



***PROCEEDING OF INTERNATIONAL
CONFERENCE ON ISLAMIC EDUCATIONAL MANAGEMENT
(ICIEM) 2019***

Thema:

***"New Paradigm of Islamic Educational Institution Management in The
Information Era in Southeast Asia"***

Editor : Dr. Sahkholid Nasution, M.A, Dkk.

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Penulis: Para Penulis
Editor: Dr. Sahkholid Nasution, MA. dkk.

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In Collaboration with Academy of Tarbiyah Science Al Ittihadiyah Labuhanbatu Utara &
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21 December 2019**



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ACKNOWLEDGEMENT

All praise and thanks are Allah's who gives mercy and blessing to His creatures, especially the faith and knowledge with which humans obtain the highest degree among His other creatures.

Peace and blessing is upon the Prophet Muhammad S.A.W. who succeeded in guiding the humankind from the darkness to the lightness.

This proceeding is the result of International Conference of the Regional Leadership of the Association of Indonesian Islamic Education Managers (PERMA PENDIS) North Sumatra, Medan, on December 21, 2019.

In reality and statically, the number of people involving in managing education is large, but the quality of managing the educational institution is still low, so that it requires ongoing efforts to improve it. Referring to this condition, the committee determined the conference theme as "New Paradigm of Islamic Educational Institution Management in the Information Era in Southeast Asia". Therefore, this proceeding contains a number of studies on current issues on Islamic educational management in Islamic Educational institutions. In addition, this proceeding also includes the studies on education and learning in Islamic educational institutions in Southeast Asia.

The writers of this proceeding are the experts and practitioner in Islamic education, such as students, education staff, and teachers in schools and universities. They are from Indonesia and Malaysia.

The publication of this proceeding is inseparable from the cooperation of various parties, especially the Rector of State Islamic University of North Sumatra Medan, the Dean of Faculty of Tarbiyah and Teacher Training of State Islamic University of North Sumatra, the Chairman of foundation of STIT Al Ittihadiyah North Labuhanbatu, the writers, reviewers, editorial team, and management team of PERMA PENDIS North Sumatra Medan.

Hopefully, this proceeding could be beneficial for the readers, especially the practitioners of Islamic educational management as well as education and learning in Islamic educational institutions in Southeast Asia.

Medan,
Editorial Team

Dr. Sahkholid Nasution, M.A.



FOREWORD

The Association of Islamic Education Managers or abbreviated as PERMAPENDIS is a professional organization that aims to be a part in improving the scope of Islamic education in Indonesia. The birth of Permapendis professionalism organization is also expected to provide breakthroughs, ideas and fresh ideas that can be exploited by managers or educational managers, because if viewed statistically, the number of people involved in managing education is very large, but when viewed from the quality in the management of many educational institutions making critical observers of education lead to the same goal that there must be a continuous wave movement in improving the educational world.

Answering that Permapendis North Sumatra began the step by taking part in efforts to bring a wave of enthusiasm for improvement through an international conference that was held by reviewing the minds of educational practitioners, looking for the most beautiful points in today's education talks, which were then packaged in a work in the form of Proceedings . The choice to make a procedural work is actually based on a desire to produce a savory and crisp reading for professions linked to education, because agreeing to disagree everyone who is part of the education management profession must at all times reinstall new information and theories relating to education, which then transmits it into the learning process at school.

It is important to note that the birth of this proceeding was due to the real cooperation of various parties who were members of the North Sumatra Permapendis organization. Therefore, with the issuance of this proceeding as Chairperson of the North Sumatra Permapendis, he gave thanks to Allah Subhana Wataala, for his grace to facilitate Permapendis in North Sumatra in the preparation of proceeding texts and the organization of the International Conference.

Thank you also to friends who are members of the management of the Association of North Sumatra Islamic Education Managers who have worked a lot, paid attention, contributed to building the world of education. Finally we hope and pray, through the North Sumatra PERMAPENDIS organization there will be more good contributions that we can make in the days ahead in achieving better education. Hopefully this proceeding will provide benefits for the benefit of education, management of educational institutions, knowledge and development of Indonesian human resources.

Medan,
Chairperson of Permapendis of North Sumatra

Dr. Mesiono, M.Pd

PREFACE FROM RECTOR OF STATE ISLAMIC UNIVERSITY OF NORTH SUMATERA MEDAN

Praise of Allah SWT for the various pleasures that has bestowed upon us the best and the best beings of other creatures because we are given a variety of potentials, one of which is reason, with which we continue to develop and create civilization. For this reason, the development of science is a necessity.

Developing in Islamic Education treasures through the International Conference on Islamic Educational Management (ICIEM) initiated by the State Islamic University of North Sumatera in collaboration with Academy of Tarbiyah Science Al Ittihadiyah North Labuhanbatu and the Association of Islamic Education Managers (PERMA PENDIS) Indonesia, North Sumatra, we hereby welcome to this conference.

The aims of this activity is to provide opportunities for education stakeholders, both educators and education staff, therefore it is very important and useful as a means of scientific development to solve all problems in the education field. As well as the dissemination of scientific papers in the field of education must continue to be encouraged at the international level.

Every people have a responsibility for the advancement of this nation's education, therefore State Islamic University of North Sumatera Medan is consistent and committed to be the foremost campus in scientific research, one of the efforts made through scientific publications and building international scientific networks in developing a scientific Islamic civilization.

This activity is a strategic step for State Islamic University of North Sumatera and to internationalize the campus, for this reason there is a need for solid and ongoing collaboration between these institutions.

Finally, it is expected that scientific works on this activity, which are contained in E-Proceeding, can develop scientific treasures and be able to solve problems, especially in the fields of education, generally society, social, and technology.



Prof. Dr. Saidurrahman, M.Ag
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TOTAL QUALITY MANAGEMENT IN ISLAMIC BASED UNIVERSITY

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Abstract: Total Quality Management (TQM) is management framework based on the belief that an organization can build long-term success by having all its member in the organization, from low-level staff to its highest ranking executives, focus on improving quality and delivering customer satisfaction. Total Quality Management (TQM) is defined as continuous effort by the management as well as employees of a particular organization to ensure long term customer loyalty and customer satisfaction. A one happy and satisfied customer brings more than ten new customers along with him/her whereas one disappointed individual will spread bad word of mouth and spoil several existing as well a potential customer. A core definition of TQM describes a management approach to long-term success through customer satisfaction. In a TQM effort, all members of an organization participate in improving processes, products, services, and the culture in which they work. TQM requires organizations to focus on continuous improvement or Kaizen. It focuses on process improvements over the long term, rather than simply emphasizing short-term financial gains. TQM prescribes a series of ways for organizations to accomplish this, with the pathway to successful improvement centered on the use of i). Strategy, ii). Data, and iii). Effective Communication to instill a discipline of quality into the organization's culture and processes.

Keyword: Total Quality Management, Islamic Based Universit.

INTRODUCTION

More specifically, TQM emphasize on the *processes* that use to produce their products, and it calls for universities to define those processes, continuously monitor and measure their performance, and use that performance data to drive improvements. Furthermore, it calls for all staff, as well as all organizational departments, to be part of this process. TQM's objectives are to eliminate waste and increase efficiencies by ensuring that the production process of the organization's product or service is done right the first time. So, in quality management we have to do right the first time, every time and all the time. TQM dates back to the 1920s, when the sciences of statistics were applied to quality control in an industrial setting. Walter A. Shewhart, an engineer at Western Electric and Bell Telephone Laboratories, created a statistical control chart in the mid-1920s, and then published *Economic Control of Quality of Manufactured Product* in 1931. Many still refer to his statistical quality control method as the Shewhart Cycle. It also called the Deming Cycle that is PDCA (Plan, Do, Check & Act) Model.

Quality control methods evolved in subsequent decades, with industrial engineer Joseph Juran first employing Shewhart's methods and, later, in 1951 publishing his influential book *Juran's Quality Control Handbook*. W. Edwards Deming further developed Shewhart's ideas in post-World War II Japan, where the U.S. government had positioned him to advise Japanese leaders on the rebuilding efforts taking place there in late 1940s and 1950s. Working with the Union of Japanese Scientists and Engineers, Deming taught and lectured on statistical quality control, while adding his own ideas about quality control in the process. Among these teaching was Deming's belief that ordinary workers had role to play in Quality control. Juran also lectured in Japan during the 1950s. The method that evolved during the 1950s and 1960s eventually became known as Total Quality Management (TQM). Many credit the Japanese application of TQM as a significant contributor to the country's economic recovery following World War II, as well as its midcentury industrial successes. Organizations worldwide took note of Japan's successes using TQM. USA producers throughout the 1970s and 1980s adopted quality and productivity methods, including TQM, to better compete in the global marketplace. Although Deming, Juran, Shewhart and others published numerous papers and books on TQM, many organizations adopted only parts of the TQM principles, and evolved some of the TQM's ideas to meet their own needs

W. EDWARDS DEMING'S 14 POINTS FOR TOTAL QUALITY MANAGEMENT

Deming's 14 Points on Quality Management, or the Deming Model of Quality Management, a core concept on implementing Total Quality Management (TQM), is a set of management practices to help organization increase their quality and productivity.

- a. Create constancy of purpose for improving products and services.
- b. Adopt the new philosophy.
- c. Cease dependence on inspection to achieve quality.
- d. End the practice of awarding business on price alone; instead, minimize total cost by working with a single supplier.
- e. Improve constantly and forever every process for planning, production and service.
- f. Institute training on the job.
- g. Adopt and institute leadership.
- h. Drive out fear.
- i. Break down barriers between staff areas.
- j. Eliminate slogans, exhortations and targets for the workforce.

- k. Eliminate numerical quotas for the workforce and numerical goals for management.
- l. Remove barriers that rob people of pride of workmanship, and eliminate the annual rating or merit system.
- m. Institute a vigorous program of education and self-improvement for everyone.
- n. Put everybody in the company to work accomplishing the transformation.

These total quality management principles can be put into place by any organization to more effectively implement total quality management. As a total quality management philosophy, Dr. Deming's work is foundational to TQM and its successor, quality management systems.

JURAN'S QUALITY TRILOGY

The famous Quality Trilogy was first developed and written by Joseph M. Juran. Juran is a management consultant and an Engineer, specialized in Quality Management. The Quality Trilogy explained by Juran is: Any organization taking up a journey in Quality Management will have to have three Processes in place, which are: i). Quality Planning ii). Quality Control iii). Quality Improvement.

Though the above three may sound similar, they have different objectives and serve different purposes of Quality Management.

- a. **Quality Planning:** As with all management activities and processes, Quality journey begins with planning the activities that needs to be done to adhere to the Vision, Mission and Goals of the organization and to comply with customer and compliance requirements. Quality Planning comprises of i). Understanding the customer, ii). Determining their needs, iii). Defining the product/service features, specifications iv). Designing the product/service, v). Devising the processes that will enable to meet the customer needs.
- b. **Quality Control:** Once the processes are defined, the responsibility is now with operations, to adhere to the processes and specifications required by the product/service. For this purpose, periodic checks and inspection has to be done, metrics need to be tracked, to ensure that the process is in control and meets specifications and the metrics need the set target. Wherever there is a defect a corrective and preventive action needs to be done, and root cause has to be arrived at. Also the deviation in the metrics and process audit results need to be monitored and corrected for meeting the required target as specified by the processes.

c. **Quality Improvement:** However robust the process design and the product features are, there are chances that it may fail to meet customer requirements and design targets. It might be due to some special causes that are present in the system and might be due to change in business scenarios, customer requirements, market completion and many more forces. The role of Quality Improvement is to identify and prove the need for improvement from the exiting performance levels even though they meet the target and devise means and ways to achieve the new target and implement them successfully.

All the three processes are interlinked and will affect one another in due course of the journey. Thus the processes are corrected individually and streamlined to help each other in Quality Management journey, the end objective.

Kaizen

Kaizen is a Japanese term meaning "change for the better" or "continuous improvement." It is a Japanese business philosophy regarding the processes that continuously improve operations and involve all employees. The concept of *kaizen* encompasses a wide range of ideas. *Kaizen* is an approach to creating continuous improvement based on the idea that small, ongoing positive changes can reap major improvements. Typically, it is based on cooperation and commitment and stands in contrast to approaches that use radical changes or top-down edicts to achieve transformation. *Kaizen* is a philosophy that sees improvement in productivity as a gradual and methodical process. It makes the work environment more efficient and effective through its five founding elements: (a). Team work, (b). Personal Discipline, (d). Improved Morale, (e). Quality Circles, (f). Suggestions for Improvement.

Kaizen Principles:

- a. Don't look for excuses, look for ways to make things happen
- b. Get rid of all old assumptions. Say "NO" to status quo
- c. Don't worry about being perfect - even if you only get it half right "start NOW"
- d. It does not cost money to do KAIZEN
- e. If something is wrong "Fix it NOW"
- f. Good ideas flow when the going gets tough
- g. Ask "WHY" five times - get to the root cause
- h. Look for wisdom from Ten people rather than one
- i. Never stop doing KAIZE

Kaizen is a philosophy that defines management's role in continuously encouraging and implementing small improvements involving everyone. It is the process of continuous improvement in small increments that make the process more efficient, effective, under control, and adaptable.

DEFINITION AND PRINCIPLES OF TQM

There is now reasonable agreement on the basic principles underlying TQM as a generic approach to the management of organizations and on the range of techniques of implementation. In this regard, and in an attempt to identify and define the basic elements of TQM, Hill and Wilkinson (1995) perceive TQM as a way of managing or philosophizing management by drawing from work by Crosby (1979), Deming (1986), Feigenbaum (1989), Ishikawa (1985) and Juran (1988). In their opinion, TQM is now seen as a holistic and organization-wide approach based on three fundamental principles: (a). Customer Orientation, (b). Process Orientation, (c). Continuous Improvement

These three principles, as argued are implemented in a specific manner and the mode of implementation is itself a defining feature of TQM. Implementation is by means of appropriate improvement tools, measurement systems and the processes of management and organization. Zairi and Youssef (1995) defined TQM as: *"A positive attempt by the organization concerned to improve structural, Infrastructure, attitudinal, behavioural and methodological ways of delivering to the end customer, with emphasis on consistency, improvement in quality, competitive enhancements, all with the aim of satisfying or delighting the end customer."*

Oakland (1993; 200) defines TQM as an approach to improving the effectiveness and flexibility of business as a whole through planning, organizing and understanding each activity and involving everyone at each level. Another way to look at TQM is to analyze the three words: total, quality and management. According to Kanji (1990), quality means satisfying customers' requirement continually. According Mohamed Zairi in his book *"Total Quality Management: Juran & Deming"*, total quality is to achieve quality at low cost. Total quality management aims to obtain total quality by involving everyone's daily commitment.

TQM IN ISLAMIC BASED UNIVERSITY

According to Professor Mohamed Zairi in his book *"Total Quality Management: Juran & Deming"*, one civilization which is not covered, in Dr Juran's seminal book is the Islamic

contribution to quality. The golden age, which started in the mid 8th century and lasted for over 400 years, had very significant influences in all fields. This era included for instance:

- a. The development of Arabic numerals, logarithms and algorithms. Al-Khawarizmi (790-840 CE) was a renaissance man, a great mathematician, geographer, astronomer and made significant contributions. He introduced the zero, negative numbers, algebra and the decimal system.
- b. The first medical book was printed in Europe in 1486 AD; the first real hospital was opened in Baghdad by the Caliph Harun Al-Rashid in 931 AD. Doctors and pharmacists were licensed after passing examinations set by the State. The ambulant clinic was developed using camelback transportation to provide medical services to prisoners, people in remote areas, villages without doctors and hospitals.
- c. The use of precise weights and measures. Gold coins made ten centuries ago had a weight variance of 1/3000th of a gram.
- d. The invention of spherical geometry, the clock pendulum, the magnetic compass and the art of navigation and the astrolabe.
- e. The use of postal services, gold coins, windmills, waterwheel, artillery etc.
- f. Islamic architecture has always been characterized by ostentation and an expression of power. For instance, in the 14th century gates were built with different cross vaults, semi-circular arches. The innovativeness displayed using vaulting techniques was for the purpose of creating strength, preventing fires, particularly for wooden roofs and ceilings. The use of engineering in Islamic architecture, metalwork and woodwork is very prevalent in most monuments, shrines, mosques and palaces.
- g. The point covered by Dr Juran on the division of labour and craftsmanship was very much evident during Islamic Civilization. Autocratic Muslim rulers could assemble large numbers of workers and materials with the help of carefully selected architects, projects were conceived and developed very quickly. Various techniques were used, some of them pre-dating the Islamic era.



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Garden of Knowledge and Virtue

A GLIMPSE OF QUALITY IN MALAYSIA ISLAMIC BASED UNIVERSITY

On August 1992, the 13th Organization of Islamic Conference (OIC) foreign Minister's Meeting held in Niamey, Niger endorsed Malaysia proposal for establishment of

the International Islamic University in Malaysia. While, on May 1983, several countries from the organizations of OIC agreed to co-sponsor the establishment of International Islamic University Malaysia. The International Islamic University Malaysia was officially established on 10 May 1983.

IIUM OFFICE OF KNOWLEDGE FOR CHANGE AND ADVANCEMENT

Office of Knowledge for Change and Advancement (formerly the Office of Institutional and Academic Quality Management - OQM) is under the purview of the Rector Office. It is headed by a Director who is assisted by four Deputy Directors (Administration, Accreditation, Advancement and Governance).

1. Knowledge for Change

- a. Promote strategic cutting-edge education process and framework
- b) Promote innovation in academic and co-curricular activities
- b. Organize activities towards promoting knowledge for social transformation

2. Academic Matters

- a. Coordinate and oversee processes for quality assurance of academic programmes
- b. Coordinate the implementation of outcome-based education processes
- c. Liaise with relevant external agencies of academic quality compliance issues; e.g. with Ministry of Higher Education, Malaysian Qualification Agency Plan, coordinate and monitor the implementation of Self-Accreditation

3. Quality Management System (QMS)

- a. Coordinate and monitor implementation of Quality Management System (QMS) and manage relevant audits.
- b. Inform and advise KCDIO on quality compliance requirements and the processes involved
- c. Coordinate awareness and training programmes for quality improvement
- d. Coordinate and oversee processes for cyclical review of existing SOPs under QMS for continual quality improvement.

