areas in Jepara there is a lack of madrasahs or even no madrasahs at all. Fourth, when the distribution is uneven, in areas with a large number of madrasahs, the level of competition will be higher. Fifth, when competition between madrasahs is high, how do these madrasahs maintain their existence? What is the superior program of attraction that makes people interested in choosing private madrasah?

Method

This research design is a field research. Field research is the study of people acting in the natural courses of their daily lives. The fieldworker ventures into the worlds of others in order to learn firsthand about how they live, how they talk and behave, and what captivates and distresses them. . . . It is also seen as a method of study whose practitioners try to understand the meanings that activities observed have for those engaging in them (Neuman, 2014a). This research is a descriptive study To portray the characteristics of a particular individual, situation or group (Creswell, 2009; "Introduction to Research Methods in Psychology," n.d.; Pandey & Pandey, 2015) using a qualitative

approach. This research focuses on private madrasah in Jepara district. The sample of this study was taken using purposive sampling, namely the sampling technique with certain considerations (Creswell, 2009; "Introduction to Research Methods in Psychology," nd; McGivern, 2004; Neuman, 2014b) in this case the researcher took a sample of private madrasahs due to competition in madrasahs. private sector is higher than public madrasah. see the element in terms of quantity the number of private madrasah in Jepara is much higher than that of public madrasah. Of the madrasahs in Jepara, researchers focus on Madrasah Aliyah.

The data collection techniques in this study used observation, interviews, and documentation. Descriptive research relies on observation as a means of collecting data. It attempts to examine situations in order to establish what is the norm, i.e. what can be predicted to happen again under the same circumstances (Walliman, 2011). Semi-structured interviewing is perhaps the most common type of interview used in qualitative social research. In this type of interview, the researcher wants to know specific information which can be compared and contrasted with information gained in other interviews. To do this, the same questions need to be asked in each interview. However, the researcher also wants the interview to remain flexible so that other important information can still arise (Dawson, 2002). Documentation shows them what you are doing and why, what their role in the research is, what will happen to the data you collect from them and what they are agreeing to do. It will also usually set out how you will keep and dispose of the data and how the required confidentiality will be ensured ("Introduction to Research Methods in Psychology," nd, "No Title," 1992; McGivern, 2004; Neuman, 2014a, 2014b). Data analysis techniques in this study include data reduction,

display data, and conclusion drawing verification (Karni, 2009).

Results and Discussion

Private madrasah is actually a madrasah that is born from the community and grows up with the community that has almost no dependence on the implementation of its education with the government (Rosyada, 2017). However, madrasahs are still consistent in improving their quality and achievement so that they are not inferior to general schools, even madrasahs can outperform general schools.

A superior madrasah is a madrasah that meets ideal standards. The ideal madrasah according to Dede Rosyada is a madrasah that can carry out the functions of planning, organizing, actuating, leading, and monitoring / evaluating in all madrasah activities. Furthermore, the ideal madrasah is a madrasah that carries out good educational administration, supported by effective and effective administrative management. efficient includes curriculum and PBM administration, institutional management, workforce, sarpras, educators, financing, and participation from the community (Rosyada, 2017).

A superior madrasah according to Muhaimin has indicators that include elements of students, sarpras, madrasah environment, educators, curriculum, teaching and learning processes, mulok programs and self-development and with regard to long coaching programs. The estuary of superior madrasahs is in demand by the community (Muhaimin, Sutiah, & Prabowo, 2015).

There are several stages or processes that must be carried out to support madrasah to excel; First, it is not elitist, meaning that madrasahs accept and promote all students. Second, providing a flexible curriculum in other words not limiting the narrow curriculum. Third, it is not only focused on practice questions / tests, but more achievement is due to being trained with high order thinking skills or High Order Thinking Skills (HOTS). Fourth, work with full commitment, creativity, and not stick to a rigid program. Fifth, the head of the madrasah must not be authoritarian, visioner and have the effort to achieve the institutional mission. Sixth, recruiting staff based on expertise, and having procedures for removing employees who do not have a contribution to madrasah. Seventh, conduct intensive staff development. Eighth, having clear goals, good judgment, can correct existing deficiencies and avoid all forms of mistakes. Ninth,

teachers and students have a high responsibility for learning. Tenth, positioning the welfare of students above others. Eleventh, it has a structure and mechanism for solving problems as a group. Twelfth, has a leader who can foster enthusiasm and participation from staff and garner support from outside the institution. Thirteenth, celebrating success and giving appreciation to outstanding staff and students. Fourteenth, sticking to achieving goals but flexible in the techniques / methods used (Muhaimin et al., 2015).

