

MANAGEMENT STRATEGY OF ISLAMIC EDUCATION INSTITUTION

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Abstract

As a national education subsystem, Islamic education should participate contribute in building and improving the quality of Indonesian people with creating the best generation (khairunnas / goden generation), which is the generation with high achievements in science and technology and be able to practice it in everyday life. This study aims to discuss the management strategies of Islamic educational institutions. This type of research is library research, namely research whose main object is books or other sources of literature. In this paper two strategies are offered management namely general strategies and specific strategies. Strategies are generally offered based on the Sirozi concept which includes substantive, bottom-up, deregulatory, and strategy cooperative. Whereas specifically the implementation of Islamic Education Management functions (planning, organizing, implementing / directing and supervising) comprehensive and consistently valued as smart and futuristic strategic steps.

Keywords: *Education, Institution, Management Strategy*

A. INTRODUCTION

Indonesian people's awareness of the importance of education in improving the quality of human resources towards a better future is now increasingly felt. One indication is the increase in the number of educational institutions both managed by the government and private parties. Including Islamic educational institutions such as schools / madrasas, Islamic boarding schools and even now a modification of schools / madrasas has emerged with the pondok system called "boarding school." and high efficiency and can produce output that suits the needs of the community.

An Islamic Education Institution must be qualified to maintain its existence and survive in the midst of very tight competition today. So quality is mandatory and must exist in educational institutions. In order for the quality of education to be achieved, educational institutions must be able to optimize the function and role of all educational resources both human resources and other physical facilities and infrastructure that owned.

Islamic education has a vision of giving birth to human pious in science, charity and morals. While the mission to be achieved is first, educating and teaching Islamic teachings in a comprehensive manner so that students know and understand and at the same time have a high awareness to practice it. Islamic education does not want to get caught up in mere formality methods

with concentration only on the effort to transfer knowledge theoretically, producing students who are good at memorizing Islamic teachings but do not have attitudes and behaviors that are Islamic (human pious). Second, providing provisions so that students are able to participate and contribute no matter how big or small in social life. and have the ability to compete by remaining grounded in the signs of Islamic teachings. According to Abuddin Nata, The big goal to be achieved through Islamic Education is to make Islamic teachings a strong and grounded foundation in all walks of life.¹ Education is a process of transformation and internalization of Islamic knowledge and values in students through the growth and development of their natural potential to achieve balance and perfection of life in all its aspects.

Islamic values, the intention is the values contained in the practice of education must contain the values of Insaniah and Divine. Namely: a) values based on the attributes of Allah Asmaul Husna namely beautiful names namely human idealism called fitrah, which must be developed. b) Values derived from the laws of God, which are then dialogue on human values. This value is a value that emanates from the creativity, taste and human initiative that grows according to human needs.² In the context of efforts to improve the quality of Schools / Madrasas and other Islamic educational institutions, the role and contribution of Islamic Education Management Science is very large and strategic. As a new scientific discipline, the Islamic Education Management Science offers the concept of fostering and managing an Islamic Education Institution with two basic principles namely the success of achieving quality of public excellence through the optimization of management functions and achieving excellence based on Islamic teachings (Al-Qur'an and Al- Hadith). The two basic principles must go hand in hand, are comprehensive, integrated and not partial.

The ultimate goal of managing an Islamic educational institution is none other than making the ultimate goal of managing Schools / Madrasah and other Islamic educational institutions is to make Islamic educational institutions as the main media in studying religious and general sciences so that students / students can become the Best Generation (Khairu Ummah). Through this management principle, it is hoped that education and learning programs can run and produce high-integrity, progressive, competitive, competitive Schools and Madrasah / Islamic Boarding Schools, and be able to produce graduates as a generation that benefits many others wherever they are. This study discusses how the institutional management strategy in Islamic education.

B. RESEARCH METHODS

This type of research is a qualitative research model with a literature review. Qualitative research aims at obtaining a complete picture of a matter according to the human point of view studied. Qualitative research relates to the ideas, perceptions, opinions, or beliefs of the people studied; all of which cannot be measured by numbers.

¹ Nata, A. (2010). *Ilmu Pendidikan Islam*. Jakarta: Kencana Prenada, p. 36

² Sada, H. J. (2015). Pendidik Dalam Perspektif Al-Qur'an. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 6(1), 93–105

C. DISCUSSION OF RESEARCH RESULTS

1. Islamic Educational Institutions and Challenges

Islamic Education Institution is a form of organization that is held to develop Islamic institutions through efforts / programs that are neatly arranged and well organized to follow certain hierarchies and rules to achieve the goals set.