Liaise and collaborate with relevant external agencies on institutional quality mat

IIUM PHILOSOPHY

The philosophy of the University is built upon the belief that knowledge must be pursued as an *'Ibadah* (continuous worship) and *amanah* (a trust) which Allah SWT has placed upon mankind. The knowledge thus pursued should lead towards the recognition of

Allah SWT as the Absolute Creator, Cherisher and Sustainer of the universe. This total and uncompromising recognition of Allah SWT “as the Lord of the World (Rabb al-alamin) represents the apex in the hierarchy of knowledge”. This philosophy is based on the first five verses of Surat al-‘Alaq (“The Clot”), the 96th surah or chapter of from the Quran and incorporated in the Constitution of the IIUM.

Read! In the name of your Lord Who has created! He has created man from a germ-cell!

Read! And your Lord is the Most Generous, Who has taught by the pen.

He has taught man what he did not know.

These five verses emphasizes the fact that knowledge must be acquired, internalized and disseminated in the name of Allah SWT and that this knowledge should be acquired through the pen, intellect and divine revelation. Knowledge based upon the harmony of revelation and reason would surely elevate men to a position of honour and high status. Knowledge acquired through human reasoning to the neglect of revelation would be incomplete and would not be beneficial to mankind.

IIUM VISION

IIUM aims to become a leading international centre of educational excellence which seeks to restore the dynamic and progressive role of the Muslim Ummah in all branches of knowledge and intellectual discourse.

IIUM MISSION

The summary of the Mission should read as follows: Integration; Islamization; Internationalization; and Comprehensive Excellence.

IIUM QUALITY POLICY

The International Islamic University Malaysia (IIUM) is committed to achieve comprehensive excellence in managing its educational programmes and activities by adopting Quality Management Systems (QMS).

In pursuit of this, we are dedicated to ensure: (a). That all staff are available and focusing at all times on customer needs and expectations, (b). Our commitment to continual improvement of the quality management system, (c). That all legislatives and regulatory requirements are complied with.

This **POLICY** will be communicated to all staff, and as a minimum, when requested, stakeholders and or interested parties.

The **POLICY**, procedures and objectives will be reviewed periodically with the aim of continually improving the effectiveness of the Quality Management System as well as ensuring its integrity, effectiveness, compatibility and alignment with the context and strategic direction of the University.



On June 11, 1997, the Cabinet of Malaysia Government approved the establishment of KUIM and its establishment has been gazetted on March 13, 1998. To further enhance the image KUIM internationally, KUIM been converted into Universiti Sains Islam Malaysia (USIM) on 1 February 2007.

USIM QUALITY OBJECTIVES

- a. To give excellent services that satisfy and exceed our clients' requirements and expectations.
- b. To develop and uphold a professional collaborative working environment between our staff and clients.
- c. To be below the estimated expenditure for all components and to be able to utilize it at its optimal level.

Q POLICIES

USIM pledges to be a public university of higher learning of international standards for Islamic education and Shariah needed through the continuous use of Quality Management Systems and strives to improve this practice continuously in:

- a. Providing services that fulfil the needs of the university's clients and stakeholders
- b. Providing an efficient and quality education and management system in upholding Islamic Education that is relevant to the society's needs; and
- c. Incorporating "Good practice" in order to produce Islamic intellects who possess holistic knowledge/integrated knowledge and produce human capital who appreciates the following motto: "Knowledgeable, Disciplined and Devout"

USIM MOTTO

Knowledgeable, Disciplined and Devout

USIM PHILOSOPHY

The integration of Naqli and Aqli knowledge combined with honourable qualities are the thrust in nurturing a noble generation and a knowledgeable society.

USIM VISION

Integrating Naqli (revealed) and Aqli (human) knowledge to transform and create value for the country, the ummah and the humanity.

USIM MISSION

Committed to be an advanced knowledge institution based on Islamic Studies, and to spearhead new knowledge using cutting edge technologies to produce innovations, which can transform the country, the ummah and humanity.



UIM is a continuation of Kolej Islam Malaya (KIM) or better known as “Muslim College” established on 8th April 1955. Kolej Islam Malaya was the first tertiary institution set up in this country by the royal consent of the Council of Malay Rulers. It was borne from the reformist movement brought by Sheikh Tahir bin Jalaluddin, Syed Alwi bin Syed Sheikh al Hadi and the renowned Egyptian scholars, Sheikh Jamaluddin al-Afghani and Sheikh Muhammad Abduh. Based on a special report submitted to the 222nd Conference of Malay Rulers, KIM has been given royal consent to proceed with the name Universiti Islam Malaysia (UIM). UIM is currently operating in Cyberjaya with the blessings and approval of the Ministry of Education. The first study sessions for Master and PhD programs was commenced in September 2015.

IUM CONCEPT, VISION & MISSION

CONCEPT

Academic and Research centred upon a deep sense of love for knowledge focusing only on studies and research at the Master'and Doctorate level to produce experts, thinkers and contemporary leaders.

IUM VISION

Integration of wisdom and knowledge as a fusion to produce visionary and balanced scholars and thinkers.

IUM MISSION

Establishment of research orientation, education and teaching of post-graduate based on wisdom and knowledge. It integrates transformation and innovation towards the development of morality and universal intellectual mind.

UIM recognises that any endeavour for excellence cannot exist without the corresponding values of discipline, motivation and a commitment to truth and honour. As such it seeks to uphold the following ideals: (a). The highest levels of integrity in the acquisition of knowledge and its application at the academic, spiritual and physical levels; (b). Mindfulness of the many cultures, peoples and nations within the universe of Islam, and their inherent right to both existence and opportunities for learning; (c). Dedication in seeking to elevate global wisdom; and (d). The carrying of oneself in a manner befitting scholars of Islam.

IUM SHARED VALUE:

Elevating Global Wisdom

UIM's motto and philosophy: Elevating global wisdom is a recognition of wisdom as our shared value. Wisdom is acknowledged historically, and across cultures of the world, as the ideal endpoint of human development.

Wisdom has both philosophical and psychological/practical aspects, and also both divine and human related. With such combinations and permutations, wisdom is poised and best-placed to mitigate the complex problems of the world and to design a much better future for mankind. Global wisdom has the potential and capacity to harmonize the world.

Islamic Values in Quality Management Context

In the literature, various Islamic values have been linked to quality management practice. While studies analyzing and categorizing them is limited, several values are redundant or being termed differently, though they are similar in crux. A Quality Management System (QMS) can be seen as a complex system consisting of all parts and components of an organisation dealing with the quality of processes and products. A QMS

can be defined as the managing structure, responsibilities, procedures, processes, and management resources to implement the principles and action lines needed to achieve the quality objectives of an organisation (CERCO, 2000). QMS is strongly influenced by the concept of Total Quality Management. According to Fadzila Azni Ahmad (2010), the whole concept of quality which embodied in TQM leading to the same principles of systematic improvement, integration and consistency across all levels of the organization and it gave full emphasized on total customer satisfaction.

According to Khatijah Othman (2013), Islamic Compliance Quality Management System (ICQMS), MS1900:2005 is a standard quality management that has been used in measuring Islamic quality in the organizational operation, management and production. This MS1900:2005 standard was established in 2005 under the authority of Standards Malaysia (SM) with the collaboration work of Universiti Islam Antarabangsa Malaysia (UIAM), Institut Kefahaman Islam Malaysia (IKIM), SIRIM Bhd, Institut Tadbiran Awam Negara (INTAN), Persatuan Pengguna Islam Malaysia (PPIM), Institut Integriti Malaysia (IIM) dan Jabatan Kemajuan Agama Islam Malaysia (JAKIM) based on Quality Management System (QMS) ISO 9001:2000 in compliance with Islamic Perspectives. In Malaysia, this standard is issued and supervised by SIRIM QAS International and it has been instigated based on standard of ISO 9001:2000 Quality Management System (QMS) that is recognized worldwide. In this establishment, ISO 9001:2000 has been inoculated with value added elements of Islamic perspective compliance. Those includes the aspect of ICQMS is supposed to be seen in a positive light in order to strengthen the Islamic quality management system in all types and sizes of organizations. In practice, Islam does not merely delves on the issue of religious obligations, but comprehensively covers guidelines on quality subsistence in terms of economy, social, culture, politics and others. Hence this brings positive image on Islam to be viewed as a progressive and dynamic religion instead of being static and negative (Tun Ahmad Sarji, 2008). Islam and management are inseparable; Islam gives complete guidelines for managing human and managed so as not to exceed the limit and safe in both world, in this world and hereafter-world. Covering all aspects of management from environmental management, to the management of people, Islam touches all aspects of human life in a complete manual bounded in the Quran, the Sunnah, and the consensus of scholars, Qias. With this perspective Islam considers the Divine Law as universally true and they are not relative to time or place (Nik Mustapha, 1998). In relation to this, Islamic Management Standards has been formulated to become as a benchmark in fulfilled to make sure it is comply with Shariah compliant. This is

reaffirmed by Nik Mustapha (1998) where he proclaimed that Islam prescribes that human beings organise collectively on values of truth, justice and brotherhood, the spirit derived from divine revelation. Those policies and structures will need to be adjusted to present socio-economic situations within the framework of the injunctions and spirit of Shariah law.

In relation to this, in Malaysia, Islamic Management Standards has been formulated to become as a benchmark in practicing Islamic management among the administrators especially of Islamic organization in Islamic country. In this juncture, Standard MS 1900:2005 Quality Management Systems; requirements from Islamic Perspective taking the ISO 9001 as a referral framework has been developed by adding the Islamic values to it. This standard specifies the requirements for a Shariah Compliance Quality Management System. The aim of the standard MS 1900 is to ensure that organizations are managed in accordance with the universally acceptable values such as justice, honesty, truthfulness, sincerity, timeliness and discipline, and that the halal and non-halal aspects of all processes necessary for the delivery of services and products are identified, communicated to every personnel in the organization and effectively implemented. The MS 1900:2005 is based on the ISO 9001:2000 standard from the Islamic perspective. SIRIM QAS International Sdn. Bhd. also establishes the Shariah Advisory Council (SAC) to oversee the MS 1900 certification Scheme and ensure the granting of certification to MS 1900 is done in accordance with the Shariah requirements. MS 1900:2005 "Quality Management.

Systems Requirements from an Islamic Perspective" was published by the Department of Standards Malaysia in 2005. The technical committee responsible for the preparation of this standard included representatives from the Institute of Islamic Understanding, the Malaysian Institute of Management, the Malaysian Administrative Modernisation and Management Planning Unit, the Integrity Institute of Malaysia, the National Institute of Public Administration, International Islamic University Malaysia and Sirim QAS International Sdn Bhd. Important to note that this is the first management system standard in the world with requirements based on Islamic perspectives.

The Framework and Model of ICQMS Applicability

SIRIM-QAS provides highly experienced and professional auditors, who are competent in a wide range of sectors that ensures widely accepted universal values are incorporated into the quality management practices of organizations (Khatijah Othman, 2013). The organization also supposed to place greater emphasis on ethical standards in their pursuit of business excellence. There should be independent assurance that the

processes and practices implemented by organizations are in accordance with Shariah (Islamic) requirements. As at to date the status of Malaysian MS covers the areas as follows (referred to Malaysian Standard):

- a. MS 1500:2009 (E & M), Halal food - Production, preparation, handling and stock – Main guide line (Second revision)
- b. MS 2424: 2012 Halal Pharmaceutical – General Guide Lin
- c. MS 2200-1:2008 (E & M), Islamic Consumer Goods – Part one: Cosmetics and personal care - General Guide Line
- d. MS 2200-2:2012 - Islamic Consumer Goods – Part two: The usage of bones, animal leather and feather. General Guide Line
- e. MS 1900:2005, Quality Management System – Compliance from Islamic perspectives
- f. MS 2300:2009, Values based Management System – Compliance from Islamic perspectives
- g. MS 2393 (P) Islamic Principles and Halal - Definitions and Interpretation of Terms
- h. MS 2400 - 1:2010, Halalan-Toyyiban Assurance Pipeline - Management System for Transport of Goods and / or Services in Cargo Chain
- i. MS 2400 - 2:2010, Halalan-Toyyiban Assurance Pipeline - Warehouse Management System and
- j. Related Activities
- k. MS 2400 - 3:2010, Halalan Toyyiban Assurance Pipeline - System Requirements for Retail
- l. Management

CONCLUSION

TQM can be summarized as a management system for a customer-focused organization like a Islamic University that focus on students that involves all staff in continual improvement. It uses strategy, data and effective communication to integrate the quality discipline into the culture and management activities of any Islamic Universities. Universities that practice TQM develop and nurture core values around quality management and continuous improvement. The TQM mindset pervades across all aspects of an Islamic University. Islam views that quality management system is a holistic system which encompasses every aspects of human life. Therefore, many organizations especially an Islamic University will find it beneficial to set up quality management systems based on Islamic principles.

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THE BASIC PHILOSOPHY AND POLICY IN INTEGRATED ISLAMIC EDUCATION: EXPERIENCE OF MALAYSIA

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Abstract: The basic philosophy of Integrated education covers all the sciences between religion and world science. Integrated education means education that integrates fardhu ain and fardhu kifayah knowledge. The integration of Islamic education also means integrating useful knowledge or aqli knowledge with naqli knowledge. The objective of integrated education is to create a moral balance and spiritual development to achieve knowledge that is the goal of the pursuit of knowledge. Thus, the concept of science which is based only on rational (intellect), empirical and scientific reasoning fails to produce humans with high moral values and morals. The concept of integrated education is also based on four elements: (i) creativity, (ii) reflectivity, (iii) cooperation (reciprocity) and (iv) responsibility. All of these elements are a pillar that shapes the integration of knowledge from the standpoint of innovation and in line with modern technology. Education has changed from time to time. Islamic education is also a requirement in educational institutes that have Muslim students. The development and changes of Islamic education in Malaysia in line with the policies set by the Ministry of Education in accordance with the National Philosophy of Education and the Philosophy of Islamic Education. The methodology of this study is library research. This article aims to explain the basic philosophy and policies of integrated education in global shape, integrated education in terms of pedagogy and integrated education in Malaysia. Besides it, the policy of Integrated Islamic Education explain 4 basic pillars according to Philosophy of Islamic Education. Then, the policies of integrated education in Malaysia are based on factors such as religious, social, political, economic, individual and universal factors. The concept of integrated education in Malaysia based on the National Education Philosophy and its policy in accordance with Islamic Education Philosophy to form and implement pure values based on the Quran and as-Sunnah.

Keyword: Philosophy, Policy, Islamic Education, Integrated Education.

PENGENALAN

Pendidikan adalah faktor penting dalam merealisasikan manifestasi ibadah kepada sikap 'ubudiyah manusia. Ia mempunyai pengaruh yang sangat besar dalam mempertahankan maruah Islam yang telah kita warisi semenjak zaman Rasulullah saw. Pendidikan yang baik mampu membawa manusia tunduk memperhambakan diri kepada perintah dan larangan Allah swt. Proses memartabatkan pendidikan menurut acuan Islam mesti bermula daripada kefahaman terhadap konsep ilmu yang menyeluruh berteraskan kekuatan akidah selari dengan firman Allah S.W.dalam surah al- 'Alaq 96,

ayat 1-5 yang bermaksud: Maksudnya: '...Bacalah (wahai Muhammad) dengan nama Tuhanmu yang menciptakan (sekalian makhluk). Ia menciptakan manusia dari sebuku darah beku. Bacalah, dan Tuhanmu Yang Maha Pemurah. Yang mengajar manusia melalui pena dan tulisan. Ia mengajarkan manusia apa yang tidak diketahuinya...'

Pendidikan Islam di Malaysia telah dilaksanakan bermula sebelum merdeka iaitu mulanya bertapak Islam di Melaka sekitar abad ke 14. Ketika itu sistem pendidikan Islam menggunakan sistem yang tidak formal. Pendidikan Islam terus diberi perhatian setelah Tanah Melayu mencapai kemerdekaan pada tahun 1957. Pada tahun 1960, berdasarkan Laporan Rahman Talib, kerajaan menguatkuasakan satu akta iaitu kewajipan memberikan pendidikan Islam kepada murid-murid beragama Islam di setiap sekolah yang mempunyai murid beragama Islam berjumlah 15 orang atau lebih.

Pendidikan Islam di Malaysia dilaksanakan berdasarkan Falsafah Pendidikan Islam yang dibina berteraskan Falsafah Pendidikan Kebangsaan. Pendidikan Islam merupakan satu usaha berterusan untuk menyampaikan ilmu, kemahiran dan penghayatan Islam berdasarkan al-Quran dan al-Sunnah, bagi membentuk sikap, kemahiran keperibadian dan pandangan hidup sebagai hamba Allah yang mempunyai tanggungjawab untuk membangunkan diri, masyarakat, alam sekitar dan Negara ke arah mencapai kebaikan di dunia dan kesejahteraan abadi di akhirat.

Perkembangan pendidikan Islam di Malaysia dipertingkat dari masa ke semasa mengikut perubahan kurikulum pendidikan Negara. Selepas Kurikulum Lama Sekolah Rendah (KLSR), bahagian pendidikan menggubal Kurikulum Baru Sekolah Rendah (KBSR) pada tahun 1983 dan Kurikulum Baru Sekolah Menengah (KBSM) pada tahun 1989. Kurikulum ini bertahan selama 10 tahun, kemudian diberi penjenamaan baru atas dasar semakan semula. Setelah dibentangkan pada tahun 1990, dalam Seminar Kebangsaan Pelaksanaan KBSR telah dipersetujui untuk nama baru. Pada tahun 1993 Kurikulum Bersepadu Sekolah Rendah (KBSR) dan Kurikulum Bersepadu Sekolah Menengah (KBSM) dilaksanakan dengan tiga tunjang iaitu komunikasi, perkembangan diri individu dan manusia dengan alam sekelilingnya. Pada tahun 2003, KBSR dan KBSM disemak semula dan digubal kepada Kurikulum Standard Sekolah Rendah (KSSR) dan Kurikulum Standard Sekolah Menengah (KSSM) selaras dengan Pelan Induk Pembangunan Pendidikan (PIPP) 2006-2010. KSSR dilaksanakan sepenuhnya pada 2011, manakala KSSM dilaksanakan pada tahun 2017.

Pendidikan Islam di Malaysia di bawah naungan Kementerian Pendidikan Malaysia (KPM) bersedia dengan kehadiran isu dan cabaran dari masa ke semasa mengikut peredaran masa dengan berpandukan Pelan Pembangunan Pendidikan Malaysia (PPPM 2013-2025) yang kini memasuki gelombang ke tiga. Pelan pembangunan yang disediakan ini jelas bagi pengajaran dan pembelajaran terutama dalam strategi pengajaran berpusatkan murid berbanding strategi konvensional atau pemusatan guru terutama dalam pengajaran pendidikan Islam.

