

ISLAMIC EDUCATION MANAGEMENT DEVELOPMENT MODEL

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Abstract

Islamic education institutions, especially madrasas and pesantren, grew from below, from the ideas of local religious leaders. Starting from the recitation which then establishes mosque, madrasah diniyah, and then establishes a pesantren or madrasa. Most of them grow and develop from a small and limited condition. Furthermore, there are those that are the body and develop rapidly or experience continuous quality improvement, some are stagnant and some are not stagnant. For those who continue to grow to be able to establish public education institutions and universities, supported by other businesses that are profit such as agriculture, trade, printing, service industry and so on. The right management is management that can provide added value. In line with this thinking, the core of participatory management demanded in School Based Management is participatory decision making. Based on its historical footprint, Islamic education institutions, especially madrasas and pesantren, grew from the bottom, from the ideas of local religious leaders.

Key Words: Development, Management, Islamic Education

A. Introduction

Change and innovation are keywords and starting points in developing education. Likewise, to build a new model of Islamic education to be able to answer the problems faced by the people. This is based on the reality of current education which has not been able to produce humans who have access to efforts to build civilization. So it is necessary to look for an alternative education system as a " *synthesis* " of the various educational systems that have existed.

Seeing the sentence "Management of Islamic Educational Institutions" of course from the word alone it already has a meaning attached that leads to foundations, pesantren, madrasas, STAI, UIN, PTIQ and so on. From year to year, this institution continues to produce alumni who have expertise in various fields, of course in the religious field. But how big are the alumni who are able to dominate the global world today.

Regardless of the case (the case was caught by the KPK) it is quite interesting what was said by the Minister of Religion at the time of President SBY, namely Surya Darma Ali. He said: "Indonesia has 614 Islamic higher education institutions. However, this Islamic higher education **still has some weaknesses** . Among other things, the education system has not yet been integrated from strata 1 to strata 3. Islamic higher education also lacks optimal management. Also still has a minimal financing side. Technically, the problems that are always plagued by Islamic educational institutions are issues of relevance to the school education system, educational standards that are not the same, and the quality of teaching staff is still lacking. Therefore, the author tries to present a strand of discussion sheets relating to the Islamic Education Management Development Model.

B. Discussion

1. Definition of Management Development Model

According to the Big Indonesian Dictionary, the word model has many meanings including, patterns (examples, references, variety, etc.) of something to be made or produced, or people who are used as examples to be painted.

Meanwhile, the word management, according to the Indonesian Dictionary, means the effective use of resources to achieve goals. While the manager is the leader who is responsible for the running of the company and organization.

Educational management is an effort to apply management principles and theories in educational activities at educational institutions to achieve educational goals effectively and efficiently.

While the meaning of Islamic education is the process of transinternalizing Islamic knowledge and values to students through teaching, habituation, guidance, nurturing, supervision, and development of their potential in order to achieve harmony and perfection of life in this world and the hereafter. ^[4]

Educational management comes from the activities of educational institutions which include the management of teaching activities, leadership and various rules, planning, implementation procedures and supervisory management. From this it can be concluded that educational management is a process of applying management principles and theories in the management of activities in formal educational institutions to streamline the achievement of educational goals.

Thus, this discussion is concerned with the extent to which the existing management patterns in Islamic educational institutions are.

2. Education Management Innovation

The core of school education management activities is making decisions to improve the quality of school performance. In line with this thinking, the core of participatory management required in School-Based Management (SBM) is participatory decision-making. Decisions in the field of management come from humans in an institutionalized manner and for the benefit of human beings who are also institutionalized or who have an interest in the institution. ^[6]

Viewed from the concept of innovation, decision-making as the core of educational management implies an innovative

decision if a decision is made and is considered new by the parties with an interest in that decision.