Thus it can be said that the Islamic Education Institution is a forum / media / organization where Islamic education is held. This institution has a clear organizational structure and division of tasks / authorities and responsibilities so as to enable the creation of a conducive atmosphere that supports the implementation of the Islamic education and learning process effectively in accordance with the characteristics and duties of each, such as schools / madrasah.

Based on history, the formation of Islamic educational institutions began from the functioning of the house of Al-Arqam bin Abi Al-Arqam (Daar Al-Arqam) as a gathering place for Muslims under the leadership of the Prophet. The material taught at that time was about the verses of the Qur'an revealed by Allah SWT through the Angel Gabriel. The learning process takes place using lecture methods and direct practice led by Rasulullah SAW. Various contents of the verses of the Koran are studied together accompanied by explanations and discussions. If traced back to the history of the formation of Islamic educational institutions it seems clear that the formation of Islamic educational institutions is based on the needs of the united community with Ruhul Islam (soul to Islam). The Islamic community at that time had realized the importance of a forum or organization that would become a medium for education and learning of Islamic teachings as a whole.

In its later development, Islamic education institutions have established principles to maintain their existence and contribution in the midst of a very dynamic global life. These principles include:

- a. The principle of human liberation from the threat of error that plunges mankind to the fires of hell (Surah At-Thamrin: 6)
- b. The principle of fostering humanity into servants of God who has harmony and balance in a happy life of the world and akherak (Surah Al-Baqarah: 201; Al-Qashash: 77).
- c. The principle of the formation of a human personality that emits a ray of faith that is rich in science, which each other develops their lives to devote themselves to their return (QS. Al Mujadilah: 11).
- d. The principle of amar ma'ruf nahi and munkar and freeing humans from the chains of humility (Surah Ali-Imran: 104, 110).
- e. The principle of developing thinking power, reasoning power, and sense of power so as to create creative students and be able to function creativity, taste, and intention.

The principles of Islamic educational institutions are relatively fixed and ideal. This means that if carried out consistently and consistently, the education can produce a strong, sturdy and noble generation. This is in line with the principles of education :³

³ Wahyuni, S. (2020). Lembaga Pendidikan Islam. Retrieved from <http://duniapendidikan33.blogspot.co.id/2020/12/lembaga-pendidikan-islam.html>

- a. Learning is a duty for everyone. The goal is for humans to change for the better. Better knowledge and insight, more experience, better character and personality, better behavior in the community together, and better work that can be useful for many people. All humans have the same opportunities without distinction to get education and learning well, and this is the principle of education for all (Education For All).
- b. Principles of Education for all time (Long Life Education). This principle emphasizes that learning can be done all the time, while humans are still healthy and strong. Learning can be done anywhere, anytime and with anyone as long as it can provide a better change for him.
- c. Principles of World-wide Education. This principle emphasizes that demanding science and technology is not only done in their own country but also widely open in various parts of the world. This is so that each individual who learns can analyze the comparison of content and learning methods in various other places so that they can then draw the right conclusions about something.
- d. Integralistic Education principles This principle reminds us that Islamic religious knowledge cannot be separated from science. In fact both of them need each other and complement each other.
- e. Principles of Education according to human nature. Humans are born to bring talents and other potential that each other may have in common in some respects, but may also differ in other respects. Therefore education and learning must be designed based on the talents, interests and potential of these students. The learning program (curriculum) must be designed in tune with human growth and development.
- f. Principles of democratic and humane education. This principle emphasizes that education and learning must be carried out on the principle of openness, fun and respect for the differences of every human being. Education and learning should not fetter every individual's freedom to express their various potentials as long as they do not interfere with the interests of others. This principle recognizes the strengths and weaknesses of each person in learning. And therefore every student must get the best treatment.
- g. Principles of scientific education. Education and learning must be carried out on the basis of theory, facts and data that can be scientifically justified. Anyone involved in the education and learning process should avoid material, information, data, the source of which is unclear (invalid) and cannot be justified.
- h. The principle of quality education. This principle emphasizes that quality education can only be achieved if it is handled professionally by qualified human resources. The implementation of education at various levels must prioritize quality so that graduates have high competitive power.