Marketing of educational services is actually not much different from marketing products in general. Marketing according to the American marketing Association is basically the performance of business activities that regulate the flow of goods and services from producers to consumers. Marketing is the process of planning and implementing the conception, pricing, promotion, and distribution of ideas for goods and services to create exchanges that satisfy individual and organizational goals (Foster, 2010; Kittle, Ciba, Kittle, & Ciba, 2008; Kothari, 2004; Kotler, 2019; Marketing, nd). Meanwhile, the implementation of marketing involves several aspects, at least including product, price, place, promotion (Maharani, 2018).

“... The internal factors that may be viewed as strengths or weaknesses, depending upon their impact on the organization's position (they may represent a strength for one organization but a weakness, in relative terms, for another), may include all of the 4Ps (product, price, place (distribution), promotion), as well as personnel, finance, and so on” (Hollensen, 2006).

Marketing success cannot be separated from the elements of the marketing mix. Likewise, the success of an educational service marketing is determined by the marketing mix management strategy (Labaso ', 2018). The most important element is the product. Marketing occurs because there are products offered to the public. The product, in this case, is everything the produsen can offer to pay attention to, ask for, look for, buy. Used, or consumed by the market as a need or desire of the relevant market. Conceptually the product is a subjective understanding by the producer of something that can be offered as an effort to achieve the goals of an organization, through meeting the needs and desires of consumers, according to the capacity and competence of the organization and the purchasing power of the market (Tjiptono, 2008).

The quality of an educational service product can be seen from its accreditation status. Based on data from the Ministry of Religion, there are 62

private Madrasah Aliyah in Jepara. The following is the accreditation data for Madrasah Aliyah in Jepara.

Table 2 Accreditation data for Madrasah aliyah in Jepara (Muh. Hisyam Masykur, 2020)

No	Nama madrasah	Alamat	Status akreditasi
1	MAS Darul Hikmah	Desa Menganti JL. Menganti – Jepara KM. 7, Kec. Kedung Kab. Jepara	A
2	MAS Ittihadul Muslimin	Kerso Kedung Jepara, Kerso, Kec. Kedung Kab. Jepara	B
3	MAS Ki Aji Tunggal	JLN Pecangaan-Kedung KM 9, Karangaji, Kec. Kedung Kab. Jepara	B
4	MAS Mafatihut Thullab	JL. Kauman NO.09 Surodadi, Kec. Kedung Kab. Jepara	C
5	MAS Matholi`ul Huda	JL. Raya Bugel, Kedung Jepara, -, Kec. Kedung Kab. Jepara	A
6	MAS Miftahul Huda Dongos	Alamat: Jl. Dongos – Sukosono Km.01, Dongos, Kec. Kedung Kab. Jepara	B
7	MAS Safinatul Huda	JL Masjid Baiturrohman Sowon Kidul Kedung, -, Kec. Kedung Kab. Jepara	A
8	MAS Shofa Marwah	JL. Raya Pecangaan Bugel KM. 04, Sowon Lor, Kec. Kedung Kab. Jepara	B
9	MAS Sultan Fattah Jepara	JL Kauman RT 10 RW 03 Desa Sukosono, Sukosono, Kec. Kedung Kab. Jepara	C
10	MAS Tasymirusy Syubban	JL. Tedunan Kedung Jepara, Tedunan, Kec. Kedung Kab. Jepara	B
11	MAS Al – Alawiyah	JL. Raya Pecangaan Kedung KM. 2, Karangrandu, Kec. Pecangaan Kab. Jepara	B
12	MAS Matholi`Ul Huda	Jalan Raya Bugel KM 2 Troso Pecangaan Jepara, Troso, Kec. Pecangaan Kab. Jepara	A
13	MAS Walisongo	JL. Kauman NO.1 Pecangaan, Pecangaan, Kec. Pecangaan Kab. Jepara	A
14	MAS Hasyim Asyari	JL. Prapatan Kalipucang Wetan, Kalipucang Wetan, Kec. Welahan Kab. Jepara	B
15	MAS Nurul Ulum	JL. Raya Welahan Gotri KM. 1, Welahan, Jepara, Kec. Welahan Kab. Jepara	B
16	MAS Al Haromain	JL. Kauman NO.09, Rejekwesi, Kec. Mayong Kab. Jepara	B
17	MAS Hasan Kafrawi	JL. Raya Pancur, Kec. Mayong Kab. Jepara	B
18	MAS Sabilul Ulum	Mayong Lor, JL. Welahan NO. 30 Mayong, Kec. Mayong Kab. Jepara	B
19	MAS An Nur	JL. Mayong Gebog GG. Rahayu 5 Daren, -, Kec. Nalumsari Kab. Jepara	B
20	MAS Ismailiyyah	JL. Raya Nalumsari NO 24 Nalumsari Jepara 59466, Kec. Nalumsari Kab. Jepara	-
21	MAS Nurul Ilmi	JL. KH. Rosyidi Bategede Nalumsari Jepara 59466, Bategede, Kec. Nalumsari	B
22	MAS Roudlotul Mubtadiin	DK Balekambang DS. Gemiring Lor, -, Kec. Nalumsari Kab. Jepara	A