3. Islamic Education Management Development Model

Since the decade of the 90s, people's awareness to improve the quality of Islamic educational institutions has begun to rise everywhere and some of them have been able to become superior schools or *effective schools*. The problem is what management model is appropriate for Islamic education that has high quality and Islamic character? The models are as follows:

1. Entrepreneurship Nuance Management Model

As stated earlier that most Islamic education grows and develops from the bottom and from small. The right management is management that can provide added value. Management that can provide added value is management with entrepreneurship nuances. Rhenald Kasali in "Paulus Winarto asserts that an entrepreneur is someone who likes change, makes various discoveries that distinguish himself from others", creates added value, provides benefits for himself and others, his work is built sustainably (not a momentary explosion) and institutionalized so that can work effectively in the hands of others. A manager who is also an entrepreneur has the following characteristics: has the courage to take risks, likes challenges, has high endurance, has a vision for the future and always tries to give the best.

Becoming an entrepreneur requires strong integrity, has a high work ethic and the ability to face challenges, obstacles and even threats. An entrepreneur is a person who dares to make a decision "out of the comfort zone and into the zone of uncertainty (full of risk)". Ordinary (conventional) managers are actually the ones who most need security and the status quo, and are otherwise afraid of change. This is natural because he is at the top of the pyramid in the organizational structure with all the facilities, positions and honors attached to it. [2] As the word of Allah SWT in the Qur'an Hud verse 85, which reads:

"And to Mad-yan (we sent) their brother, Shu'aib. he said: "O my people, worship Allah, there is no god for you but Him. And do not reduce the measure and the scales, Verily I see you in good

condition (capable) and indeed I fear for you about the punishment of the day that destroys (the Day of Judgment).). and Shoaib said: "O my people, being content with fair measures and weights, and do not harm humans against their rights and do not make evil in the land with mischief" (QS. Hud: 84-85) .

The two verses above tell the story of the debate between the Prophet Shu'aib and his people who denied the religion they brought. Prophet Shu'aib taught I'tiqad and iqtishad (aqidah and economics). Prophet Shu'aib reminded them of the muamalah (economic) transaction chaos they had been doing so far.

An entrepreneur is basically an *innovator* because he does something new, is considered new or different from his previous condition. What they do brings change for the better and adds value to themselves and others. In an effort to create added value, an entrepreneur prioritizes *brand* strength, namely a strong image or brand for what he does. With a good *brand*, it will clearly provide high value. Brand image for an educational institution is the most valuable asset that can create value for *stake holders* to improve customer satisfaction and appreciate the quality and eventually gave birth to trust. A manager who is also an entrepreneur can not only build a mere *brand*, but also take advantage of the power of the *brand* to multiply the acceleration of a change.

The following is a short, interesting sentence uttered by KH Ahmad Dahlan, "*Live Muhammadiyah and don't seek life in Muhammadiyah*". Can be interpreted in the context of the *spirit of entrepreneurship*. This means that everyone who works in Muhammadiyah charitable institutions must be able to provide added value for the development of the institution. In this way, there will be a build-up of capital (*capital development*) so that Muhammadiyah's charities can continue to grow and develop.

Institutions that have an entrepreneurial feel will also think about how to manage food security. This means that the finances that exist in the treasurer can continue and develop.

Food security management, has been given an example by the Prophet Yusuf AS. namely as follows:

- a. Be grateful and optimize the use of natural resources.

Organizers of Islamic educational institutions, have only two choices in undergoing the process. The choice is gratitude or kufr. Gratitude will prosper, and kufr will fall (meaning being in a low and contemptible position). Also able to take advantage of the facilities and infrastructure that has been provided by nature.

b. The ethos of farming and producing food.

This point necessitates the management of seedling planning, land preparation, planting and maintenance. That is expected to be melaksanakan educational institutions with good recruitment, teaching learning process is not only smart, but transformative and providing services (*service*) maximum to the residents within the institution.

c. The principle of food self-sufficiency in the long term, at least seven years.

The principle of self-sufficiency is the principle of self-sufficiency. This means that institutions should not only expect government assistance. But there are other endeavors that are made with hard work. So if the government might stop its assistance, there is no high concern. If you want to imitate the prophet Yusuf AS. of course it was done for a minimum of seven years.

d. Futuristic oriented.