TUJUAN KAJIAN

Kajian ini dijalankan bagi mencapai tujuan seperti yang berikut:

1. Menenalpasti dasar falsafah pendidikan dari sudut global.
2. Menenalpasti konsep bersepadu dalam pendidikan.
3. Menenalpasti falsafah pendidikan Islam Bersepadu di Malaysia.

METODODLOGI KAJIAN

Kajian ini merupakan kajian kualitatif menggunakan kaedah kepustakaan dengan merujuk bahan daripada sumber ilmiah buku, artikel jurnal dan kertas kerja prosiding. Media sosial juga medan sumber pencarian bahan. Sumber maklumat yang diperoleh menjadi panduan untuk mendapatkan gambaran yang lebih jelas tentang isu yang dikaji.

DASAR DAN POLISI PENDIDIKAN

Falsafah pendidikan merupakan pecahan daripada falsafah umum pendidikan. Falsafah ini terdiri daripada beberapa falsafah lain seperti idealisme, realisme, pragmatisme dan eksistensialisme. Falsafah idealisme memfokuskan kepada kepentingan pemikiran, jiwa dan kerohanian. Manakala realisme adalah falsafah yang memandang alam kebendaan sebagai realiti hidup. Falsafah pragmatisme yang dibentuk oleh ahli falsafah Amerika pula mempercayai bahawa manusia akan memperoleh pengetahuan melalui pengalaman dan penyelesaian masalah. Dan falsafah eksistensialisme lebih menjurus kepada individualistik yang menekankan aspek tanggungjawab terhadap diri dan kehidupan.

Leksikal pendidikan berasal daripada morfem bebas Latin "Educare" yang bermaksud memelihara atau mengasuh. Menurut Yusuf al-Qardawi (1980) pemajmukan leksikal pendidikan merangkumi keseluruhan hidup. Ia termasuk akal, hati, rohani, jasmani, akhlak dan tingkah laku. Ini bertujuan untuk mempersiapkan kehidupan manusia dalam masyarakat yang sering menghadapi kebaikan dan kejahatan, kemanisan dan

kepahitan. Dijelaskan lagi oleh Russel (1946) bahawa falsafah pendidikan merupakan medium pembentukan insan yang mulia dan melibatkan dua cakuman utama iaitu sains dan teknologi.

DASAR FALSAFAH PENDIDIKAN MALAYSIA

Dari sudut sejarah, falsafah pendidikan negara lahir daripada proses yang agak panjang iaitu satu proses pembinaan bangsa dan negara Malaysia semenjak merdeka lagi. Umum mengetahui bahawa falsafah pendidikan negara yang dirumuskan pada tahun 1988 dan disebut dalam Akta Pendidikan 1996 berbunyi: Pendidikan di Malaysia adalah satu usaha berterusan ke arah memperkembangkan potensi individu secara menyeluruh dan bersepadu untuk melahirkan insan yang seimbang dan harmonis dari segi intelek, rohani, emosi dan jasmani berdasarkan kepercayaan dan kepatuhan kepada Tuhan. Usaha ini adalah bertujuan untuk melahirkan warganegara Malaysia yang berilmu pengetahuan, berketrampilan, berakhlak mulia, bertanggungjawab dan berkeupayaan mencapai kesejahteraan diri serta memberi sumbangan terhadap keharmonian dan kemakmuran keluarga masyarakat dan negara.

Menurut beliau, pengisytiharan Makkah mengenai matlamat pendidikan adalah meliputi “perkembangan yang seimbang dalam keseluruhan peribadi insan melalui latihan rohaniahnya, intelek, rasional, perasaan dan indera.” Sumber kepada pendidikan berkenaan adalah sumber wahyu dan akal sebagaimana yang diutarakan dalam konsensus Persidangan tersebut. Faktor keseimbangan dan kesepaduan dalam resolusi ini dapat dimanifestasikan dalam falsafah pendidikan negara yang dirumuskan 11 tahun kemudian. Sejarah pendidikan juga memainkan peranan dalam membentuk falsafah berkenaan. Dalam Akta Pelajaran 1961 yang dilaksanakan berdasarkan Penyata Razak 1956 dan Laporan Rahman Talib 1960 ada dinyatakan permulaan kepada falsafah pendidikan negara. Walaupun begitu, ianya tidak luas dan hanya sesuai dengan zaman pembangunan negara pada tahun-tahun 1970an dan 80an.

Dasar Pelajaran Kebangsaan lebih menjurus kepada usaha kerajaan menyatupadukan semua kaum: Tujuan Dasar Pelajaran di dalam negeri ini ialah bermaksud hendak menyatukan budak daripada semua bangsa di dalam negeri ini dengan menggunakan bahasa kebangsaan sebagai bahasa pengantar yang besar, walaupun perkara ini tiada dapat dilaksanakan dengan serta-merta melainkan hendaklah diperbuat dengan beransur ansur.

Penyata Razak 1956, Ordinan Pelajaran 1957, Laporan Rahman Talib 1960 dan Akta Pendidikan 1961 yang memungkinkan lahirnya Dasar Pelajaran Kebangsaan ini boleh dirumuskan sebagai milestone kepada zaman pengukuhan dan kemaskini dalam sistem pendidikan negara.

Dasar Pelajaran Kebangsaan ini mula diolah kembali bagi menyesuaikan negara kita dengan perkembangan zaman. Laporan Kabinet 1979 adalah permulaan kepada pembentukan falsafah pendidikan negara yang lebih jelas. Sebahagian ciri-ciri Laporan Kabinet 1979 lebih banyak menumpukan kepada penegasan kepada pendidikan asas 3M (Membaca, Menulis dan Mengira), pendidikan kerohanian dan kurikulum ala, Malaysia.

Zaman pensejagatan atau globalisasi merupakan satu cabaran baru bagi sistem pendidikan kita. Lahirnya Akta Pendidikan 1996 adalah satu sahutan kepada cabaran berkenaan. Buat pertama kalinya, dapat dilihat pelbagai pengukuhan dan penegasan dilakukan oleh pihak kerajaan termasuklah teras kepada sistem pendidikan iaitu falsafah pendidikan negara. Pendidikan bertaraf dunia atau Malaysia sebagai pusat kecemerlangan dijadikan objektif sistem pendidikan masa kini sebagaimana maksud beberapa akta pendidikan yang lain.

Buat pertama kalinya, jelas menunjukkan bahawa bukan isu perpaduan sahaja sebagai isu utama yang perlu diselesaikan akan tetapi isu yang lebih global seperti keperluan guna tenaga dan keterampilan ilmu yang sesuai dalam zaman. Apatah lagi, zaman ini dikenali sebagai permulaan gelombang maklumat dan pengetahuan. Buat pertama kalinya juga, pendidikan swasta sebagai rakan penyumbang dan ahli dalam sistem pendidikan kebangsaan diberikan perhatian yang sewajarnya. Era pra-1996, institusi pendidikan swasta boleh dianggap marginal dan tidak diiktiraf.

Dalam zaman pengukuhan dan kemaskini, sistem pendidikan kebangsaan hanya merangkumi institusi pendidikan yang ditubuh dan diurus oleh pihak kerajaan termasuk institusi pendidikan vernakular. Dalam zaman pensejagatan ini, sistem pendidikan kita merangkumi pendidikan pra-sekolah sehingga ke pendidikan tinggi awam dan swasta. Barangkali, inilah yang dikatakan pendekatan perpaduan yang lebih relevan iaitu dengan merangkum semua bentuk dan peringkat institusi pendidikan dalam negara untuk dikawalselia secara lebih menyeluruh dan bersepadu.

KONSEP BERSEPADU DALAM PENDIDIKAN

Kesepaduan dalam pendidikan membawa maksud pendidikan yang menyepadukan ilmu fardhu ain dan ilmu kifayah. Dengan makna lain ilmu fardhu ain merupakan ilmu yang wajib dipelajari oleh setiap individu. Konsep pendidikan bersepadu menurut Alias (2013)

adalah merangkumi keseluruhan ilmu-ilmu pengetahuan iaitu ilmu dunia dan ilmu agama. Daripada beberapa pengertian di atas, integrasi pendidikan Islam merupakan penyepaduan antara ilmu yang bermanfaat iaitu ilmu aqli dengan ilmu naqli. Ilmu aqli dalam konteks ini merujuk kepada al-Quran dan al-Hadith. Manakala ilmu aqli menurut Zetty et.al (2017) menyatakan merangkumi beberapa ilmu seperti sains teknologi dan sains kemasyarakatan dan sains tabii. Inovasi dalam penyepaduan ilmu pedagogi dan aspek teknologi dalam pengajaran dan pembelajaran merupakan satu inovasi bagi mencapai matlamat pendidikan yang bersepadu.

Objektif pendidikan bersepadu untuk membentuk keseimbangan akhlak dan pembangunan rohani untuk mencapai ilmu yang menjadi matlamat dalam pencarian ilmu. Hal yang demikian itu kerana konsep ilmu yang hanya bersandarkan rasional (akal), empirikal dan saintifik gagal menghasilkan manusia yang mempunyai nilai adab dan akhlak yang tinggi. Pendidikan secara bersepadu mampu mendidik bukan sahaja akal tetapi hati (spiritual intelligence) manusia untuk mengakui adanya Pencipta dengan penyaksian kepada bukti kewujudan-Nya melalui pengajian ilmu intelektual.

Beberapa pendapat daripada tokoh pendidikan yang mendefinisikan akan pendidikan bersepadu. Menurut Hj Awang Mahmud Saedon (2003) pendidikan bersepadu merupakan pendidikan yang bersumberkan, berpaksikan, dipimpin, dan berlandaskan Al-Quran dan Al-Sunnah. Ia juga merupakan sebuah konsep pendidikan yang diperkenalkan bagi usaha mengatasi pengaruh sekularisme ke atas sistem pendidikan Islam.

Konsep pendidikan bersepadu menurut Ahmad Mohd Salleh (2008) merupakan keistimewaan Islam. Ia berlawanan sekali dengan aliran pemikiran Barat yang memisahkan ilmu kepada dua bahagian yang disebut sebagai teologi dan sains atau religious knowledge di Barat. Ini dijelaskan Mohd Kamal Hassan (1981) bahawa dalam Islam, bidang teknologi dan sains tidak bercanggah antara satu sama lain dan ia saling melengkapi. Dua bidang ini lahir daripada satu pandangan iaitu Tauhid. Dalam pendidikan terdapat beberapa pembahagian ilmu iaitu akidah, syariah dan akhlak. Namun, konsep bersepadu merangkumkan semua ilmu tersebut membawa keseimbangan antara akal dan wahyu.

TERAS PENDIDIKAN BERSEPADU

Konsep pendidikan bersepadu berteraskan empat elemen yang penting iaitu kreativiti (*creativity*), refleksi (*reflectivity*) bekerjasama (*reciprocity*) dan bertanggung jawab (*responsibility*). Elemen-elemen ini menjadi tunjang pembentukan kesepaduan ilmu

dari sudut inovasi dan teknologi. Menurut Maimun (2015), dalam membentuk teknologi dan inovasi dalam pengajaran dan pembelajaran. Pemfokusan terhadap empat elemen ini diperlukan oleh pendidik. Jelas bahawa dalam merangka teknologi digital dalam pengajaran dan pembelajaran dan peradaban Islam, elemen-elemen diperlukan dan ia adalah tunjang utama bagi mencapai matlamat.

Perkataan Kreativiti (*creativity*) yang berasal daripada Barat bermaksud keupayaan mencipta atau daya cipta. Difahami bahawa kreativiti merupakan keupayaan menjana idea dan pemikiran kreatif untuk menghasilkan kerja pelbagai bentuk dan teknologi. Bersesuaian dengan Firman Allah bermaksud dalam surah al-An'am ayat 50 yang bermaksud: "Adakah sama keadaan orang yang buta dengan orang yang melihat?" Melalui ayat ini menerangkan bahawa manusia yang berfikiran kreatif akan menghasilkan kerja yang berbeza dengan orang lain. Daripada ayat ini disarankan mengambil pengajaran dan kemajuan orang lain bagi memajukan diri, agama bangsa dan Negara.

Elemen Reflektiviti (refleksi) merupakan elemen yang kedua. Elemen ini merupakan cetus idea Dewey (1933) yang dikemukakan dalam bukunya "How We Think ". Elemen refleksi dari sudut pandangan Islam merupakan muhasabah diri atau membuat timbal balik. Dalam pendidikan, elemen ini dapat diterapkan berdasarkan teknologi digital. Konsep elemen ini akan menghasilkan mutu kerja yang lebih baik dari masa ke semasa. Muhasabah diri dan kerjaya dalam segala aktiviti dan tindakan telah dijelaskan dalam firman Allah, surah al-Zalzalah ayat 7-8: Maksudnya: Barang siapa yang mengerjakan kebaikan seberat zarah pun, nescaya dia akan melihat (balasan)nya. Dan barang siapa yang mengerjakan kejahatan seberat zarah pun, nescaya dia akan melihat (balasan)nya pula.

Justeru itu dalam konteks amalan pengajaran dan pembelajaran konsep refleksi ini hendaklah sentiasa diaplikasikan supaya pensyarah dan pelajar sentiasa memperbaiki hasil kerja berinovasi dari masa ke semasa.

Elemen Reciprocity/Cooperation atau kerjasama adalah elemen yang ketiga. Elemen ini perlu ditekankan dalam sesebuah organisasi secara bersama-sama dalam komuniti. Dalam pendidikan, guru tidak boleh bekerja bersendirian tanpa pelajar dan pelajar perlu mempunyai komuniti dalam membentuk pembelajaran aktif dan proaktif. Pendekatan teknologi membantu kerjasama antara pelbagai pihak dapat diurus dengan cepat dan mudah di mana-mana dan bila-bila masa sahaja. Daripada kumpulan kerjasama yang dibina akan melahirkan hasil kerja yang baik. Ini dijelaskan dalam firman Allah, surah Ali Imran ayat 159 bermaksud: "Maka disebabkan rahmat dari Allah-lah kamu berlaku lemah-lembut terhadap mereka. Sekiranya kamu bersikap keras lagi berhati kasar, tentulah mereka menjauhkan diri dari sekeliling mu. Karena itu maafkanlah mereka,

mohonlah ampun bagi mereka, dan bermusyawarah lah dengan mereka dalam urusan itu. Kemudian apabila kamu telah membulatkan tekad, maka bertawakal lah kepada Allah. Sesungguhnya Allah menyukai orang yang bertawakkal kepadaNya”

Ayat di atas menjelaskan sebaik-baik sikap seorang mukmin ialah lemah lembut, memaafkan dan mengutamakan musyawarah dalam mengambil keputusan bagi menghasilkan kerja yang berkesan dan berkualiti.

Elemen yang terakhir iaitu Responsibility (bertanggungjawab). Elemen ini didefinisikan Kamus Dewan edisi keempat dengan maksud tanggungjawab ialah kewajipan yang dipikul oleh seseorang. Tanggungjawab setiap manusia pada pelbagai cabang iaitu tanggungjawab terhadap pencipta, manusia dan alam. Manakala bertanggungjawab dalam pendekatan teknologi dilihat melalui apa yang dilaksanakan melalui aplikasi yang digunakan dan bertanggungjawab pada hasil kerja. Elemen ini disebut dalam sabda Rasulullah s.a.w: “Daripada Abdullāh bin Umar bahawa dia mendengar Rasulullah telah bersabda: Setiap kalian adalah pemimpin dan setiap pemimpin akan diminta bertanggungjawab atas yang dipimpinnya. Imām (ketua Negara) adalah pemimpin yang akan diminta bertanggungjawab atas rakyatnya. Seorang suami dalam keluarganya adalah pemimpin dan akan diminta bertanggungjawab atas keluarganya. Seorang isteri adalah pemimpin di dalam urusan rumah tangga suaminya dan akan diminta bertanggungjawab atas urusan rumah tangga tersebut. Maka setiap kamu, (juga seorang pembantu adalah pemimpin dalam urusan harta tuannya) dan akan diminta bertanggungjawab atas urusan tersebut.” (*Muttafaqun'Alaihi*)

Matlamat pendidikan juga ialah perubahan dan tranformasi diri individu dari satu tahap ke satu tahap yang lebih baik. Perubahan dan tranformasi ini tidak akan terlaksana tanpa melibatkan pembangunan insan yang perlu direncanakan dan mengikut acuan FPK. Pembangunan insan yang seimbang dan holistik tidak akan meminggirkan salah satu aspek tetapi akan digabungkan agar dapat melahirkan insan yang mempunyai pegangan agama, nilai-nilai murni serta berkemahiran yang mantap. Berdasarkan FPK, matlamat pendidikan adalah bagi melahirkan manusia yang seimbang dan harmonis dari semua aspek kemanusiaan. Di dalam pernyataannya terdapat unsur-unsur penting yang berkaitan dengan pembangunan insan iaitu membangunkan intelek, membangunkan rohani dan emosi serta membangunkan jasmani. Elemen-elemen ini penting disepadukan bagi membangunkan insan agar tidak berlaku kepincangan kejadian terhadap makhluk ciptaan Allah s.w.t. Dijelaskan oleh Tajul Ariffin Noordin (1993) bahawa ketidakseimbangan elemen-elemen ini akan membawa kepada golongan manusia yang

pelbagai. Sebaliknya, pendidikan yang hendak dihasilkan melalui FPK ialah satu golongan manusia sahaja iaitu manusia yang bergelar insan terangkum padanya nilai-nilai murni sama ada aspek rohani, emosi, jasmani dan pemikirannya. Kesemua elemen inilah yang menjadikan manusia itu sebaik-baik kejadian (*ahsanu al- taqwim*).

a. Pembangunan Intelektual

Falsafah menurut Mok Soon Sang (2004), mempersoalkan prinsip-prinsip realiti, ilmu dan nilai. Membangunkan intelektual dan pemikiran manusia merupakan salah satu cabang utama falsafah iaitu epistemologi yang berperanan untuk membangun manusia. Konsep ilmu ini mampu meningkatkan dan memperkembangkan minda manusia. Teori epistemologi yang berkaitan teori Islam banyak digunakan dalam kurikulum sistem pendidikan Malaysia. Islam membuktikan bahawa ilmu mampu membawa umat daripada kejahilan kepada cahaya kebenaran. Oleh itu, kurikulum dirangka oleh FPK dengan menyusun pelbagai kaedah dan pendekatan pengajaran dan pembelajaran serta penilaian bagi menepati teori ilmu. Menurut Ahmad Mohd. Salleh (2008) dalam membangun intelektual manusia menyatakan terdapat beberapa unsur yang diberi tumpuan kepada daya berfikir iaitu mempunyai kemahiran 3M, mendapat, meningkat dan menyebarkan ilmu, berfikir secara kritis dan kreatif (KBKK) serta memanfaatkan ilmu untuk diri dan orang lain. Melalui Pelan Pembangunan Pendidikan Malaysia (PPPM) 2013-2025 juga telah menfokuskan kepada Kemahiran Berfikir Aras Tinggi (KBAT) bagi menentukan kejayaan tranformasi pendidikan seperti yang digariskan. Jelas bahawa pembangunan intelektual ini lebih menjurus kepada pembangunan kognitif seseorang.

b. Pembangunan Kerohanian dan Emosi

Menurut Tajul Ariffin Noordin (1993) bahawa bangsa yang kuat serta mulia tidak hanya bergantung pada kekuatan fizikal yang bercorak kebendaan dan teknologi. Lebih jelas, manusia yang berjaya bukan sahaja mereka yang cemerlang pada satu aspek sahaja malahan istilah berjaya yang sebenar diukur melalui kualiti rohaninya. Hal ini dijelaskan dalam al- Quran surah al-Mukminim, maksudnya: "Sesungguhnya beruntunglah orang-orang yang beriman iaitu orang-orang yang khusyu' dalam sembahyangnya.....".