23	MAN Bawu Jepara	JL. Raya Bawu Batealit KM.7, Kec. Batealit Kab. Jepara	A
24	MAS Alkahfi	DS Bawu JL RM Sosrodiningrat KM 05 RT21/V,, Kec. Batealit Kab. Jepara	-
25	MAS Miftahul Huda	Raguklampitan RT 12 RW 03, Raguklampitan, Kec. Batealit Kab. Jepara	B
26	MAS Nahdlatul Ulama	JL. Raya Batealit KP – 59461, -, Kec. Batealit Kab. Jepara	B
27	MAS Mafatihul Akhlaq	JL. Raya Jepara Semat KM. 05 Demangan, -, Kec. Tahunan Kab. Jepara	B
28	MAS Masalikil Huda	JL. Soekarno Hatta Tahunan KM.5 , Tahunan, Kec. Tahunan Kab. Jepara	A
29	MAS NU Nahdlatul Fata	Petekeyan jalan Janggalan No. 04 Gang MTS. MA. NU NAFA, -, Kec. Tahunan	B
30	MAS Sultan Hadlirin	JL. Sultan Hadlirin KM. 01 Mantingan, Mantingan, Kec. Tahunan Kab. Jepara	B
31	MAS Zumrotul Wildan	JL. Jendral Hugeng Imam Santoso KM.9 Ngabul, Ngabul, Kec. Tahunan Kab. Jepara	B
32	MA Daruttauhid	Jln. Pakishaji 108 , Karangkebagusan, Kec. Jepara Kab. Jepara	B
33	MAS Al Maarif	JL. Pangeran Syarif Jepara, Saripan, Kec. Jepara Kab. Jepara	-
34	MAS An-Nawawiyah	JL. K. Nawawi KM. 1,5 RT 20/04 Sinanggul, Sinanggul, Kec. Mlonggo Kab. Jepara	C
35	MAS Maftahul Falah	JL. Jepara Bangsri KM. 08 RT 30/06, Sinanggul, Kec. Mlonggo Kab. Jepara	B
36	MAS Mathalibul Huda Mlonggo	JL. Jepara – Bangsri KM. 09 Jambu, Jambu, Kec. Mlonggo Kab. Jepara	A
37	MAS Al Faizin	JL. Timur Perempatan Sukun, Guyangan, Kec. Bangsri Kab. Jepara	B
38	MAS Amsilati	JL Kenanga II Sidorejo RT 03 RW 12, Bangsri, Kec. Bangsri Kab. Jepara	C
39	MAS Darul Ulum	Srikandang, RT 01 RW 02, Srikandang, Kec. Bangsri Kab. Jepara	B
40	MAS Hasyim Asy`Ari	JL. Pramuka NO.9 Bangsri, Bangsri, Kec. Bangsri Kab. Jepara	A
41	MAS Matholiul Ulum	JL. KH. Abdul Manan Klumosari Banjaragung, -, Kec. Bangsri Kab. Jepara	B
42	MAS Nahdhatul Ulama	JL. Raya Tengguli Bangsri KM. 01, -, Kec. Bangsri Kab. Jepara	A
43	MAS Wahid Hasyim	JL. Kantor Pos NO. 8 Bangsri, -, Kec. Bangsri Kab. Jepara	B
44	MAN 2 Jepara	Jalan Raya Kelet Jepara KM.35, -, Kec. Keling Kab. Jepara	B
45	MAS Nahdlatul Ulama Keling	JL. Benteng Portugis,Dk.Grobogan KM.04 Ujungwatu Donorojo Jepara, -, Kec. Keling	C
46	MAS Nahdlatusy Syubban	DS Blingoh, JL Ratu Kalinyamat KM 03, Blingoh, Kec. Keling Kab. Jepara	B
47	MAS Salafiyah	JL.H. Abdullah Mathori NO 234 Bandungharjo, Kec. Keling Kab. Jepara	B
48	MAS NU Safinatul Huda	JL. Serma Moh Toha KM. 3 Kemujan, -, Kec.	B