According to Muhaimin⁴, Islamic educational institutions in general aim to improve the faith, understanding, imagination and experience of students about Islam, so that they can become Muslim people who believe and are devoted to Allah SWT and have noble character in personal life, national life and patriotic.

⁴ Muhaimin, & Mujib, A. (1993). *Pemikiran Pendidikan Islam*. Bandung: Trigenda Karya, p. 62

Education and learning held in Schools / Madrasah are directed at fostering and developing the three main aspects of learners, namely cognitive aspects that are useful for studying the entire creation of Allah SWT and analyzing it to strengthen beliefs and strengthen observance of worship to Allah SWT. In the affective aspect, students are fostered to be able to implement the teachings of Islam in the form of pious charity. The spirit of charity and worship only to Allah alone becomes an important point on this aspect. In the psychomotor aspect, students are expected to have real charity through their best works.

Over time the number and shape of Islamic education institutions is increasing. Naturally, the handling and guidance is increasingly complicated and therefore requires better attention. In its development many challenges must be faced by the managers of Islamic educational institutions. These challenges are internal and external. When viewed from an internal perspective, at first the life of the Islamic Ummah was still very close to the teachings of Islam (Al-Qur'an and Al-Hadts). In everyday life the spirit of fighting for Islamic teachings is so strong. Likewise externally, the Islamic ummah is still relatively safe from disturbances, threats, now the challenges are starting to be different. Islamic education began to be faced with challenges, threats and even attacks of heresy outside Islam. If this is not realized or even left alone, then the Ummah and Islamic teachings will experience a devastating destruction. The progress of Science and Technology that changes the global culture is not only a blessing for Allah revealed to this nation but also at the same time as a frightening threat to the destruction of an entire generation of humanity, especially the Islamic Ummah if it is wrong in reacting to it. The growth of information and the ever-expanding scale of its distribution without limits can change the way humans look at their mutual relationship to the creator. The last attack can also come from the behavior of the Islamic ummah itself which is no longer solid and firm in embracing and practicing the teachings of Islam in everyday life.⁵

According to Cece Wijaya in Akmal Hawi⁶ explained there are six challenges for Islamic Education Institutions as follows:

- a. Strong influence of formal government policies on management of education. Schools / madrasah and other Islamic education institutions must be able to adapt intelligently and remain steadfast in maintaining their religious identity.
- b. In the field of Culture, materialistic and hedonistic culture was born and increasingly strengthened. This must be dealt with by being selective and still referring to an Islamic life culture.
- c. Progress in the field of science and technology has two consequences, On the one hand gave birth to various facilities of life, but on the other hand can destroy civilization and the order of human life if misused. Science and technology must be directed at the formation of independent, productive, competitive and solutive people.
- d. The economic development of a nation will affect the development of education. School / madrasah growth cannot be separated from the condition of the developing economy. So that schools / madrasah and other Islamic educational

⁵ Rusmaini. (2014). *Ilmu Pendidikan*. Palembang: Grafika Telindo Press, p. 27

⁶ Hawi, A. (2005). *Kapita Selekta Pendidikan Islam*. Palembang: Raden Patah Press, p. 84

institutions can exist and be productive there is no other way except to be smart and clever to adjust to the challenges in the economic field by creating an adaptive curriculum.

- e. Changing patterns and lifestyles in the community requires schools / madrasas and other Islamic educational institutions to play a role as a clear direction and become a mental and spiritual enlightenment of the community. Because the conditions in the system of social life often experience uncertainty of purpose.
- f. The emergence of inconsistencies in the practice of Islamic teachings among Muslims is a serious challenge for Islamic Education Institutions and Islamic-oriented education.⁷

2. Management Strategy of Islamic Education Institutions

The complexity of the problems with the management of Islamic Education Institutions does not mean discouraging us from continuing to make maximum efforts to find and try various alternative solutions so that Islamic Education Institutions can get out of the "problem zone" as discussed at the beginning of the discussion. The high expectation of improving the quality of schools / madrasas / other Islamic Education Institutions in terms of administrative governance, inputs and processes which of course also simultaneously increases understanding and practice of Islamic teachings among stakeholders of Islamic Education Institutions (out put and out comes) must be an encouragement for all party in the management of Islamic Education Institutions.