Berdasarkan ayat ini bermaksud kekuatan dalamam seseorang itu merupakan kayu pengukur dalam menentukan kejayaan seseorang. Menurut Ahmad Mohd Salleh (2008), FPK amat menekan pembangunan rohani dan emosi yang seimbang dengan menerapkan nilai-nilai murni elemen merentas kurikulum. Bagi mengukuhkan ilmu yang menghubungkan pembangunan rohani dan emosi, FPK menjadikan prinsip kepercayaan sebagai pegangan. Dengan keimanan dan ketaqwaan kepada Allah s.w.t akan mengukuhkan lagi sahsiah keperibadian manusia. Menurut Ahmad Mohd Salleh (2008)

lagi, unsur-unsur rohani juga diterapkan dalam kurikulum iaitu menyedari dan menginsafi daya Pencipta, menghargai dan mensyukuri pemberian Pencipta, menyedari dan menginsafi tanggungjawab, memupuk dan membina disiplin diri serta membentuk akhlak mulia. Selain itu, pembangunan rohani dan emosi juga berkait secara afektif dengan perasaan dan jiwa.

c. Pembangunan Jasmani/Fizikal

Dalam pendidikan, kesihatan tubuh badan memberi kesan ke atas pengajaran dan pembelajaran agar berjalan lancar dan lebih berkesan. Hal ini disebut dalam pepatah Arab: "akal yang sihat berada dalam tubuh badan yang sihat."

Kurikulum yang dirangka FPK menyepadukan pendidikan jasmani. Aktiviti ko-kurikulum yang dibentuk juga menjurus kepada pembangunan jasmani dan fizikal yang berbentuk kesukanan, kemahiran teknikal dan vokasional serta keusahawanan. Kemahiran-kemahiran tersebut akan membantu seseorang pelajar menjalani kehidupannya pada masa akan datang. Ini dijelaskan dalam sabda Rasullullah s.a.w,mafhumnya: "... kamu lebih mengetahui urusan duniamu, maka laksanakanlah apa yang kamu kehendaki...".

Maksudnya bahawa usaha dalam membangunkan insan, unsur-unsur kemanusiaan yang wujud dalam diri seseorang itu perlu dibangunkan seiring dengan peredaran zaman. Ini juga merupakan kaedah usul yang digunakan sebagai pegangan ulama' dalam membina hukum yang bergantung kepada kepentingan dan masalah semasa iaitu konsep masalah mursalah. Menurut Hj Hassan Hj Ahmad & Hj Mohd Soleh Hj Ahmad (2002) juga, dalam masa yang sama konsep sad al-Zarai turut digunakan agar dapat menghalang sebarang keburukan. Oleh yang demikian, kurikulum pendidikan juga mengambil kira aspek perubahan ini agar pembangunan insan dapat dicapai seiring dengan zaman. Hal ini berkait dengan penggunaan teknologi maklumat dalam pengajaran dan pembelajaran bagi membantu kemahiran psikomotor seseorang dalam mendapatkan maklumat dengan mudah dan cepat. Tumpuan terhadap pembangunan insan ini bertepatan dengan konsep pendidikan bersepadu.

Pembangunan insan dalam kerangka FP menunjukkan bahawa keinginan dan kemahuan pendidikan menghasilkan insan yang berkualiti dari semua aspek. Falsafah pendidikan adalah garis panduan bagi mencapai maksud pendidikan yang sebenar.

FALSAFAH PENDIDIKAN ISLAM BERSEPADU DI MALAYSIA

Matlamat Kurikulum Pendidikan Islam adalah untuk membina dan membentuk hamba dan khalifah Allah SWT yang berilmu, beriman, bertaqwa, beramal soleh, berakhlak

mulia dan berketerampilan berdasarkan al-Quran dan al-Sunnah serta menyumbang ke arah mempertingkatkan tamadun bangsa dan negara serta kesejahteraan alam demi mencapai kesejahteraan dunia dan akhirat. Turki Rabib (1982) dalam Ahmad Mohd Salleh (2008), berpendapat bahawa Falsafah Pendidikan Islam dibina berasaskan empat rukun, iaitu: 1). Iman yang teguh kepada Allah dan Rasul, malaikat, syurga, neraka, dan hari kebangkitan. 2). Akhlak yang baik dan mulia. 3). Berilmu dalam erti yang menyeluruh. 4). Amal soleh di dunia dan di akhirat.

Falsafah Pendidikan Islam berusaha melahirkan individu yang baik serta melahirkan warganegara yang beriman dan beramal soleh. Selain itu, turut berusaha untuk melahirkan insan yang mempunyai keseimbangan dari segi kebendaan dan rohani.

Objektif utama Kurikulum Pendidikan Islam bertujuan membolehkan murid: 1. Membaca ayat pilihan daripada al-Quran dengan betul, lancar, bertajwid dan fasih. 2. Melazimi bacaan al-Quran dalam kehidupan. 3. Menghafaz ayat pilihan daripada al-Quran dengan betul, lancar, bertajwid dan fasih. 4. Mengamalkan bacaan ayat hafazan pilihan dalam solat dan amalan kehidupan. 5. Merumus kefahaman ayat al-Quran pilihan dan mengamalkannya. 6. Membaca hadis pilihan dengan betul. 7. Merumus kefahaman hadis pilihan dan mengamalkannya. 8. Merumus kefahaman akidah Islamiah dan meyakini sebagai pegangan dan tunjang dalam kehidupan. 9. Merumus kefahaman ilmu fiqh dan mengamalkannya serta menghayatinya dalam kehidupan. 10. Merumus kefahaman sirah Nabi Muhammad SAW, sejarah tokoh-tokoh dan tamadun Islam serta mengambil iktibar daripadanya. 11. Merumus kefahaman akhlak Islamiah dan mengamalkan serta menghayatinya dalam kehidupan.

Menurut Mohd Kamal Hassan (1987) menyatakan perkembangan individu secara keseluruhan dan bersepadu berdasarkan konsep Falsafah Pendidikan Islam yang kedua. Ini kerana Islam tidak melihat dari sudut intelek sahaja dalam pembangunan manusia, tetapi secara menyeluruh, sepadu dan sempurna. Sebagaimana dalam surah al-Baqarah ayat 208 yang bermaksud: "Wahai orang-orang yang beriman, masuklah kamu ke dalam Islam secara keseluruhannya, dan janganlah kamu turuti langkah syaitan. Sesungguhnya syaitan itu musuh kamu yang nyata".

Konsep bersepadu dalam Falsafah Pendidikan Islam Malaysia berdasarkan Falsafah Pendidikan Kebangsaan iaitu Kepercayaan dan Kepatuhan kepada Tuhan. Falsafah pendidikan Negara berteraskan kepada kepercayaan kepada Tuhan. Menurut Ahmad Mohd Salleh (2008), konsep ini menjelaskan bahawa manusia dan alam dijadikan oleh Pencipta, mengetahui hukum dan fenomena alam mengikut peraturan Pencipta dan menyedari bahawa manusia dijadikan untuk memakmurkan alam. Aspek ini merupakan asas utama

dalam Falsafah Pendidikan Islam. Pendidikan Islam tidak akan menerima sebarang kurikulum yang menyebabkan manusia yang dilahirkan sebagai manusia atheis. Ini kerana manusia atheis hanya bertuhankan nafsu dan kebendaan yang akan menyebabkan keharmonian dalam masyarakat akan terganggu. Menurut Al-Nahwi dalam kajian Noriati A. Rashid (2014), asas utama dalam Falsafah Pendidikan Islam ialah keimanan kepada Allah S.W.T.

Pendidikan Islam di Malaysia terkini digubal berdasarkan Kurikulum Standard Sekolah Menengah (KSSM) dan Kurikulum Standard Sekolah Rendah (KSSR) berasaskan enam (6) tunjang, iaitu Komunikasi; Kerohanian, Sikap dan Nilai; Kemanusiaan; Keterampilan Diri; Perkembangan Fizikal dan Estetika; serta Sains dan Teknologi. Enam tunjang tersebut merupakan domain utama yang menyokong antara satu sama lain dan disepadukan dengan pemikiran kritis, kreatif dan inovatif. Kesepaduan ini bertujuan membangunkan modal insan yang menghayati nilai-nilai murni berteraskan keagamaan, berpengetahuan, berketerampilan, berpemikiran kritis dan kreatif serta inovatif.

1. Komunikasi

Komunikasi diertikan sebagai satu proses interaksi antara manusia yang melibatkan pertukaran maklumat melalui pergerakan isyarat simbol atau pertuturan (Hovlan, Janis & Kelley 1953). Terdapat dua jenis komunikasi ialah komunikasi lisan dan bukan lisan (Capstone 2001; Teven et al. 2004). Komunikasi lisan merangkumi penggunaan bahasa, pertuturan dan suara manakala komunikasi bukan lisan pula melibatkan jenis-jenis interaksi seperti penggunaan bahasa badan, ekspresi muka, postur dan hubungan mata. Komunikasi juga merupakan satu kemahiran dan kebolehan bagi mewujudkan interaksi atau hubungan perantara atau sebaliknya dengan individu lain. Menurut Nussabaum (2007), komunikasi meliputi kemahiran menulis, membaca, berhujah, mendengar, etika dalam komunikasi serta mempunyai hubungan dengan penggunaan teknologi. Dijelaskan Sulaiman (2010), komunikasi proses utama yang tidak dapat dielakkan bagi setiap individu dalam kehidupan seharian kerana proses ini akan terwujud apabila terjadi interaksi antara dua individu. Menurut Nurul Salmi (2014) kemahiran komunikasi merupakan suatu elemen penting yang harus ada dan dikuasai oleh setiap pelajar, sama ada bagi memenuhi keperluan mereka ketika proses pelajaran, persiapan untuk menempuh alam pekerjaan ataupun dalam interaksi sosial.

Dalam KSSM pendidikan Islam di Malaysia menginginkan pelajar menguasai kemahiran berbahasa secara lisan dan bukan lisan semasa berinteraksi dalam kehidupan seharian sebagai persediaan diri ke alam kerjaya.

2. Kerohanian, Sikap dan Nilai

Tiga aspek ini berkait antara satu sama lain. Kerohanian melibatkan penghayatan amalan agama, sikap dan nilai murni dalam kehidupan. Sikap lebih menjurus kepada peningkatan kepatuhan kepada Tuhan secara berterusan dalam seharian. Dan nilai pula diterapkan dalam pembentukan insan berakhlak mulia, berintegriti dan akauntabiliti.

Matapelajaran pendidikan Islam dipelajari oleh murid dalam tempoh dua jam seminggu. Ianya melibatkan pengetahuan dan kemahiran asas yang berkaitan dengan aqidah (Rukun Iman, Rukun Islam, Kalimah Syahadah), ibadah (bersuci, berwuduk, pergerakan solat), sirah (sirah Rasullullah s.a.w), akhlak (mencontohi akhlak Rasullullah s.a.w, amalan mengikut adab), asas bahasa al-Quran dan tulisan jawi (bahasa Arab, huruf hijaiyah, huruf jawi, doa pilihan dan surah juzu' amma).

3. Kemanusiaan

Elemen tunjang kemanusiaan menekankan perkembangan kemahiran intelektual dengan penguasaan ilmu serta pengetahuan mengkonsepsi, amalan tentang masyarakat dan pembinaan warganegara untuk abad ke-21, penguasaan ilmu alam sekitar, Negara dan global serta penghayatan nilai asas demokrasi, semangat patriotism dan perpaduan serta pembinaan komunikasi dalam menyelesaikan masalah.

4. Keterampilan Diri

Keterampilan diri turut diterapkan dalam pendidikan di Malaysia. Ini membantu pelajar dalam pemupukan kepimpinan dan sahsiah diri melalui aktiviti kurikulum dan kokurikulum. Selain itu, penghayatan nilai positif (harga diri dan keyakinan diri) ditekankan. Membantu pelajar menonjolkan potensi diri, kemahiran yang ada serta daya kreatif. Keterampilan diri membantu pelajar membina perhubungan yang bermakna dengan individu masyarakat. Ini dijelaskan keperluan keterampilan diri menurut Gainer (1988) telah membuat ringkasan mengenai kemahiran "employability", pertama adalah keterampilan individu yang meliputi (kemahiran komunikasi, kemahiran berhubung, kemahiran komputer, dan kemahiran berbudaya), keduanya adalah kemahiran kebolehpercayaan individu yang meliputi (pengurusan individu, beretika, dan kematangan vokasional) dan akhir sekali adalah kemahiran pengubahsuaian ekonomi (kemahiran menyelesaikan masalah, pembelajaran "employability", dan juga pembangunan kerjaya).

5. Perkembangan Fizikal dan Estetika

Aspek perkembangan fizikal dan estetika amat penting dalam pendidikan. Tanpa aspek perkembangan fizikal yang mantap, masalah akan dihadapi dalam semua aktiviti dan pengendalian peralatan. Perkembangan fizikal juga meningkatkan psikomotor halus dan kasar serta koordinasi mata-tangan. Ia merangkumi pelbagai teknik yang betul seperti

melompat, penyambut objek, membaling objek serta postur badan yang betul ketika duduk.

Selain itu, tunjang ini menekankan kepada pembinaan amalan penjagaan kesihatan diri, kebersihan persekitaran dan pemakanan berkhasiat. Lazimnya, badan yang sihat dapat mampu memberikan tumpuan yang baik terhadap pengajaran dan pembelajaran. Tabiat yang baik akan memanfaatkan dalam kehidupan sepanjang hayat. Aspek keselamatan juga diterapkan dalam tunjang ini daripada sumber yang mungkin membahayakan diri termasuk langkah pencegahan dan penjagaan kehormatan diri.

6. Sains dan Teknologi

Penguasaan ilmu sains, matematik dan teknologi turut dititik beratkan. Pengaplikasian, pengetahuan dan kemahiran sains, matematik, teknologi secara bertanggungjawab dalam kehidupan harian berlandaskan sikap dan nilai sains, matematik dan teknologi perlu diterapkan dalam diri pelajar. Tunjang sains, matematik dan teknologi merangkumi awal sains, matematik, penggunaan objek dalam aktiviti pembinaan dan penggunaan teknologi ICT.

Daripada enam tunjang tersebut, Pendidikan Islam memfokuskan beberapa aspek yang ditekankan iaitu aspek ilmu, amali, amalan, penghayatan dan pembudayaan. Berikut adalah maksud kepada setiap satu aspek tersebut mengikut konteks KSSM Pendidikan Islam.

a. Ilmu

Ilmu bermaksud isi kandungan atau fakta ilmu yang ditentukan di dalam Standard Kandungan (SK) dan Standard Pembelajaran (SP). Contohnya dalam tajuk solat sunat dhuha mengandungi fakta tentang maksud, hukum dan dalil solat sunat dhuha. Isi kandungan atau fakta tersebut disampaikan secara teori kepada murid.

b. Amali

Amali bermaksud melaksanakan secara amali teori-teori yang dipelajari. Contohnya setelah murid diajar secara teori tentang solat sunat dhuha, murid diminta melaksanakan solat sunat dhuha secara amali. Amali sangat penting dilaksanakan bagi memastikan kefahaman yang betul tentang sesuatu teori. Guru perlu memperbetulkan sekiranya mendapati ada kesilapan semasa murid melakukan amali.

c. Amalan

Amalan bermaksud mengamalkan ilmu yang dipelajari dalam kehidupan harian. Contohnya setelah mempelajari tentang solat sunat dhuha dan melaksanakannya secara amali murid hendaklah dibimbing agar mengamalkan solat sunat dhuha dalam kehidupan

harian. Murid perlu sentiasa diingatkan agar cuba melaksanakan solat sunat dhuha mengikut kemampuan mereka.

d. Penghayatan

Penghayatan bermaksud menghayati kesan dan pengajaran dari amalan-amalan yang dilaksanakan. Contohnya matlamat pensyariatan solat sunat adalah bagi mendekati diri kepada Allah SWT seterusnya melahirkan muslim berakhlak mulia. Murid perlu diingatkan agar sentiasa berakhlak mulia kerana mereka telah melaksanakan solat sunat dhuha.

e. Pembudayaan

Pembudayaan bermaksud menjadikan amalan-amalan baik yang diamalkan secara individu sebagai amalan yang dilaksanakan secara berjamaah atau beramai-ramai. Contohnya amalan melaksanakan solat sunat dhuha dijadikan amalan semua warga sekolah.

Menurut Ahmad Mohd Salleh (2008), insan yang lahir daripada sistem pendidikan yang berteraskan Falsafah Pendidikan Islam akan bersifat taqwa, ikhlas, ihsan, itqan, istiqamah dan mempunyai sifat-sifat kemanusiaan yang terpuji seperti berkasih sayang, hormat- menghormati dan keperibadian tinggi. Dijelaskan lagi oleh Mohd Kamal Hassan (1987) dan Ahmad Mohd Salleh (2008), selain itu pendidikan Islam juga menekankan konsep-konsep berikut: 1). Pendidikan seumur hidup, 2). Pembangunan seluruh potensi (roh, akal dan jasad) secara padu mencakupi aspek kognitif, afektif dan volitional. 3). Menyampaikan dua fungsi iaitu hamba kepada Allah (ubudiyah) dan khalifah Allah (wakil Allah di muka bumi), 4). Memakmurkan seluruh alam. 5). Kebahagiaan hidup di dunia dan akhirat.