		Karimunjawa Kab. Jepara	
49	MAS Al Falah	JL. Banyuputih KM. 1, -, Kec. Kalinyamatan Kab. Jepara	B
50	MAS Darul Ulum	JL. Kromodiwiryo, Purwogondo, Kec. Kalinyamatan Kab. Jepara	A
51	MAS Nurul Islam	JL. Raden Kusuma Abdul Jalil No. 134, Kriyan, Kec. Kalinyamatan Kab. Jepara	B
52	MAS Tasywiquil Banat	JL. Pondok Pesantren No. 1, Kec. Kalinyamatan Kab. Jepara	B
53	MAS Matholi`ul Falah	JL Songgolangit KM. 5 Desa Sumanding , Sumanding, Kec. Kembang Kab. Jepara	C
54	MAS Miftahul Ulum	Ds Pendem, -, Kec. Kembang Kab. Jepara	B
55	MAS Nahdlatul Ulama Kembang	JL. Raya Bangsri – Keling KM 05 Belakang KUD Kembang, Jinggotan, Kec. Kembang Kab. Jepara	C
56	MAS Satu Atap PP Roudlotut Tholibin	Jl. Raya Bandungharjo Rt 03 Rw 01, Bandungharjo, Kec. Donorojo Kab. Jepara	B
57	MAS Al Asyhar	Jl.Raya Tulakan Krajan RT.02 RW.02, Donorojo, Kec. Donorojo Kab. Jepara	C
58	MAS Darul Ulum	Oh Mathori Bandungharjo, Bandungharjo, Kec. Donorojo Kab. Jepara	A
59	MAS Matholiul Falah	JL. Kyai Kasturi NO. 01, Desa Tulakan RT.01 RW.03, Tulakan, Kec. Donorojo Kab. Jepara	B
60	MAS Manbaul Ulum Mambak	JL. Jepara – Bangsri Km. 05 Mambak, Mambak, Kec. Pakis Aji Kab. Jepara	B
61	MAS Matholibul Ulum Lebak	JL.Jepara – Pakis Aji KM.11, -, Kec. Pakis Aji Kab. Jepara	B
62	MAS Miftahul Huda Bulungan	JL.Masjid Induk No.03 Bulungan.RT 01 RW 03 , Bulungan, Kec. Pakis Aji Kab. Jepara	B

Source: Office of the Ministry of Religion, Jepara Regency

Based on the Madrasah Aliyah accreditation data above, the percentage of 21% private Madrasah Aliyah was accredited A, 61% madrasah was accredited B, and 18% madrasah was accredited C.