There are several alternative strategies to answer the challenges of managing Islamic education institutions. Namely the General strategy and specific strategy.⁸

a. General Strategy

Among the general strategies for example:

- 1) Formulating the ideals, programs, and objectives that the institution wants to achieve clearly The next step is to make the maximum effort to realize them through real daily activities.
- 2) Building good and professional leadership and organizational culture. Preparing educators who truly have the spirit of educators, understand and emulate Islamic teachings so as to prioritize educational and learning tasks for the success of their students. Formulate and arrange learning materials in accordance with the development of students and community needs.
- 3) Exploring financial potentials and developing them creatively. Increase promotion to build image
- 4) Building cooperation (networking) both at national and international levels.
- 5) Optimistic, caring, active and creative attitude in facing various challenges in society in general and in the educational environment in particular.

b. Specific Strategies: Islamic Education Management Approach

Approach to the functions of Islamic Education Management is considered an appropriate step in the context of optimizing the management of Islamic educational

⁷ Majid, A. (2012). *Belajar dan Pembelajaran Pendidikan Agama Islam*. Bandung: Remaja Rosdakarya, p. 104

⁸ Qomar, M. (2007). *Manajemen Pendidikan Islam*. Malang: Erlangga, p. 75

institutions. The functions of Islamic education management as stated by Mahdi bin Ibrahim as follows:⁹

1) Planning function

Planning is a systematic step that is prepared before carrying out a job to facilitate achieving the goals set. The initial step can be in the form of thoughts, concepts, and methods that will support the successful implementation of an activity. Islam recommends that everyone make a plan when going to do something work as stated in the QS. Al-Hasr: 18. Meaning: O you who believe, fear Allah and let each person pay attention to what he has done for tomorrow (the afterlife); and fear Allah, surely Allah knows what you are doing.

The verse confirms to us that to welcome a better future there must be preparation and careful planning is needed so that the goals set can be achieved properly. There are several things that must be considered in preparing a plan, among others: first is formulating the objectives to be achieved, second, formulating the strengths (potentials) and weaknesses that are owned, third, identifying and formulating problems and potential problems that exist, fourth, formulating ways solve the problem (method and strategy), fifth, determine the supporting factors in overcoming the existing problem, sixth, consider the risks that might occur over the steps to be taken.

2) Organizing Function

The essence of organizing is the division of tasks and authority to each part in an organization that is described in an organizational structure in accordance with the objectives to be achieved. In Islamic education the division of tasks and authority must be carried out with trust and professionalism. This means that the assignment given to someone or to a work group must be in accordance with the competencies they have and not solely because of a particular relationship. This means that the assignment must be adjusted to the ability of the person given the task so that the given task can be carried out properly.

This principle has been confirmed in the Hadith of the Prophet Muhammad SAW which means: "If a matter is left to an expert, then wait for the time of its destruction" (Hadith sahih al-Bukhari's narration).

In an organization there are of course leaders and people who are led. Both of these parts must run in accordance with the main tasks and functions of each. In organizing, demanded good communication and coordination between individuals in the group. This is the key in this organizing activity. All regulations and other provisions that have been set in an organization must be obeyed and implemented with full discipline and sense of responsibility. In carrying out an organization's tasks / activities, the principle of deliberation that gives opportunity and space for freedom of opinion in accordance with the conditions and needs of each is important. The division of work tasks contained in the main tasks and functions of the organization is carried out based on the parts / organs in an organizational structure. The aim is that overall organizational performance can run efficiently and effectively.

The above description gives us an understanding that organizing is essentially a division of tasks to do a type of work because it cannot if done only by oneself or

⁹ Ibrahim, M. B. (1997). *Amanah Dalam Manajemen*. Jakarta: Pustaka Al Kautsar, p. 49

only by one or two people but by several people in a group / team. To be able to carry out these tasks there must be granting authority to each section. The division of tasks and authority is carried out in accordance with the abilities (competencies) given the task so that the wheels of the organization can run effectively, efficiently and productively. The work flow of each part in an organization can be seen based on the established organizational structure.

3) Mobilization in Islamic Education

The function of mobilization in Islamic Education Management is a way of mobilizing the people / sections in an organization so that they want to carry out their main tasks and functions. Efforts to move a group of people in an organization are not easy. Because not necessarily all members in an organization have the same perspective on a task or a problem at hand. Therefore we need a leader who has the ability to influence by giving good motivation, being able to communicate effectively, having the ability and willingness to coordinate with all parts of the organization. Mobilization in Islamic Education is not only intended for the organization to gain profits or the success of worldly programs, but must also consider the pleasure of Allah SWT. Mobilizing efforts in Islamic education must be implemented properly in the process of education and learning in schools / madrasas. There are several steps that need to be done in an effort to mobilize Islamic Education:

- a) Look for and place people who have high skills to carry out an activity.
- b) Provide an explanation of the objectives of Islamic education to be achieved
- c) Give authority to all components of the organization in accordance with needs
- d) Affirming strong confidence in all components of the organization in an effort to achieve the expected goals.