Melalui konsep Falsafah Pendidikan Islam tersebut, jelas bahawa Falsafah Pendidikan Islam tidak hanya mementingkan pemindahan ilmu, tetapi menekankan aspek nilai dan akhlak mulia dalam usaha mencapai matlamat pengutusan Nabi Muhammad s.a.w iaitu dalam menyempurnakan akhlak. Tambahan juga Falsafah Pendidikan Islam yang bersifat bersepadu dalam iman, ilmu dan amal serta bermatlamat kebahagiaan dan kesejahteraan hidup dunia dan akhirat.

FAKTOR-FAKTOR PEMBENTUKAN POLISI PENDIDIKAN ISLAM

Falsafah Pendidikan Kebangsaan mengandungi idea dan pandangan yang rasional terhadap pendidikan. Fungsi asas falsafah pendidikan ialah memberi panduan dan haluan kepada pakar pendidikan untuk merancang atau mereformasikan sistem pendidikan berlandaskan idea konsep dan matlamat pendidikan negara kita Malaysia. Sehubungan ini, Falsafah Pendidikan Kebangsaan adalah digubal secara rapi dan teliti

oleh pakar-pakar pendidikan dengan mengambil kira seluruh aspek yang berkaitan dengan keperluan-keperluan individu, masyarakat dan negara. Semasa penggubalan Falsafah Pendidikan Kebangsaan, beberapa faktor yang berkaitan telah dipertimbangkan terlebih dahulu supaya ianya boleh menjadi panduan dan bimbingan yang manfaat kepada segala usaha pendidikan. Di antara faktor-faktor mengikut Mok Soon Sang (2000) yang mempengaruhi pertimbangan asas semasa menggubal Falsafah Pendidikan Kebangsaan seperti berikut:

1. Faktor Agama

Agama Islam ialah agama rasmi bagi negara Malaysia. Di samping itu, agama Kristian, agama Buddha, agama Hindu dan sebagainya juga bebas dianuti mengikut undang-undang negara. Agama-agama ini, khasnya agama Islam merupakan faktor-faktor yang penting yang mempengaruhi pertimbangan asas dalam proses penggubalan Falsafah Pendidikan Kebangsaan.

2. Faktor Sosial

Masyarakat Malaysia terdiri daripada berbilang kaum. Keharmonian dan kemakmuran negara bergantung kepada amalan sikap toleransi, bekerjasama dan hormat-menghormati antara satu sama lain. Sikap positif ini adalah amat penting dalam usaha mencapai perpaduan kaum yang merupakan kriteria yang paling penting untuk mewujudkan keadaan sosial yang stabil.

3. Faktor Politik

Sebagaimana yang diketahui umum, Falsafah Pendidikan Kebangsaan digubah berlandaskan kepada ideologi negara yang dicerminkan dalam dokumen-dokumen rasmi seperti Laporan Pendidikan, Rancangan Malaysia dan Rukun Negara. Di dalam usaha membentuk ideologi negara, pengaruh politik memainkan peranan penting dalam penentuan dasar pendidikan negara. Sehubungan ini, matlamat pencapaian perpaduan kaum menjadi pertimbangan asas dalam penggubalan Falsafah Pendidikan Kebangsaan.

4. Faktor Ekonomi

Rakyat Malaysia yang terlatih dalam pelbagai kemahiran dapat membantu negara memperkembang ekonomi dengan meningkatkan daya pengeluarannya. Cita-cita memperkembangkan ekonomi Malaysia telah menjadi salah satu matlamat pendidikan negara yang dinyatakan dalam Falsafah Pendidikan Kebangsaan.

5. Faktor Individu

Potensi Individu dapat dikembangkan melalui proses pendidikan. Potensi individu ini meliputi aspek-aspek intelek, rohani, emosi dan jasmani. Insan yang seimbang

dan harmonis sentiasa mengamalkan sikap bersyukur, sentiasa menikmati ketenteraman jiwa serta bersedia menghadapi cabaran hidup dengan tenang. Ini merupakan pernyataan utama dalam kandungan Falsafah Pendidikan Kebangsaan.

6. Faktor Sejagat

Penggubalan Falsafah Pendidikan pula tidak terpisah daripada pengaruh perkembangan sistem pendidikan antarabangsa. Sehubungan itu, idea-idea yang dihasilkan daripada seminar pendidikan antarabangsa pula membawa pengaruhnya ke atas Falsafah Pendidikan Kebangsaan. Faktor sejagat yang berkaitan dengan pandangan dan visi sedunia, perkembangan pendidikan antarabangsa dan keupayaan warganegara memberi sumbangan ke arah yang dapat membawa persefahaman antarabangsa. Misalnya, program pendemokrasian pendidikan, pensarwajagatan pendidikan dan pendidikan seumur hidup yang dirancang oleh UNESCO 1980-an.

KESIMPULAN

Dasar dan polisi dalam sesuatu pembinaan kurikulum bersepadu amatlah penting terutama bagi pendidikan Islam khususnya di Malaysia. Adanya dasar dan polisi yang sistematik mampu membantu guru dalam proses pengajaran dan pembelajaran mengikut aspek-aspek yang perlu diutamakan dan diterapkan dalam sesi tersebut. Nilai-nilai dan tunjang yang disusun sebagai salah satu strategi dan pendekatan pengajaran yang pelbagai membantu pengajaran dan pembelajaran lebih menarik dan tidak membosankan pelajar. Kesediaan guru dari pelbagai aspek cabaran dalam pengajaran dan pembelajaran memberi peranan penting dalam menjalankan strategi pengajaran, di samping memupuk minat murid terhadap pendidikan Islam berdasarkan pemusatan murid. Untuk proses ini, guru perlu memberikan motivasi dan menggalakkan pelajar melibatkan diri secara aktif dalam setiap aktiviti yang berpusatkan murid. Justru itu, pengajaran dan pembelajaran yang dijalankan secara bersepadu adalah untuk membangunkan modal insan yang menghayati nilai-nilai murni berteraskan keagamaan, berpengetahuan, berketerampilan, berpemikiran kritis dan kreatif serta inovatif.

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THE CONTEXT EVALUATION OF TAHFIZ QUR'AN LEARNING PROGRAM IN THE INTEGRATED ISLAMIC ELEMENTARY SCHOOL (SDIT) DOD DELI SERDANG

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Abstract: This study aims to evaluate the Tahfiz Quran learning program in the Integrated Islamic Elementary School SDIT DOD Deli Serdang through one aspect of the evaluation of the CIPP model (Context, Input, Process and Product), which is focused on the context of the program. The core question related to the context of the Tahfiz Qur'an learning program at SDIT DOD Deli Serdang is how the environment, needs and objectives of the Tahfiz Quran learning program are. This research applied qualitative methods, data were collected by interview, observation, and study documents with evaluation analysis. The results of the study were that the environment of Tahfiz Qur'an learning program, both the school environment starting from foundations, principals, teachers and employees, and students, as well as the environment of students' parents and the surrounding community who do not send their children to school in SDIT DOD Deli Serdang supports the Tahfiz Qur'an learning program in SDIT DOD Deli Serdang. Regarding the needs of Tahfiz Qur'an learning program at SDIT DOD Deli Serdang, both the background of the need for organizing the Tahfiz Qur'an learning program, the material to be taught in the Tahfiz Quran program, teachers, students, and the cost or budget as the needs of organizing the Tahfiz Qur'an program in SDIT DOD Deli Serdang concluded that the Tahfiz Qur'an program at SDIT DOD Deli Serdang is needed. Associated with the objectives of the Tahfiz Qur'an learning program, three main objectives were found, namely the Qur'an competency, good character and good deeds. From the results of the study it could be recommended that the Tahfiz Qur'an learning program related to the context of the program can be continued.

Keyword: Context Evaluation, Tahfiz Quran, Learning Program.

INTRODUCTION

The Quran is the word of Almighty God Allah Subhana wa Ta'ala neatly arranged with 6326 verses as a holy book which is actually used as a guide for life by all Muslims in particular and humanity in general. This holy book came down gradually to the Prophet Muhammad who was mediated by the angel Jibreel 'alaihi salam. Learning of the Quran is very broad, there are at least 7 aspects of learning that must be done on the Quran, namely ta'li'm al-qiraati, talim al-tartili, ta'lim al-tadwini, ta'lim al-tahfizhi, talim al-tafhimi, ta'lim

al-tathbiqi and ta'lim al-tablighi. The seven aspects of learning show how vast the science of the Quran, which has to be pursued step by step by generations of Muslims to learn it.

From the seven learnings of Quran above, talim al-tahfizhi or tahfiz learning of the Quran has enormous urgency in the spread of Islam. This learning of memorization is the first way that was done by the Prophet Muhammad and his companions. The (Ummi)¹ Prophet and most of the (Ummi) Companions were also the reason why learning to write and read came later than memorization. Coupled with the culture of the Arab nation which is known for its very strong memorization and supported by the way that Almighty God Allah Subhana wa Ta'ala revealed the Quran gradually also became a major factor why memorization became very easy to do by the Prophet Muhammad and his companions at that time.

Memorization is one of the most effective methods to explore the vastness of the knowledge contained in the Quran. The philosophical and practical aims of learning the Tahfiz Quran are; (1) In order for students able to read the Qur'an eloquently and fluently without looking at the Mushaf. (2) As an effort to strengthen and condition the morality, habituation to live with the Quran so that they can love it and truly grow as a generations of the Quran². (3) To be able to recite the Quran properly and correctly without seeing the Quran, (4) To be able to recite the Quran sequentially verse by verse, (5) To be able to continue reading fragments of the verses from the Quran, (6) To be able to correct the mistakes of recitation / reading pronounced that are recited by others.³

The Integrated Islamic Elementary School is indeed very possible to carry out the learning of tahfiz Quran because the school system is managed by the full day school (FDS) model. This is a system that is very much needed in the management of the Tahfiz Quran learning program. Because the activities of the Tahfiz Quran require consistency, free time, teachers, a clear learning system, and must be carried out based on a clear program.⁴

From the aspect of the context of the Koran learning program in the Integrated Islamic Elementary School (SDIT) DOD Deli Serdang, among the problems we can see is the low level of memorization achievement. School seemed not fully responsible for the memorization achievement of students entirely. A good learning program for the Tahfiz Quran should be a program that can be achieved by all students, not just certain students.

¹ An Arabic term intended for people who do not have the ability to read and write.

² Lukman Hakim, "Internalisasi Nilai-Nilai Agama Islam Dalam Pembentukan Sikap Dan Prilaku Siswa Sekolah Islam Terpadu Al-Muttaqin Kota Tasik Malaya", *Jurnal Pendidikan Agama Islam-Ta'lim*, Vol. 10, p. 72.

³ Heri Saptadi, "Faktor-Faktor Pendukung Kemampuan Menghafal Alquran Dan Implikasinya Dalam Bimbingan Dan Konseling" *Jurnal Bimbingan Konseling*, Vol. 1, p. 119

⁴ Ani Nur Aeni, "Hifdz Alquran: Program Unggulan Full Day School" *TARBAWY*, Vol. 4., p. 37.

In Tahfizh Quran learning, the problem is the main problem. Several factors certainly affect the presence of these problems, including the input of the Tahfiz Quran learning program which determines the guide of Tahfiz Quran.

The guide of Tahfiz or often referred to as Tahfiz teacher are the subjects of the Tahfiz Quran learning program. The Tahfiz teacher must be a person who is competent in the field of the Tahfiz Quran, clear of his scholarship and religion, clearly memorize it, as well as read well, his morals and be able to manage his students in class or outside the classroom. The Tahfiz Quran is part of religious knowledge, and therefore it should be noted to whom this responsibility is given.⁵ If the Integrated Islamic Elementary School is not supported by adequate human resources, the Tahfiz Quran learning program will be taught by the teacher who do not have competence in the field of Tahfiz Quran. Inilah This is the initial cause of the emergence of the problem, so that results in weak achievement of memorization targets. The achievement of the target itself can be evaluated in examinations or monthly, mid-semester and end-semester evaluations.⁶ In this evaluation will be able to measure the quality of memorization of students who subsequently if there is an error in memorizing the Koran (when memorizing independently) it will be very difficult to be straightened and corrected, because it is already memorized.⁷

Supposedly, memorizing Quran by constantly being accompanied by repeated memorization greatly affects the short-term and long-term memory of students. A research result states that there are several stages of memorization, namely in the first stage of memorization, memorized material will be stored in sensory memory, then enter in short-term memory. From this short-term memory information will be stored again in long-term memory through the repetition process. Storage in short-term memory is mostly in the form of acoustics and is then visually supplemented. Repetition of memorizers and huffaz by the teacher when deposit is an acoustic storage, then the use of the Quran corner is a storage in visual form.⁸

Evaluation is an English word that is *evaluation* according to Alkin that what is meant by evaluation is the activity of providing information in making a decision.⁹ That understanding is supported by Alkin who states that "*evaluation is the determination of*

⁵ Abu Zakaria Yahya Bin Asraf An-Nawawi, *At-Tibyan: Adab Penghafal Alquran* terj. Ummiyati Saidatul Hauro', dkk (Solo: Al-Qowanm, 2014), p. 40

⁶ Hasan Bisri dan Abdullah, "Pengelolaan Model Pembinaan Tahfiz Alquran; Management Of Tahfiz Alquran Guidance Model" *Journal Tadbir Muwahhid*, Vol. 2, No. 1, April 2018, p. 69-70.

⁷ Al Maududi, Mujahidin, Hafidhuddin, "Metode Tahfizh Al-Qur'an Bagi Pelajar Dan Mahasiswa" *Ta'dibuna*, Vol. 3., p. 7-8.

⁸ Setiyo Purwanto, "Hubungan Daya Ingat Jangka Pendek Dan Kecerdasan Dengan Kecepatan Menghafal Al-Qur'an Di Pondok Pesantren Krapyak Yogyakarta" *SUHUF*, Vol. 19, p. 79

⁹ Alkin, DC, *Evaluation Theory Development: Evaluation Comment*, (New Bur Park LA: Sage, 1969), p. 76

something's quality, value, or importance or the product of such a determination".¹⁰ From the two brief statements, it can be simply understood that evaluation is the giving and determination of a value or quality of a program that is and / or has been carried out, with the aim of knowing and comparing the results of a program, whether the program is currently and has been carried out in accordance with what was planned or not, which was carried out with observations, measurements, tests, assessments and various training.

Griffin & Nix state that *Measurement, assessment and evaluation are hierarchial. The comparison of observation with the criteria is a measurement, the interpretation and description of the evidence is an assessment and the judgement of the value or implication of the behavior is an evaluation*¹¹ namely measurement, assessment and evaluation are hierarchical. Evaluation is preceded by assessment, while assessment is preceded by measurement. Measurement is defined as an activity comparing the results of observations with criteria, assessment is an activity of interpreting and describing measurement results, while evaluation is a determination of values or behavioral implications.

The evaluation of the program itself is very broad and has various definitions. One definition of evaluation is *Evaluation is the determination of something's quality, value, or importance or the product of such a determination*;¹² In line with the above opinion, Messiono said that the definition of program evaluation is a series of activities carried out deliberately to find out the extent of the success of the program. Thus it can be said that program evaluation knowledge is the construction of knowledge structures or the ability to know the extent to which carefully planned activities can be achieved.¹³ From the two opinions above, an evaluator or activator of an educational program needs to conduct an evaluation to see, observe and assess the educational program that has been announced, with an indication that the program is in accordance with what is planned or not.

Context evaluation is often referred to as needs assessment. It asks, "What needs to be done?" and helps assess problems, assets, and opportunities within a defined community and environmental context. According to the authors, the objective of context evaluation is to define the relevant context, identify the target population and assess its

¹⁰ E. Jane Davidson, *Evaluation Methodology Basics: The Nuts And Bolts of Sound Evaluation* (London: Sage Publications, 2005), p. 240

¹¹ Griffin, P. & Nix, P. *Educational assessment and reporting* (Sydney: Harcourt Brace Javanovich, Publisher, 1991), p.3

¹² E. Jane Davidson, *Evaluation Methodology Basics: The Nuts And Bolts of Sound Evaluation* (London: Sage Publications, 2005), p. 240

¹³ Educators; *Jurnal Ilmu Pendidikan dan kependidikan*, Vol. 4, No. 2, Juli-Desember 2017 (Medan: Pusat Studi Pendidikan Rakat (PUSEDIKRA), 2017), p. 4.

needs, identify opportunities for addressing the needs, diagnose problems underlying the needs, and judge whether project goals are sufficiently responsive to the assessed needs.¹⁴

In other journals, the authors found that context evaluation was: “The purpose of the contextual assessment is to assess the overall physical preparedness of the curriculum, to analyze whether the current objectives and concerns are in accordance with the needs, and to assess the sensitivities of the identified needs to the identified needs in an effective manner. The aim is to define the environment, to define the desired and absolute conditions connected to that environment, to focus on the unreachable or ignored needs, and to define the logic behind the requirements that have not been achieved.¹⁵

Learning is a learning and teaching activity that is played by a group to help provide direction, commands, insights, information and others to other groups. In terms of etymology, Gagne and Briggs in Nyayu Khodijah, learning comes from English namely *intruction*, which means business aimed at helping people learn.¹⁶ From this very concise and concise meaning, it can be understood that the definition of learning is an effort made by a group of adults both teachers and other educators, to help students find lessons, insights, new information in an effort to make changes in the individual towards more well.

Learning also means an effort by educators to learners, both formal and non formal education in school and out of school or in the community (non-formal).¹⁷ In educational institutions, learning means the efforts made by a teacher or another to teach students who learn.¹⁸ More broadly we can interpret that learning in education can be understood as a teaching and learning process that must be based on the principles of learning.¹⁹ the principles are both related to the material, learning experience, place, time of learning, learning resources, forms of class organization, to the assessment of learning outcomes.

In general it can be understood that the system is a set of elements, such as humans, objects, and concepts, which are interrelated to achieve a common goal.²⁰ The components are the objectives and content / learning material, learning methods, learning time,

¹⁴ Guili Zhang, dkk, “Using the Context, Input, Process, and Product Evaluation Model (CIPP) as a Comprehensive Framework to Guide the Planning, Implementation, and Assessment of Service-learning Programs,” *Journal of Higher Education Outreach and Engagement*, Vol. 15, No. 4, 2011, p. 64

¹⁵ Ezgi Darama, dkk., “Evaluation of 5th Grade English Curriculum According to Stufflebeam’s Context, Input, Process, Product (CIPP) Model,” *International Journal of Psycho-Educational Sciences*, Vol. 7, Issue (2), September -2018 , p. 76.