Namely the ethos of saving or saving and managing adequate food stocks for the long term. After successfully carrying out the three processes above, if the treasurer has a sufficient budget, then the *budget* is not used arbitrarily, but is expected to be invested.

2. Community-Based Management Model (*Management Based Society*)

Namely management that can maintain good relations with the surrounding community. "The Ministry of Religion's EMIS data shows that 90% of madrasah are private and 100% of Islamic boarding schools are private". This means that Islamic educational institutions are community-owned institutions, or it can be said "from, by and for the community". The right management of Islamic education is management that can bring Islamic education closer to the

community, is accepted, owned and proud of by the community, and can utilize the potentials of the community. The concept of school-based management (*Management Based School*) and community-based education (*Society Based Education*) in the context of regional autonomy, was born because it is based on the awareness that the community has a role and responsibility for educational institutions in their area besides schools and the government.

For Islamic educational institutions that are indeed "from, by and for the community", then returning Islamic education to the community is a necessity if Islamic education wants to take and utilize its strengths. In other words, society is the main force of Islamic education. Removing Islamic education from its grass root (society) will actually weaken Islamic education itself. Islamic boarding schools that are able to maintain good relations with their social base are proven to be able to continue to grow, and vice versa will experience a downturn when abandoned by the community.

Educational institutions in developed countries, especially those with private status, generally have institutions such as the School Council, Madrasah Council, Board of Trustees, Council of Trustees and so on which among other things are tasked with paying attention to relationships, closeness and aspirations of the community and are ready to utilize the potential of the community and provide service services (directly or indirectly) to the community. At Stanford University, for example, there is *The Board of Trustees* which is authorized to manage grants and prizes (*grand*), *endowments* and so on which are collected from public funds for the development of Stanford University. ^[9]

In some foreign universities, such as at the University of London United Kingdom and McGill University Canada, for example, there is an institution called the Board of Governors. Most of the members of this institution are from outside the university who generally have the same duties and roles as The Board of Trustees at Stanford University. McGill University for example, this institution can thrive because of the charitable spirit of the community. Starting from a James

McGill grant which gave part of his wealth in the form of 10,000 pounds sterling and 40 acres of land and the real estate in it, this institution was founded and continues to grow by continuously soliciting funds from the community until now. At McGill, the spirit of charity is not only in a material sense, especially from benefactors and wealthy people, but also deeds with the contribution of energy and thought. McGill's lecturers, employees and leaders are willing to work hard because they are based on the spirit of charity, the spirit of worship.

3. Mosque-Based Management Model (*Management Based Mosque*)

The integrated learning process with the mosque provides a strong religious nuance in inculcating religious values and direct practice of religious experience. Starting from the habit of praying sunnah prayers , praying dzuhur in congregation and praying asr in congregation for those who are *full day school*.

Even today, most of the Islamic educational institutions have mosques or prayer rooms which are the center for the spiritual activities of students and teachers. The key word is how to apply the concept of mosque management to Islamic educational institutions. Why learn from mosque management, along with Muhibb Abdul Wahab's spectacular writing, published in the *Republika Online (ROL)* daily that the reason is because "The mosque is the center and source of inspiration in all things, because in the mosque all Muslims only serve and ask for help from Allah SWT.

Islamic educational institutions should not be selective in making policies. If a student is late at the gate, the student is immediately punished, even if the student has a strong reason for being late. But if the teacher is late, he doesn't get punished. That's what mostly happens, because they don't learn from the anti-discrimination of mosque management.

C. Conclusion

From the description above, it can be concluded that the pattern/model of management of Islamic educational institutions is a model that can be studied and applied so that

educational institutions can develop and of course can be taken into account by non-Islamic educational institutions.

This management pattern cannot be separated from the role of a top manager. Which in this case is the head of the institution (principal). As well as the solidity between all those in charge of education (parents, teachers, community/environment and government).

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