To carry out these four steps requires a leader of an Islamic educational institution that has a far-sighted view (vuturistic), respects human values and has brilliant ideas / ideas. Have a spirit and soul of sincere and high devotion, respect and appreciate the strengths and weaknesses of each member and have compassion and responsibility towards all elements of the organization. Mobilization can also be interpreted as an effort to provide direction to members of the organization so that they can carry out their duties effectively.

In giving direction the important thing that must be considered is the clarity of commands, prohibitions, appeals, and consequences that will be received when there are directives that are violated. In giving direction, the principles of clarity, example and conformity to the ability of members will largely determine the effectiveness of the direction given.

4) Supervision in Islamic Education

The supervisory function in management is essentially control through the evaluation of the implementation of an activity, the suitability of the activity with the plan and the level of achievement of an activity based on the predetermined targets. The time span of supervision can be carried out before implementation, at the time of implementation and after the implementation of a program / activity. Supervision covers objective conditions inside and outside the organization. Various phenomena and realities are assessed, analyzed, and then corrected by reference to certain achievement standards. The results can then be compared with the targets to be achieved by an organization.

In the world of education, supervision is more focused on quality control efforts starting from the input (input), process, and output (output). In Islamic education, supervision does not only measure and compare the processes and results achieved, but as a whole must be in accordance with the values in Islamic teachings. There are several things that must be considered in conducting supervision of Islamic education. First, supervision must be based on established standards, secondly, it must be based on third graduate indicators, implementation must be according to standards.

Philosophically, supervision in Islamic education is carried out not only by a manager or leader in an organization but more than that, ultimate supervision is carried out by Allah SWT. Therefore supervision (supervision) must be done with sincerity, honesty and fairness of the facts and data available. This has already been mentioned in QS. As-Shaft: 3, which means "Great hatred in the sight of Allah that you say anything that you do not do".

Supervision / supervision in Islamic education is not intended to find fault, frighten or even drop someone for their performance and existence, but rather to show the straight path, the right path, and alternative efforts that might be done to improve the quality of education . Good supervision is supervision that is carried out all the time (continuously) and not at any time or only at certain terms. Because efforts to improve the quality of Islamic education actually follow orders to study for life. Supervision / supervision in Islamic education highly upholds the potential of human nature. This means that in assessing the performance of a person must uphold their strengths and weaknesses as servants of God. Assessment should not frustrate a person but rather arouse motivation to perform duties and obligations better in the future.¹⁰

D. CONCLUSION

As a forum for learning Islamic education, Islamic educational institutions must be managed in ways that are effective, efficient, and modern while still based on Islamic teachings. Islamic Education Institutions should not be taboo with modern management and it is even time to review paternalistic management which has so far colored the governance of Islamic Education Institutions. Efforts to properly implement the commands of Allah SWT so that Islamic Education is able to give birth to the best generation (khairu ummah) must be understood as a command to seek as much as possible to seek and implement various strategies for the management of Islamic educational institutions. There are several management strategies of Islamic Education Institutions that can be offered to school / madrasah managers and other Islamic education institutions, namely: First, implementing Islamic education management functions consistently and comprehensively which includes planning, organizing, implementing / directing, and supervising. The four management functions must be carried out in an integrated manner with the target of producing quality Islamic education institutions capable of producing high-quality and superior graduates. Second, implementing four management strategies namely, substantive strategy, bottom-up strategy, deregulatory strategy, and cooperative strategy.

¹⁰ Ramayulis. (2008). *Ilmu Pendidikan Islam*. Jakarta: Kalam Mulia, 64

Other efforts that can also be made are reforming and developing the quality of human resources and repairing other physical facilities. Development of human resources, especially teachers / Ustadz continuously adjust to the demands and needs. Modern and trustworthy administration and financial system structuring (accountability). Formulate and review the vision of developing Islamic educational institutions in the future as a "road of map" to achieve the desired goals. Conduct a review and self-evaluation of the management concepts and practices that are carried out and to "update" them according to the needs and not to make the schools' madrasahs as a mere means of strengthening power to the detriment of greater and noble educational interests.

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