¹⁶ Nyayu Khodijah, *Psikologi Pendidikan* (Jakarta: rajaGrapindo Persada, 2014), p.175

¹⁷ Nyayu Khodijah, *Psikologi...*, p. 177

¹⁸ Aan Hasanah, *Pengembangan Profesi Keguruan* (Bandung : Pustaka Setia, 2012), p. 85

¹⁹ Meity H. Idris, *Strategi Pembelajaran Yang Menyenangkan*, (Jakarta: LuximaMetro Media, 2015), p. 118

²⁰ Meity H. Idris, *Strategi....*, p. 11.

learning tools and resources, educators, students, evaluations, facilities and infrastructure, environment, psychological social climate.

Tahfiz Quran is an effort made through a process of memorizing, maintaining, preserving and strengthening and reinforcing the reading verses of the Quran in the human heart, so as to bring or recite the Quranic verses whenever he wants without having to look at the Quran manuscripts (mushaf) in advance. What is meant by the ability to present the reading of the Quran without seeing the Manuscripts (mushaf) includes the ability to recite the Quran properly and correctly without seeing the holy book of the Quran, reciting the Quran verse by verse sequentially, continuing to read fragments of the verses from the Quran, and correcting recitation / reading pronounced that are recited by others.

Tahfiz Quran Learning in the Integrated Islamic Elementary School has a very noble goal. The aims of learning the Tahfiz Quran are 1) to grow a love of the Quran, 2) to cleanse the mind and feelings and purify the hearts and souls of students, and 3) to provide basis and foundations that the knowledge learned is sourced from the Quran.²¹ From the learning objectives, the learning of the Tahfiz Quran serves to be a wasilah to plant a sense of calm, comfort, and concentration. In addition, it is also to be used to live with the Quran, as well as wasilah to train spiritual, emotional and intellectual intelligence.²²

The learning of the Tahfiz Quran has become part of the mission of the establishment of an Integrated Islamic School. In the second mission mission, the Integrated Islamic School stated expressly that the Tahfiz Quran was the mission of the integrated Islamic School. The sound of the mission is to "teach the ability to read the Quran with the standard of *tahsin* and *tartil* (read in accordance with the rules of tajwid law and the ability to memorize the Quran (*tahfizhul quran*) with a minimum standard of two juz per level of education unit.²³ From the mission of the integrated Islamic school, it can be understood that the target of achieving the learning of the Koran in the Integrated Islamic School is two Juz Quran. This means that it can clearly be said that every student sitting in class VI of the Integrated Islamic Elementary School has memorized the Quran as much as two Juz Quran.

METHOD

This research was conducted at the Integrated Islamic Elementary School SDIT DOD Deli Serdang, North Sumatra, which aims to obtain data on: 1. The environment of the

²¹ Alaydroes, dkk, *Kekhasan...*, p. 189

²² Alaydroes, dkk, *Kekhasan...*, p.190

²³ Alaydroes, dkk, *Kekhasan...*, p. 7

Tahfiz Quran learning program, 2. The needs of the Tahfiz Quran learning program, and 3. The purpose of the Tahfiz Quran learning program at SDIT DOD Deli Serdang, The research method in this research is a qualitative research method using the evaluation approach as an analysis tool. The evaluation model that the researchers chose was the evaluation model of the CIPP (*Contex, Input, Process, and Production*). Context evaluation is an evaluation that will focus on analyzing the needs of a program's policies. Fachruddin Azmi said that in the deepening of studies on a policy can be done using requirement analysis technique.²⁴ In this case, the context evaluation that will be deepened is related to the program environment, program needs and program implementation objectives.

Primary data and data sources were obtained from the head of the foundation, the principal, vice principal in the field of curriculum, vice principal in the field of student affairs, deputy head of the field of tahfiz or the coordinator of the tahfiz, tahfiz teachers or the homeroom teacher, assistant homeroom teacher, Head of JSIT North Sumatra Region , students' parents, and students. As for secondary data sources from the surrounding community, the Mosque Prosperity Board (BKM) around the school, the destination school of alumnus SDIT DOD Deli Serdang..

Research data will be obtained in three ways, namely observation, interviews and documents ²⁵. Interviews in this study were conducted with three interview models, namely: Open interviews, structured interviews and in-depth interviews. The activities in data analysis in this study are *data reduction, data display* dan *conclusion drawing/verification*. Prosedur Data analysis procedure in this research is to follow the steps of evaluating the CIPP model which is focused on context evaluation. The technique for obtaining the validity of research data that has been collected is to determine the following four criteria, namely: the data credibility test, the transferability test, the dependability test and the confirmability test.

FINDING AND DISCUSSION

Integrated Islamic Elementary School DOD Deli Serdang is an integrated Islamic schools that joined the Indonesian Integrated Islamic School Network. This school stands on the location within the Graha Indah Kelapa Gading Housing Complex, Klambir Lima Street, Tanjung Gusta Village, Sunggal District, Deli Serdang Regency, North Sumatra. This

²⁴Fakhrudin Azmi, *Kebijakan Pendidikan Islam Memberdaakan Peradaban* (Medan, CV Manhaji, 2016), p. 8.

²⁵Jhon W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Callifornia: Sage Publications, 2003), p. 181.

school, which stands on an area of 505 m², has a building with an area of 258 m² which is in the process of accreditation.

The DOD Integrated Islamic Elementary School is still private under the auspices of the DOD foundation Deli Serdang, which was officially established in 2012 and began operating one year later, in 2013. After one year of teaching and learning activities carried out, the government finally issued a file of operational permit with number 421/11048 / PDM / 2014 dated December 12, 2014.²⁶

In the preliminary profile of SDIT DOD Deli Serdang found a background in the establishment of SDIT DOD Deli Serdang, that SDIT DOD Deli Serdang was founded on the foundation owner's reluctance towards the quality of education in Indonesia. SDIT DOD collaborates with the Integrated Islamic Schools Network in Indonesia who aspire to restore the quality of education in Indonesia. SDIT DOD Deli Serang has a vision "To become an Islamic educational institution that can produce young Indonesian people who have Islamic intellectual independence and excel".²⁷ While the mission of SDIT DOD Deli Serdang school is:

- a. Creating a culture of learning discipline, creative, independent, character and fun.
- b. Become a pilot project for other Islamic schools.
- c. Always improving the quality of education makes a breakthrough in the learning revolution and learning innovation.

From this visions and missions, SDIT DOD Deli Serdang makes educational goals in general and specific. The purpose of schools in general is "Shaping the character of children so that they have knowledge of attitudes and behavior in accordance with the demands of the principle of education of children in Islam and the competency standards that have been set".

1.1 The environment of Tahfiz Quran learning program at SDIT DOD Deli Serdang.

3.1.1 Support of the school environment for the Tahfiz Quran learning program at SDIT DOD Deli Serdang

The results of interviews with several respondents concluded that the education policy implemented at SDIT DOD Deli Serdang was held with full support from the Foundation. This provides an opportunity for school principals and their representatives to provide improvements to school programs that must be carried out such as the Tahfiz Quran program. In addition to foundation support, environmental support outside the school is

²⁶ Profile document of SDIT DOD Deli Serdang.

²⁷ Profile document of SDIT DOD Deli Serdang.

also needed in the implementation of the Tahfiz Quran learning program at SDIT DOD Deli Serdang. Based on the results of interviews with the principal the researchers found that the environment around the school strongly supports the implementation of the Tahfiz Quran learning program at SDIT DOD Deli Serdang. The form of school environment supports for the implementation of the Tahfiz Quran learning program at SDIT DOD Deli Serdang are:

1. The school is located within the housing complex so that the Tahfiz Quran learning program can be carried out both inside and outside the school.
2. The safety of students is guaranteed, because in the complex there are guardians of the complex, so the school is not worried that undesirable things will happen such as kidnapping, and so on.
3. The environment around the school is inhabited by Muslim residents so that Islamic activities such as Tahfiz Quran continue to receive support from the surrounding environment.

In addition, the support of the school environment for the Tahfiz Quran learning program at SDIT DOD Deli Serdang, namely:

1. The school environment can be used anywhere without negative friction.
2. The existence of a mosque in a residential area close to the school environment.
3. An Islamic environment because it is in a Muslim housing complex
4. Enabling environment because it is far from the crowd

3.1.2 Support from the surrounding community towards the Tahfiz Quran learning program at SDIT DOD Deli Serdang

The surrounding community strongly supports the existence of Tahfiz Quran learning program. This support can also be seen from the enthusiasm of the surrounding community who entrusted their children to attend SDIT DOD Deli Serdang this year, although not all of them. The researcher stated that:

1. The community around the school supports the Tahfiz Quran learning program.
2. Community support is the result of a missionary by those who pioneered the presence of the school there
3. The form of community support is to inform the school to people they know.
4. The surrounding community who previously did not send their children to DOD Deli Serdang are now beginning to think again and there are several others who have moved their children from other schools to these DOD schools.

Residents around the school who are not students' families or residents who are close to SDIT DOD Deli Serdang school but did not send their children to SDIT DOD Deli Serdang,

researchers found different answers. Among the answers is one of the factors why residents do not make SDIT DOD Deli Serdang an educational institution choice for their children because of the simplicity of the facilities it has. But behind that too, the Tahfiz Quran program that was marketed by the school received good reception from local residents. In general, local residents support the implementation of the Tahfiz Quran learning program at SDIT DOD Deli Serdang, but this support is not obtained through student input due to various problems in the establishment of schools and limited facilities.

The surrounding community also, besides supporting, also feels happy with the implementation of the Tahfiz Quran learning program. According to one of the parents of students with this program, their children are able to memorize the Quran even though it is still short verses. From some of the issues raised as indicators of the problem of support in the dimension of evaluation of the context of the Tahfiz Quran learning program, both environmental support and support of the surrounding community, the researchers concluded that the Tahfiz Quran learning program received support both to be carried out, both from the environment and from the community, and was not found. constraints in related matters.

3.2 The need for the Tahfiz Quran learning program at SDIT DOD Deli Serdang

Requirements analysis is often called a *Needs assessment* so the method of finding data related to the needs of this program will refer to the *Needs assessment* method. The purpose of *Needs assessment* is *a process we use to identify gaps between current results and desired ones, place gaps in results (need) in priority order, select the most important ones to be addressed*. The data collected is based on the needs assessment method, which is the background of the need for organizing the Tahfiz Quran program, materials to be taught in the Tahfiz Quran program, educators, students, and cost or budget as the need for organizing the Tahfiz Quran program at SDIT DOD Deli Serdang.

3.2.1 Background

There are a number of reasons why this Tahfiz Quran learning program is the needs of schools, the community and students of SDIT DOD Deli Serdang. Among the points that can be absorbed from the principal's explanation above are:

1. Schools do not promise graduates of quality in general lessons, but rather pay attention to graduates who have good memorization and good morals.
2. The obstacle faced by schools is the understanding and awareness of students who have not yet grown in interpreting that the Tahfiz Quran learning program is the needs of students.

3. The obstacle faced by schools is the understanding and awareness of students who have not yet grown in interpreting that the Tahfiz Quran learning program is the needs of students.

Surrounding communities need the Tahfiz Quran learning program. This can be seen from the grounds and reasons of the surrounding community that makes Tahfiz Quran learning as a reason for the public to demonstrate SDIT DOD Deli Serdang as a place for their children to gain knowledge. This can also be trusted considering that in a field observation, researchers saw that the location of the SDIT DOD Deli Serdang establishment was not far even very close to the State Elementary School, only around 1 kilometer.

As related to the needs of students, it was explained that students were in dire need of the Tahfiz Quran learning program. According to him the prospects of students in the future really need the Tahfiz Quran. With the Tahfiz Quran learning program, Islamic students will be helped in memorizing the Quran. This is important considering that the pre-eminent Islamic schools of Junior High School (SMP) and Islamic boarding schools are currently recruiting many students from the Quran memorization path. This is not just a diction, but has become a reality in several Islamic Junior High Schools and Islamic Boarding Schools, so that the tahfiz Quran learning program can be a stepping stone for students to enter these excellent schools. One of the homeroom teachers also said that Tahfiz Quran is the motivation of students in carrying out further learning. This is due to the fact that the learning system at SDIT is generally a Full Day School, so that by learning Tahfiz Quran first before general learning, will provide positive energy in students. The community also needs the Tahfiz Quran learning program. And this is one of the reasons why SDIT DOD was chosen. The reason for being jealous of the achievements of other children, both neighbors and cousins of their children, and seeing the achievements of children his age who have been able to show memorization of the Quran in the Tahfiz Quran contests triggered that he also wanted his child like that. In addition to the parents of the students above, other students' parents said the same thing, that they needed the Tahfiz Quran learning program. SDIT DOD Deli Serdang was used as a stepping stone so that the students could graduate in the tahfiz boarding school as the next level of education. This is because the requirement to be able to enter the tahfizz boarding school is to have memorization of the Quran at least Juz 30, thus the parents hope their children can complete their juz 30 memorization after 6 years of studying at SDIT DOD Deli Serdang. Want to have a generation that is able to memorize the Quran, although with a little memorization is also a reason for other parents. They regretted the situation of

herself and her husband who had previously escaped the learning of the Quran, so according to him the program of Tahfiz Quran was very much needed.

3.2.2 Material that will be taught in the Tahfiz Quran program

Based on the results of the interviews, the materials for the tahfiz Quran learning program are juz 29 and juz 30, following the Quran curriculum from the Indonesian Integrated Islamic School Network. The materials of memorizing Tahfiz Quran learning program at SDIT DOD Deli Serdang starts from the last surah from surah 114 in the Quran which is surah An-Nas then continues to surah Al-Falaq, Al-Ikhlâs to surah An-naba at juz 30. There are two considerations submitted by the principal as a reason for the stipulation of surah An-Nas as early memorization in class one, the second reason is the ability to memorize students who have memorized short surah in the previous kindergarten and the second because of short verses material such as surah An-Nas are short verses that are often heard by students both at the mosque and in other media. The next reason is because the ability of parents of students whose majority have memorized short surah in juz 30, among them are surah An-Nas.

3.2.3 Teacher

That one of the weaknesses seen in the Tahfiz Quran learning program at SDIT DOD Deli Serdang is the absence of professional teachers. Efforts to capture professional human resources have been made but have not gotten good results. The school principal stated that if the two conditions of being a tahfiz teacher were fulfilled, the school would accept it. The two conditions are sholeh and have a good recitation of the Quran. The headmaster said, teachers do not have to be from one of the community organizations specifically, may be from outside the PKS organization but after joining SDIT DOD Deli Serdang will be given mentoring and must follow the mentoring as PKS preaching to the parties joining JSIT (SDIT). The deputy head of the tahfiz field stated the conditions that had to be fulfilled by the prospective human resources of the Tahfiz Quran program as follows:

1. Have a minimum of memorization 2 Juz Quran
2. Having memorization that was taught
3. Do not memorize independently (without deposit)
4. At least have studied with a teacher or in ma'had.

3.2.4 Students

From the interviews the researchers saw that the main target in selecting students was the economic level of parents of students who were pursued by the middle and upper classes. While related to the work of parents, the school does not require certain jobs.

Likewise with regard to religious applications, the most important thing is to be Muslim, while the understanding adopted is not a requirement for student input. While the requirements to become a participant in the Tahfiz Quran learning program at SDIT DOD Deli Serdang is the ability of students to read the Quran. In this case, the effort made was to provide more hours for reading improvements (tahsin Alquran) in class 1. While for class 2 through class 4, tahsin learning began to be reduced by adding Tahfiz Quran learning. And in class 5 and class 6, Tahfiz Quran learning began to be compacted and only one day is used for learning the tahsin Quran. The headmaster added that there was no requirement of religious application that parents believed was a condition for student input. Whatever the application of religion, both Muhammadiyah, NU, Alwasliyah and others still have the opportunity to become participants of the Tahfiz Quran learning program at SDIT DOD Deli Serdang, but the most important is being Muslim.

3.2.5 Budget or cost of organizing the Tahfiz Quran learning program

The headmaster said that the budget for the Tahfiz Quran learning program came from student tuition fees. There are no special donors or special allocations prepared for the implementation of the Tahfiz Quran learning program. Because tuition fees are affordable, as a result of various problems such as, the unavailability of learning media such as infocus and others, moreover the absence of coordinators and special tahfiz teachers. According to him, this all started from a lack of budget.

3.3 The purpose of the Tahfiz Quran learning program

It was stated that the learning program of the Tahfiz Quran is one of the goals of the school contained in the visions and missions of the school. This Tahfiz Quran learning program is implied from one of the visions of the school, Saleh. According to him in this word saleh includes Tahfiz Quran learning program. In addition, from this tahfiz the school also hopes to be able to give birth to children who have good morals and habituation of good deeds too. And the target to be achieved in this Tahfiz Quran learning program is 2 juz of the Quran, namely juz 30 and juz 29.

The Tahfiz Quran program at SDIT DOD aspires to create a saleh generation and intelligent generation through the holy Quran with a minimum of 2 juz memorization of the Quran. So that by bringing generations closer to the Quran will shape students' souls and foster their Intelligence in a more positive direction. The Tahfiz Quran program at SDIT DOD aspires to create a saleh generation and intelligent generation through the holy Quran with a minimum of 2 juz memorization of the Quran. So that by bringing generations closer to the Quran will shape students' souls and foster their Intelligence in a more positive direction. This is the hope of all Muslim families of course. Based on this, it can be understood that

the purpose of the Tahfiz Quran learning program at SDIT DOD Deli Serdang is to have the Tahfiz Quran competency coupled with noble morals and habituation of good deeds.

CONCLUSION AND IMPLICATION

CONCLUSION

The result of research into the context of the Quran learning program at SDIT DOD Deli Serdang is program that has the support of the school environment and the surrounding community. Besides that, the Tahfiz Quran learning program at SDIT DOD Deli Serdang is also a necessity for schools, the community and also SDIT DOD Deli Serdang students. The aim of the Tahfiz Quran learning program at SDIT DOD Deli Serdang is the the Quran competency, noble morals and good deeds. The fundamental strength found is that this program has the support of all parties and is also needed. In addition, the SDIT DOD Deli Serdang school also recruits students who do not have a particular religious application background, so that any beliefs believed by parents are not a requirement. The fundamental weakness is in terms of the budget and the selection of the teachers. Thus it can be recommended that the context of the Tahfiz Quran learning program at SDIT DOD Deli Serdang can be continued.