The distribution of private madrasah aliyah in Jepara is as follows;

Table 3. Number of Schools, Students, Teachers, and Private Madrasah Aliyah (MA) Student Ratio by District in Jepara Regency in 2020

Kecamatan	Jumlah	Madrasah Aliyah (MA) Swasta							Rasio Murid Guru
		Siswa			Guru				
		L	P	Jumlah	L	P	Jumlah		
1 Kedung	11	1,029	1,463	2,492	102	33	135	18.46	
2 Pecangaan	3	396	564	960	29	21	50	19.20	
3 Kalinyamatan	4	315	472	787	32	20	52	15.13	
4 Welahan	2	123	131	254	17	8	25	10.16	
5 Mayong	3	242	413	655	33	14	47	13.94	
6 Nalumsari	4	266	495	761	25	13	38	20.03	
7 Batealit	3	146	186	332	21	14	35	9.49	
8 Tahunan	5	443	528	971	42	25	67	14.49	

9	Jepara	2	97	91	188	24	6	30	6.27
10	Mlonggo	4	401	602	1,003	40	22	62	16.18
11	Pakis Aji	3	127	217	344	21	16	37	9.30
12	Bangsri	7	1,146	1,245	2,391	65	38	103	23.21
13	Kembang	3	142	216	358	16	9	25	14.32
14	Keling	0	0	0	0	0	0	0	0.00
15	Donorojo	7	364	493	857	50	23	73	11.74
16	Karimun Jawa	1	39	45	84	8	6	14	6.00
Jumlah		62	5,276	7,161	12,437	525	268	793	15.68

Source: Ministry of Religion Office of Jepara Regency

Based on data from the Office of the Ministry of Religion of Jepara Regency above, the largest distribution of private Islamic madrasah in Jepara is in Kedung District with 11 madrasah, then Bangsri and Donorojo sub-districts each with 7 madrasah. This was followed by an annual number of madrasahs, Kaliny kecamatan, Nalumsari, Mlonggo each with 4 madrasahs. Pecangaan, Mayong, batealit, pakis Aji, and Kembang subdistricts each consist of 3 madrasahs. Subdistrict Wagian, Kecamatan Jepara, each with 2 madrasah. Karimunjawa sub-district has only 1 madrasah Aliyah, and Keling sub-district as many as 0 madrasahs.

Private Madrasah Aliyah with a high level of competition, especially in cluster 1, cluster 2 and the highest cluster 3 always increase public trust and interest by always innovating with educational

Tabel 4. Tingkatan/ level produk

PRODUCT LEVEL	CONSUMER NEEDS
Main product	Benefits
Generic product	Functional
Hope product	Appropriateness
Complementary products	Satisfaction
Potential product	Future

Source: Fandy Tjiptono 2008

Several private madrasah in Jepara have criteria for educational service products at different levels. Some of them have superior educational services, especially in the academic field.

MA Matholiul Huda

Madrasah Aliyah Matholiul Huda is a madrasah that consistently improves quality. This can be proven by the application of quality management principles, among others; customer focused organization (customer orientation), leadership

service products to offer. In this case the madrasa not only offers the main product but also other products. Marketers need to understand the level of the product to be offered. First, the core product (core benefit). Second, generic products are basic products that are able to fulfill the most basic product functions. Third, hope products, namely formal products offered with various nutrients and conditions that are normally expected and agreed to be purchased. Fourth, complementary products, namely various product attributes that are equipped or added with various benefits and services, so that they can provide additional satisfaction and can be distinguished from competitors' products. Fifth, potential products, namely all kinds of additions and changes that may be developed for a product in the future (Tjiptono, 2008).

(leadership), involvement of people, process approach, system approach to management (continuous improvement), factual approach to decision making. fact approach), mutually beneficial supplier relationship (building mutually beneficial). One of the principles is a customer focused orientation (orientation to customers) that can be carried out by Madrasah aliyah Matholi'ul Huda Bugel Kedung Jepara, namely trying to meet the needs of students and parents. Seeing the large number of students at this madrasah, their needs

and desires also vary. The total number of students was 1,095 students from class X, XI and class XII. Related to the needs of students related to channeling interests and talents, madrasah provides various extracurricular programs. Madrasahs have programmed extracurricular activities, including; scout; da'wah training; guidance on the study of salaf books; English club; Arabic club; PMR; qira'ah al-Qur'an bi-tagghani; culinary art; soccer; volleyball; pencak silat, and badminton. Through these 11 types of activity programs, it is hoped that madrasahs can attract and channel the interests and talents of students in this madrasah environment. Each activity is entrusted by the principal of the madrasah to the supervisor or trainer teacher according to their respective competencies. The training schedule has been arranged in such a way, so that the extra activities will not have a collision (Subaidi, 2018).