IMPLICATION

Based on the conclusion, this research has implications for:

1. Principal; in order to maintain the quality of the Tahfiz Quran learning program so that support from foundations, schools, the environment and surrounding communities can be maximized.
2. Principal: in order to provide supervision of the program so that the program truly becomes a need that can be met by both the school, students, and the community.
3. All parties to focus and collaborate in achieving the stated program goals.
4. The selection of teachers needs to be further improved.

Teachers: in order to continue to improve their Quran competency.

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MAPPING OF ISLAMIC EDUCATION PROBLEMS IN INDONESIA AND STEPS FOR ITS OVERCOMES

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Abstract: The first step to pay attention in structuring Islamic education is obligated to analyze the aspects of strengths, weaknesses, opportunities, and threats. The first is Islamic education [*pesantren* and madrasa (schools characterized by Islam) and universities] is greater than 80% managed by the private sector. In its management, more trust and respect for scholars believes that teachers teach something that is true, religious vocation, worship, sincere, cheap, and populist. This is a strength in the management of Islamic education. The second is weakness that Islamic education is weak, unprofessional almost in all sectors and components, stressed, oscillating between their identities, whether they join the public school model or between participating in the Ministry of Education and the Ministry of Religion. There is no solid system in developing models of religious education. The third is the opportunity that in Law No. 20 th. 2003 provides an opportunity or momentum for the development of religious and religious education. Islamic education is recognized the same as other education. The fourth is the threat that many other educational institutions are more resilient and quality, science and technology that are developing very rapidly have not been overtaken by Islamic education. Islamic education has lost its identity, Islamic education has always been a second class citizen, uprooted from the cultural roots of the Muslim community.

Keyword: Indonesia, Islamic education, mapping, problems

INTRODUCTION

Islamic education is education that aims to shape the Muslim person as a whole, develop the full potential of human beings in the form of both physical and spiritual, foster a harmonious relationship between every human person with God, humans and the universe. Islamic education departs from the Islamic view of humans. The Qur'an explains that humans are creatures that have two functions which simultaneously include two main tasks. The first function, humans as the caliph of God on earth, this meaning implies that humans are given the mandate to maintain, care for, utilize and preserve the universe. The second function, humans are creatures of God who are assigned to worship and serve him. Besides that, on the other hand humans are beings who have both inner and inner potential.¹

¹Haidar Putra Daulay, *Pemberdayaan Pendidikan Islam di Indonesia*, (Jakarta: Rineka Cipta, 2009), p. 6

In the context of the Indonesian people who have Unity in Diversity, the development of religious education is expected not to: (1) foster a spirit of blind fanaticism; (2) fostering an intolerant attitude among students and the people of Indonesia; (3) weaken the harmony of religious life and national unity and integrity. On the contrary, the development of religious education is expected to be able to create *ukhuwah Islamiyah* in a broad sense, namely brotherhood that is Islamic, not just brotherhood between Muslims as has been understood, but also able to build brotherhood among others, and be able to form personal piety as well as social piety.²

In this paper, we try to study the mapping of the problems of Islamic education in Indonesia and the steps to overcome them.

MAPPING PROBLEMS OF ISLAMIC EDUCATION IN INDONESIA

The study of Islamic education seems to be a field that has not been explored seriously in Islamic studies as a whole. Even more alarming, the study of Islamic education in the Indonesian context is lagging behind. Islamic education has a long history. In the broadest sense, Islamic education develops along with the emergence of Islam itself.³ The problems of education in Indonesia in general are identified in four main crises, namely those concerning quality, relevance, elitism, and management. Various quantitative indicators were raised with regard to the four problems above, including a comparative analysis comparing the educational situation between countries in the Asian region. These four problems are big, fundamental, and multidimensional problems, so it is difficult to find the base of the solution. This problem occurs in general education in Indonesia, including Islamic education which is considered even greater problems. Islamic education is also confronted and trapped in the same problem, even if it is observed and then concluded that Islamic education is supported in setbacks, underdevelopment, helplessness, and poverty, as is experienced by most Muslim countries and societies compared to non-Muslims. Let's just say, Islamic education is stuck in an unfinished circle that is the problem of quality demands, relevance to needs, changing times, and even education if given the "frill of Islam", is considered to connote setbacks and underdevelopment, even though now gradually many among Islamic educational institutions that have shown progress. But Islamic education is seen as always in the position of the second row or marginal position

²Muhaimin, *Arah Pengembangan Pendidikan Islam: Pemberdayaan, Pengembangan Kurikulum hingga Redefinisi Islamisasi Pengetahuan*, (Bandung: Penerbit Nuansa, 2003), p. 60.

³Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*, Jakarta: Logos Wacana Ilmu, 1999), p. 87.

in the national education system in Indonesia. The National Education System Act states that Islamic education is a sub-system of national education.⁴

So the education system is one that humanizes humans, but education has many faces, characteristics, types and levels [education of families, schools, communities, Islamic boarding schools, madrasas, diploma programs, high schools, institutions, universities, etc.], and the nature of education is develop human dignity and humanity, humanize human so that they are truly able to become caliph.⁵ Islamic education becomes one in the national education system, but the predicate of backwardness and setbacks remains attached to it, even Islamic education is often "crowned" only for the benefit of people who are incapable or poor, producing exclusive, fanatical people, and even at very demeanor sadly that even "terrorism" is thought to originate from Islamic educational institutions, because in reality some Islamic educational institutions are "considered" as the place where the group originated. Although this "assumption" is wrong and can be rejected, because there are no Islamic educational institutions which aim to produce or print groups of people like that. But in reality many violent behaviors in the name of Islam. Is there something wrong in the system, process and orientation of Islamic education.⁶

STRUCTURING OF ISLAMIC EDUCATION

Basically Islamic education is a conscious effort, planning by an adult to the subject of his students to change the pattern of thinking, behavior, skills to reach our people.⁷ Islamic education is sourced from the Qur'an and Sunnah. According to Ulwan, relying on the Qur'an and Sunnah, all educators from one generation to the next must pay attention to the education, teaching, direction of children and correct their inequality. Parents must restore teachers and educators to their children so that they are able to carry out their duties properly in fostering children on the basis of Islamic creed, morals and teachings.⁸

The first step to pay attention to structuring Islamic education, must analyze the aspects of strengths, weaknesses, opportunities, and threats. First, Islamic education [pesantren, madrasa, schools characterized by Islam, and universities] is greater than 80% managed by the private sector. In its management, more trust and respect for scholars,

⁴Hujair A. H. Sanaky, "Permasalahan dan Penataan Pendidikan Islam Menuju Pendidikan yang Bermutu," *el-Tarbawi Jurnal Pendidikan Islam*, No. 1. Vol. I. 2008, p. 84

⁵Hujair A. H. Sanaky, *Permasalahan dan ...*, p. 84-85.

⁶Hujair A. H. Sanaky, *Permasalahan dan ...*, p. 85

⁷Sukiman, *Model Pendidikan Islam*, (Medan: Manhaji, 2018), p. 83

⁸Syafaruddin, dkk., *Ilmu Pendidikan Islam: Melejitkan Potensi Budaya Umat*, (Jakarta: Hijri Pustaka Umat, 2014), p. 31.

believe that teachers teach something that is true, religious vocation, worship, sincere, cheap, populist. This is a strength [strengt] in the management of Islamic education. Second, weakness [weakness], that Islamic education is weak, unprofessional, almost in all sectors and components, stressed, oscillating between their identities, whether they join the public school model or between participating in the Ministry of Education and the Ministry of Religion. There is no solid system in developing models of religious education and religious education. Third, the opportunity [opportunity], that in Law No.20 Th. 2003 provides an opportunity or momentum for the development of religious and religious education. Islamic education is recognized the same as other education. Fourth, the threat [treat], that many other educational institutions are more resilient and quality, science and technology are developing very rapidly not overtaken by Islamic education, Islamic education loses its identity, Islamic education has always been a second class citizen,⁹ uprooted from the cultural roots of the Muslim community. In an educational perspective, one might ask whether we can create and develop an Islamic education system that produces graduates who are "able to choose" without losing their opportunities and identity? Indeed until now, government and community treatment of Islamic education is still the same, discriminatory. This attitude has led to Islamic education being marginalized until this moment. The exclusion of Islamic education from competition is actually due to two factors, namely internal and external factors.¹⁰

Internal factors, first, include the management of Islamic education which in general has not been able to organize learning and management of effective and quality education. This is reflected in the competition from schools that are under the guidance of the Ministry of National Education [Diknas] which is generally managed in a modern way. Second, teacher professional compensation factors are still very low. The teachers who are the most important elements in teaching and learning activities, are generally weak in mastering the subject matter of the field of study, especially concerning the fields of general study, teaching skills, class management, and teaching motivation. This happens because the Islamic education system is less conducive to the development of professional competence of teachers. Third, is the leadership factor, meaning that not a few madrasa heads do not have a vision, and a mission to go where education will be taken and developed. The headmaster of madrasa should be a symbol of excellence in leadership, morals, intellectuals and professionals in the environment of formal educational institutions, apparently difficult to find in the field of Islamic education. Islamic education

⁹Hujair A. H. Sanaky, *Permasalahan dan ...*, p. 86.

¹⁰Hujair A. H. Sanaky, *Permasalahan dan...*, p. 86-87.

leaders not only often lack the ability to build internal communication with teachers, but are also weak in communication with the community, parents, and education users for the sake of providing quality education. Usually the approach used is a bureaucratic approach rather than a collegial professional approach. Managing education is not based on professional judgment, but a like and dislike approach, with no clear vision and mission.¹¹

As a process, the learning of Islam involves many factors, including the goal factors, teachers, students, curriculum, methods and facilities as well as facilities. Teachers who are assumed to be agents of instruction (course of instruction) are of course a very determining factor in the success of learning. For this reason, it is necessary to have learning principles that must be followed by each teacher in carrying out their tasks of providing knowledge to students. In there are no three principles of Islamic learning, namely: the principle of tadarruj and order; methodological principles and psychological principles. Estimated, these three principles of Islamic learning are found in Western learning systems, including advanced American learning.¹²

INDONESIAN ISLAMIC EDUCATION IN THE DYNAMICS OF CHANGE

The essence of innovation is as new ideas and practices in human life. The basis of Islamic education is the Koran and the Sunnah of the Prophet. On these two pillars, the basic concepts of Islamic education are built. The starting point starts from the human concept according to Islam.¹³

The purpose of Islamic education is closely related to the purpose of human creation as the caliph and as 'abd Allah. The details of it have been described by many experts in Islamic education. Among them 'Atiyah Al Abarasyi stated the details of the application of the objectives of Islamic education: (a). To help the formation of noble morals, (b). Preparation for the life of this world and the hereafter, (c). Cultivating the spirit of science (scientific spirit), (d). Prepare students in terms of professional, (e). Prepare to look for fortune.¹⁴

Viewed from the point of potential consisting of two kinds, namely the potential for birth and inner potential, in terms of function as a caliph, the aspects that need to be developed are aspects of understanding, mastery and responsibility for the preservation of

¹¹Hujair A. H. Sanaky, *Permasalahan dan ...*, p. 86-87.

¹²Abd. Mukti, *Pardigma Pendidikan Islam dalam Teori dan Praktek sejarah Periode Klasik hingga Modren*, (Medan: Perdana Publishing, 2016), p. 167-168.

¹³Haidar Putra Daulay, *Pemberdayaan Pendidikan ...*, p. 7.

¹⁴Haidar Putra Daulay, *Pemberdayaan Pendidikan ...*, p. 7.

the universe, in terms of human function as servants ('abd), then the important aspect to educate is the aspect of divinity education. Based on the mindset built on the aspects of education that need to be instilled in humans according to the concept of Islamic education are: (a). The aspect of divinity education, (b). The aspect of moral education, (c). Educational aspects of reason and science, (d). Physical education aspects, (e). The aspects of psychiatric education, (f). The aspect of beauty education, (g). The aspects of skills education.¹⁵

To realize the concept of Islamic education, educational planning is needed which includes, first: institutional, second curriculum, third management, fourth educator, fifth learner, six tools, facilities and facilities, the seven government policies.¹⁶

Islamic education in Indonesia both in terms of institutions and subjects, needs to be empowered by finding a way out of the various problems encountered. The first problem is structural and cultural. Structural is that Islamic education in Indonesia is under the structure of the department of religion, which for the future the government really needs to empower the Department of Religion as the department that oversees educational institutions. Both culturally, the religion of Muslims from all walks of life participates in empowering Islamic education. The following problems can be seen in terms of educators, students, management, curriculum and so on, all of which need attention.¹⁷

Buchori mapped the internal structure of Indonesian Islamic education, if viewed from the aspect of its educational programs and practices into 4 (four) types, namely (1) boarding school education; (2) madrasa education; (3) general education that breathes Islam; and (4) Islamic religious studies which are held in general educational institutions as a course or course; (5) Islamic education in the family or in places of worship, and / or forums for Islamic studies, Islamic majelis, and other institutions currently being promoted by the community. The fifth type is commonly called Islamic education outside of school (non-formal Islamic education).¹⁸

No exaggeration, if there is one phrase that states that Indonesian Islamic education has given color and contribution to the national education system. Sjafrin Sairin emphasized that the Islamic education system in Indonesia from the colonial period to the present is an inseparable part of the national education system. The dynamics of change in the Islamic

¹⁵Haidar Putra Daulay, *Pemberdayaan Pendidikan ...*, p. 8.

¹⁶Haidar Putra Daulay, *Pemberdayaan Pendidikan ...*, p. 9.

¹⁷Haidar Putra Daulay, *Pemberdayaan Pendidikan ...*, p. 11.

¹⁸Muhaimin, *Arah Pengembangan Pendidikan Islam: Pemberdayaan, Pengembangan Kurikulum hingga Redefinisi Islamisasi Pengetahuan*, (Bandung: Penerbit Nuansa, 2003), p. 13.

education system since the colonial period until now, shows a strong indication that Islamic education can adapt and adapt to the development of society. The change also illustrates that the Muslim community can integrate in the Islamic education system that they are dealing with the dynamics that are developing in today's society. However, there are interesting things to be observed regarding how Islamic educational institutions face the challenges and dynamics of change. According to Azyumardi Azra, the exponents of Islamic education institutions seem not to rush to transform Islamic institutional changes, but rather to maintain prudent policies, they accept renewal or modernization in a limited way without having to change the Islamic education system as a whole. Because actually the praxis of education in each Islamic educational institution has its uniqueness and characteristics, which are sociologically and philosophically different according to the traditions and scientific disciplines developed by its founders.¹⁹

According to Affandi Mochtar Indonesian Islamic education, has become an important part in the dynamics of the changing National Education System. Pesantren as one form of Indonesian Islamic education is assumed to be able to bridge the communication problems between the government and the lower strata of society, because almost the majority of pesantren in Indonesia grow and develop from the lower strata of society. Now most of the pesantren are more open to accepting the flow of modernization. This indication can be seen from the various activities that encourage the participation of pesantren in development. Islamic boarding schools and other educational institutions are now very open with various findings produced by the development of science and technology. However, Islamic boarding schools and educational institutions in general need to study critically so that the results of the development of science and technology can be utilized for greater benefit for human life. Not the other way around, the development of science and technology is disastrous for the existence of human life, because it is hegemonyed by value-free capitalist and liberalist thinking.²⁰

National education is education based on the Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religion, Indonesian national culture, and responsive to the demands of changing times.²¹

It must be admitted that until now Islamic education has remained in a problematic position between "historical determinism" and practical realism. On one hand, Islamic

¹⁹Moh. Miftachul Choiri dan Aries Fitriani, "Problematika Pendidikan Islam Sebagai Sub Sistem Pendidikan Nasional Di Era Global," *Jurnal Al-Tahrir*, Vol.11, No. 2 November, 2011, p. 310-311.

²⁰Moh. Miftachul Choiri dan Aries Fitriani, *Problematika Pendidikan Islam ...*, p. 311-312

²¹UU No. 20 tahun 2003 tentang *Sistem Pendidikan Nasional*, pasal 1 ayat (2).

education has not yet fully come out of the idealization of the triumph of hegemonic and Islamic civilization of the past; while on the other hand Islamic education is also forced to accept current demands, especially those coming from the west, with a very practical orientation.²²

THE ESSENTIAL PROBLEM OF MADRASAS AS ISLAMIC INSTITUTIONS IN THE GLOBAL ERA

There are three fundamental problems faced by madrasas today, including: first, the problem of madrasa identity. This problem stems from the madrasa's response to the reality that develops in society. The reality of Indonesian society is currently in a transition period as a result of the reform process. The issues of democracy, human rights, plurality, freedom of the press and globalization are the main issues in the life of Indonesian society today. Meanwhile, the reality that develops in madrasas is generally slow in responding to issues that develop in society. Second, the problem of madrasa's internal human resources and its use for future madrasah development. The majority of human resources owned by homogeneous madrasahs, graduates of Islamic tertiary institutions, tend to have the same scientific discipline. So that madrasa development becomes less dynamic and innovative. Judging from the scientific structure developed in madrasas, it is time for expertise, qualifications and competencies to be the main consideration in recruiting educators in madrasas. Of course in addition to these considerations, teachers must also be introduced to the madrasa tradition as an Islamic institution that is close to the pesantren tradition. So that the values of pesantren are not ignored. Third, the problem of madrasa management. According to H.A.R. Tilaar, the problem of madrasahs lies in its uniqueness that madrasahs grow from the bottom, from the community itself.²⁹ In its growth, madrasahs were born from communities that are economically from poor families, of course these conditions create a difficult situation for madrasahs. Madrasah management which is oriented towards the community has given birth to a diversity of management making it difficult to find standards to improve the quality of education. In facing the demands of modernization and globalization because certain standards are needed, the management of education in madrasahs needs to be adjusted to be more sensitive in responding to the competitive global life.²³

²²Mahmud Arif, *Pendidikan Islam Transformatif*, (Yogyakarta: LKiS, 2008), p. 5.

²³Moh. Miftachul Choiri dan Aries Fitriani, "Problematika Pendidikan Islam Sebagai Sub Sistem Pendidikan Nasional Di Era Global, *Jurnal, Al-Tahrir*, Vol.11, No. 2 November, 2011, p. 314-315.