Madrasah Aliyah Matholiul Huda is committed to creating competent human resources with noble character. Madrasah Aliyah Matholiul Huda has guidance activities for students who have more potential in order to improve quality, among others; tutoring specifically for contested subjects such as sociology, biology, physics, chemistry, geography and mathematics. To find out the fulfillment of the needs of students and the wishes of the parents of students, madrasahs also hold meetings with parents of students 2 times a year (beginning and end of the school year). The meeting was held to determine the extent of parents' satisfaction with the service model carried out by Madrasah aliyah Matholiul Huda Bugel Kedung Jepara (Subaidi, 2018)

MA Matholibul Huda

Madrasah aliyah Matholibul Huda is committed to quality improvement satisfaction. Some of the superior extracurricular activities include: Scouting, volleyball, soccer, modern rebana, table tennis, journalism, fashion, culinary, calligraphy, tilawatil qur'an, youth red cross (PMR), athletics, wall magazines (madding) , School Security Patrol, Malida English Club, pencak silat, Table tennis, Karate (JAMBU, 2020).

Madrasah aliyah Matholibul Huda has an excellent academic program Matholibul Huda Mathematic Olympiad (MMO), namely the nursery and assistance of science olympiad. This academic excellence program is a trade mark attached to Madrasah aliyah Matholibul Huda. This is because Madrasah aliyah Matholibul Huda has often won many math and science olympic competitions. For example, winning an individual bronze medal at the

11th National Realistic Reasoning Mathematical Competition (KMNR) at the Bogor Agricultural Institute (IPB). From the competition, which was attended by 150 thousand madrasah students throughout Indonesia, they managed to bring home five awards. two gold medals and four merit awards. This success has shown the vital role of Matholibul Huda Mathematics Olympiad (MMO) in elevating the prestige of this madrasah in Indonesia. MMO is the name of the mathematics coaching program for Matholibul Huda madrasah students (Jepara, 2019). MA Matholibul Huda has also participated in international competitions in Thailand on 20 - 24 July 2016 and the International Mathematics Contes (IMC) in Singapore on 29 July - 1 August 2016 (Inmas, 2017),

MA Darul Hikmah

Madrasah aliyah Darul Hikmah has a flagship program "Tahfidz and Science". The tahfidz program itself is a form of integration between the madrasah and pesantren curricula. This is because the MA Darul Hikmah and the pesantren are under the same foundation, namely Darul Hikmah. Apart from the intracurricular academic program Madrasah aliyah Darul Hikmah has many extracurricular programs to equip students with vocational skills / expertise, among others; sewing / fashion, culinary, music / Islamic band, School Security Patrol (PKS), Rebana, PMR, Scouts, pencak silat, nature lovers, futsal, automotive, English course, angklung (Hikmah, 2020).

Conclusions

The high quantity of madrasahs is an indicator of the development of education in Jepara and has not been matched by the high quality of education. This is evidenced by the accreditation data of the Ministry of Religion of the Republic of Indonesia that only 21% in Jepara are classified as superior Madrasah Aliyah (accredited A). the majority of good quality madrasah as much as 61% and 18% of sufficient quality (accredited C). The distribution of private madrasah in Jepara district is uneven. In certain sub-districts there are many madrasahs, while in other areas there are very few and even Aliyah madrasahs. The impact of this phenomenon is an unbalanced climate of competition for providers of educational services. In Kedung sub-district, for example, there are 11 private adrasah aliyahs. Madrasahs that control the market are those that have the advantage. Private madrasah that have succeeded in marketing education services

competition are those that have added value. In other words, a successful madrasah is a madrasah that has a distinction compared to other madrasahs.

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