The implementation of a relevant and quality national education system is a determining factor for the success of the Indonesian people in educating the nation's life and advancing national culture. Therefore, the founders of the Republic of Indonesia established efforts to educate the life of the nation as one of the functions of the administration of the Indonesian state government and required the government to organize a national teaching system. In this era of globalization, Indonesia's national education system is faced with a number of severe challenges that demand to be solved. These problems include: issues of equity, quality of education, relevance and efficiency. Meanwhile, according to H.A.R. Tilaar there are several indicators that can be used to see the development of the national education system. These indicators include popularization of education, systematization of education, proliferation of education and politicization of education. The main issue in the popularization of education is the opportunity to obtain education for everyone who is popular with the Education for All movement. In line with the development of globalization, there is a tendency for several parties, especially education policy makers to give birth to an attitude of arrogance with the birth of a superior school, which is in fact only intended for the elite in the community. This fact seems inseparable with the efforts of some parties to commercialize education by taking cover behind efforts to improve the quality of education. Whereas legally, the government guarantees the financing of educational institutions through various policies, including: the provision of BOS (School Operational Assistance), special allocation funds to improve the quality of education, funds compiled through the RAPBS, and so forth.²⁴

SOLUTION TO THE PROBLEMS OF ISLAMIC EDUCATION

Islamic education departs from the Islamic view of humans. The Qur'an explains that humans are creatures that have two functions which simultaneously include two main tasks. The first function, humans as the caliph of God on earth, this meaning implies that humans are given the mandate to maintain, care for, utilize and preserve the universe. The second function, humans are creatures of God who are assigned to worship and serve him.²⁵

Solution to the Problems of Islamic Education is currently observing the reality, then inevitably the problem of the concept of dualism-dichotomic education must immediately be overthrown and resolved, both at the philosophical-paradigmatic and

²⁴Moh. Miftachul Choiri dan Aries Fitriani, "Problematika Pendidikan ...," p. 315-316.

²⁵Haidar Putra Daulay, *Pemberdayaan Pendidikan Islam di Indonesia*, (Jakarta: Rineka Cipta, 2009), p. 6

technical levels of the department. Philosophical thought becomes very important, because this thought will later provide a worldview that becomes an ideological and moral basis for education. The separation between science and religion should be immediately stopped and become an effort to unite both in an integralistic education system. But the problem of the integration of science and religion in one educational system is not an easy problem, but must be based on strong philosophical thinking, so it does not seem just patchy. The initial step that must be taken in making educational changes is to formulate a "philosophical basic framework of education" in accordance with Islamic teachings, then to develop "empirically the principles" that underlie its implementation in the context of the environment (socio and cultural) Integralism Philosophy (hikmah wahdatiyah) is part of Islamic philosophy which is an alternative to the holistic view that developed in the postmodern era among western societies.²⁶

The essence of this wisdom of wahdatiyah wisdom is that the absolute and the relative is a tiered unity, not something that is interrupted as the orthodoxy view of Islam. The view of Armahedi Mahzar, the originator of the philosophy of integralism, about science is also based on the above assumptions, so that he does not distinguish between the science of religion and general science, the science of God and scular science, world science and the hereafter. From his view of unity it will also have implications for Armahedi's thinking on other issues, including Islamic education. For Armahedi, Islamic education must become an integrated whole. For him, human beings today are the product of Modern Western thought which experiences a lameness, because it is a partial development. Islamic civilization is another example. Both can be helped by diverting the direction of its development towards a more comprehensive and balanced evolutionary development. Only a few aspects of human life have been developed. Likewise, the existing community, in essence is a reflection of an existing education system at the time. Today's society is a materialist society that can be fostered using a giant machine called teknostruktur. There is one missing link here, namely spiritualism. Thus, education as a production of this system must develop all aspects of people and society in accordance with the nature of Islam, namely monotheism.²⁷

This philosophical view is what makes the importance of the study of Armahedi Mahzar's thoughts on the integrative Islamic education system, because the problem of education actually lies in two aspects, philosophical and practical. This philosophical issue

²⁶Rafiuddin, *Problematika Pendidikan Islam Di Era Globalisasi*, [September 4, 2012](https://rafiuddinblog.wordpress.com/2012/09/04/jurnal-ilmiah-2/), <https://rafiuddinblog.wordpress.com/2012/09/04/jurnal-ilmiah-2/>, 11/01/2018.

²⁷Rafiuddin, *Problematika Pendidikan Islam Di Era Globalisasi*, [September 4, 2012](https://rafiuddinblog.wordpress.com/2012/09/04/jurnal-ilmiah-2/), <https://rafiuddinblog.wordpress.com/2012/09/04/jurnal-ilmiah-2/>, 11/01/2018.

is the basis of the practical realm of education. When the philosophical realm has been established, the practical realm will proceed systematically. Thus, the philosophy of integralism or wisdom of wahdatiyah will later become an ideological foundation in the development of an integrative education system.²⁸

CONCLUSION

As above, the first step to pay attention to structuring Islamic education must be analyzed in terms of strengths, weaknesses, opportunities and threats. First, Islamic education [pesantren, adrasah, schools characterized by Islam, and universities] is greater than 80% managed by the private sector. In its management, more trust and respect for scholars, believe that teachers teach something that is true, religious vocation, worship, sincere, cheap, populist. This is a strength [strengt] in the management of Islamic education. Second, weakness [weakness], that Islamic education is weak, unprofessional, almost in all sectors and components, stressed, oscillating between their identities, whether they join the public school model or between participating in the Ministry of Education and the Ministry of Religion. There is no solid system in developing models of religious education and religious education. Third, the opportunity [opportunity], that in Law No. 20 th. 2003 provides an opportunity or momentum for the development of religious and religious education. Islamic education is recognized the same as other education. Fourth, the threat [treat], that many other educational institutions that are more resilient and quality, science and technology that are developing very rapidly have not been overtaken by Islamic education, Islamic education has lost its identity, Islamic education has always been a second class citizen, uprooted from the cultural roots of the community the Muslim. It is important to be a material for reflection on the problems of Islamic education in Indonesia and steps to overcome them. Future studies to pay more attention to these problems. Hopefully this paper gives encouragement to readers in terms of the problems of Islamic education in Indonesia and steps to overcome them.

²⁸Rafiuddin, *Problematika Pendidikan Islam Di Era Globalisasi*, [September 4, 2012](https://rafiuddinblog.wordpress.com/2012/09/04/jurnal-ilmiah-2/), <https://rafiuddinblog.wordpress.com/2012/09/04/jurnal-ilmiah-2/>, 11/01/2018.

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- UU No. 20 tahun 2003 tentang *Sistem Pendidikan Nasional*, pasal 1 ayat (2).



GUIDANCE AND COUNSELING MANAGEMENT AT MADRASAH ALIYAH NEGERI 1 MEDAN

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Abstract: This paper is a result of field research on guidance and counseling management at Madrasah Aliyah Negeri 1 Medan with qualitative methods. This study aims to reveal how management elements such as Planning, Organizing, Implementation, and Supervision become a design of the guidance and counseling implementation by guidance and counseling teachers. Based on the research analysis, guidance and counseling teachers make plans consisting of annual, semester, monthly, weekly and daily programs to then create a duplicated program from the previous year's program and there is relatively no modification as required by students' needs and Madrasah abilities and does not pay attention to needs assessment. The management elements have not been used by the madrasa as the guidance and counseling management parameters, in this case many factors are the cause. The leader's vision and mission, which have not been supported by an understanding of what and how important management is in an organization, it is a central issue besides the small sense of responsibility for one job. Organizing goes without clear direction. Professionalism of guidance and counseling teacher and limited funds to be a complementary factor. Furthermore, the supervision has not been carried out holistically and integratively.

Keyword: Management, Guidance and Counseling.

INTRODUCTION

Madrasah Aliyah Negeri (MAN) 1 Medan organizes Guidance and Counseling (BK) services in an effort to foster and improve student achievement. Guidance and counseling services are optimized for their ability to solve various problems experienced and for planning their future.

The results of the grand tour carried out related to the implementation of counseling guidance at MAN 1 Medan does not have a match between theory and practice. In theory, every guidance and counseling program designed must pay attention to the signs, such as the existence of an alternative to the design that is made, is economical, flexible, involves the experience of the supervising teacher, involves the participation of many parties, is dynamic, related to other management functions such as the organizing system, implementation and supervision. But in reality the guidance and counseling program planning is dominated by the guidance and counseling coordinator without involving the

supervising teacher as well as the less coordinated program design between Madrasah headmaster, the guidance and counseling teacher and the subject teacher.

Various other conditions have contributed to the weaknesses in the management of guidance and counseling at MAN 1 Medan including the lack of training and the inadequate student services with guidance and counseling implementing staff available, the distribution of foster students is not based on regulations, but based on the number of classes, and this certainly conflicts with the dynamic characteristics of a dynamic the planning. Another problem surrounding the implementation of the guidance and counseling is the absence of special hours to provide services to students as is usual for teaching subject teachers in the classroom. The special room for guidance and counseling activities is not very supportive as a place to provide services and other classic issues in the form of costs so that this has an impact on the non-implementation of home visiting services and inter-school advisory counsel meetings as a form of enriching the guidance counselor's insight.

The results of this grand tour also show that guidance and counseling units lack support from cooperation and coordination from other personnel, guidance and counseling management has not been professionally managed. This condition is further compounded by the large demands of both the school and stakeholders so that the results of the guidance and counseling activities are clearly visible. Even though the field of work on guidance and counseling is closely related to the formation of students' mental attitudes that are difficult to see in tangible results and require a considerable amount of time. Coaching activities of students through guidance and counseling services do not necessarily be seen after one type of service has been completed.

The various problems surrounding the implementation of guidance and counseling above are increasingly complex with the implementation of guidance and counseling management being professionally managed. The madrasa head as the person most responsible for organizing the guidance and counseling at the madrasa does not have clear leadership characteristics. On the one hand it tends to be democratic, on the other hand it is authoritarian and even tends to not want to know (*laissez faire*). The madrasa head fully submits the guidance and counseling management at MAN 1 Medan to the guidance and counseling coordinator.

Lieberman and Aaron (2004) in their research concluded that the emergence of chaos in counseling guidance services in schools was due to the empowerment of staff or improper tutor teachers. Empowering professional tutors is the first step in increasing the effectiveness of counseling guidance in schools. This research is not directly related to the

management of counseling guidance, but the element of professional human as a management sub-system is the key word for the effectiveness of management counseling guidance in schools. In line with the above, Maryanto's research (2005) also concluded that the professionalism aspects of the supervising teacher, the principal's support for the supervising teacher, and the support of the field of study teacher for the supervising teacher, in relation to the application of Guidance and Counseling management in schools.

The realities on the ground are certainly contrary to the demands of the guidance and counseling management who want a well-planned planning, organized regularly, carried out with directed and overseen by a standardized supervision system. Conditions that are not ideal in the management of guidance and counseling in MAN 1 Medan if left unchecked will harm many parties, even endanger the world of education. Various student problems become inseparable, student achievement is low, and finally graduates who do not excel even mentally have problems. For this reason, serious and in-depth research on management of guidance and counseling at MAN 1 Medan, which is focused on the field of planning, organizing, implementing and monitoring, is something that is urgent to do.

Based on the background of the problem above, the problem and purpose of this study are intended to uncover and find answers on how to plan, organize, implement and supervise guidance and counseling at Madrasah Aliyah Negeri 1 Medan.

RESEARCH METHOD

This research was conducted at Madrasah Aliyah Negeri 1 (MAN 1) Medan with guidance and counseling teachers as research subjects. This research was conducted from September to December 2019 using a qualitative approach. The selection of this approach is intended to raise the real conditions in the field and obtain relevant information: (1) the actual conditions of how to plan Guidance and Counseling at MAN 1 Medan (2) What is the process of organizing Guidance and Counseling, (3) How to implement it and (4) How is the guidance supervision process counseling at Madrasah.

The informants of this study were the counselor teacher coordinator, 5 guidance and counseling teachers and the Head of Madrasah as the person most responsible for the implementation of guidance and counseling services at Madrasah. However, if in the research process the desired data is not sufficient, it is possible to add the next informant, so that the desired data is obtained. To get accurate and real data, researchers themselves go directly to the field (participant observation). Data collection is done by interview, observation and documentation study.

Data analysis activities are carried out by following the stages of the interactive model data analysis of Miles and Huberman (1998), which is an analysis consisting of three activities that occur simultaneously, namely data reduction, data presentation, and withdrawal conclusions or verification. The three data analysis activities above use an interactive model, as below: To maintain the level of trust in the research results, an examination and checking the validity of the data obtained is carried out. In this case the researcher uses triangulation as a form of technique by utilizing the use of sources, methods, investigators and theories if possible.

FINDINGS AND DISCUSSION

The general findings of this study provide information that MAN 1 Medan is led by a madrasa head namely Drs. Ali Masran, MA who is also the most responsible person in the organization of guidance and counseling services at MAN 1 Medan. The implementation of counseling guidance at Madrasah Aliyah Negeri 1 Medan is managed by 5 guidance and counseling teachers. 3 of them are civil servants and have been certified as tutors. His guidance and counseling coordinator has a background in undergraduate education at the guidance and counseling State University of Padang. 1 psychology graduate from the University of North Sumatra and another Islamic education (PAI) who took his 2nd degree in guidance and counseling. The other 2 guidance and counseling teachers are honorary staff members with the qualifications of Islamic guidance and counseling education (BKI) of the State Islamic Institute of North Sumatra (IAIN SU).

The Guidance and Counseling (BK) teachers at MAN 1 Medan occupy a room devoted to guidance and counseling activities with a size of 4 x 9 meters equipped with tables, chairs, laptops, printers and cabinets as equipment for completing the guidance and counseling room. As ideally the guidance and counseling room which has room facilities for individual counseling, at MAN 1 Medan this has not yet been found. If there are students who will be served in the form of individual counseling services carried out in the room without regard to the principle of confidentiality of counseling guidance. On the other hand, if there is a guidance and counseling teacher who will carry out group counseling services or group guidance, they must wait for students after class and there is an empty room, then the guidance and counseling teacher is used to carry out the service. Facilities for completing the guidance and counseling unit at MAN 1 Medan such as books relating to the techniques, models and types of guidance and counseling services that guidance and counseling teachers have to do for their students are not yet available. A good guidance and counseling unit provides a variety of literature or books or literature that can be used

as a reference by guidance and counseling teachers in carrying out guidance and counseling services for students.

Meanwhile, the special findings of this study conclude that the preparation of the Counseling Guidance program plan at MAN 1 Medan has not been based on research results and does not have the value of flexibility, so the implementation seems monotonous. On the other hand the preparation of the guidance and counseling program at MAN 1 Medan does not involve other madrasa implementing elements, this is because the madrasa head gives full authority to the guidance and counseling coordinator in compiling the guidance and counseling program. Likewise, the absence of socialization on work programs that have been prepared so as to create an atmosphere of mutual suspicion and full of question marks will accompany the work of guidance and counseling teachers in implementing the guidance and counseling program from subject teachers and other madrasa implementer.

For good planning to continue, various parties need to be included. In connection with the preparation of the guidance and counseling program, the guidance and counseling coordinator as the unit leader is required to be able to work together with various parties involved in realizing the programs that have been prepared. For this reason, the experience, knowledge and intuition of various parties, including the headmaster of Madrasah, counseling teachers, school administrators and subject teachers at Madrasah, form an important part of the program's basis. If this aspect of participation is not fulfilled it will have an impact on the program which is indicated to be less realistic and tends to be written only on paper without any implications on improving student achievement and achievement of the vision and mission of MAN 1 Medan as stated above.

Good planning must also take into account all possibilities and be flexible (flexible). Good planning is not rigid, not obstructed by one situation and condition, but can be adjusted to the available staff. This does not mean that the plans that are prepared do not have principles, it means that the plans that are arranged can be adapted to various conditions without changing the substance. Technically it might change, but the desired results are still achieved. Thus the plan made can be the basis for other management functions, such as the organizing function, the implementation function and the supervisory function.

According to Muri Yusuf (1997), good guidance and counseling program planning is a program that is planned based on the results of research, prepared by involving many people, done with a coordinating system and evaluated with full flexibility. Prayitno (2009)

also states that the preparation of the guidance and counseling program must be flexible and flexible.

Based on the guidance and counseling expert's opinion it can be stated that the preparation of the guidance and counseling program at MAN 1 Medan is still far from what it should be as demanded by the management of Guidance and Counseling. Although the guidance and counseling coordinator is a person who has a master background in the field of guidance and counseling, but involving all elements of implementing Madrasah becomes a necessity in preparing the guidance and counseling program referred to.

In a management review doing a job at an educational organization or institution should include the people in the unit. Like the guidance and counseling unit at MAN 1 Medan, a guidance and counseling coordinator in carrying out his duties and functions should involve all guidance and counseling teachers, subject teachers and madrasa technical staff. For this reason, well-designed works are done together. Work programs in each field and type of service and guidance and counseling support activities will be very difficult to do if they do not involve teamwork. For this reason, guidance and counseling coordinators are demanded to be able to work together with the head of madrasa in organizing the implementation of BK services. In this way minimization of misunderstanding occurs in the delivery of services that will be done by guidance and counseling teachers.

The second finding of this study shows that the organization of guidance and counseling is coordinated by the guidance and counseling coordinator, which in general this process has not yet met the management principles. Organizing guidance and counseling activities seems traditional, because the coordination efforts made are only limited to verbal communication. Work programs which include annual, monthly, weekly and daily programs require a proper organizing system in their implementation. According to Prayitno (1982), all guidance and counseling activities must be organized through an appropriate coordinating system. Coordination is interpreted as a form of unity in implementing the entire program. The guidance and counseling coordinator is tasked with organizing the guidance and counseling teachers in carrying out their duties outlining the entire program design in solving various student problems.

According to the author, various obstacles experienced by guidance and counseling teachers in implementing the guidance and counseling program at MAN 1 Medan were also triggered by the understanding of the madrasa head towards guidance and counseling. The madrasa head should understand well what and how the guidance and counseling unit is run, so that the madrasa head can give clear instructions to the guidance and counseling

coordinator on how to implement or move the personnel in the guidance and counseling unit. In line with this, Muri Yusuf (1997) also emphasized that each prospective headmaster or madrasa before taking office was obliged to attend upgrading in the field of counseling guidance. This is intended when they have served as leaders, they know and understand what and how guidance and counseling units are functioning. Between the teaching process, guidance and ideal supervision have the same portion in an educational institution. In fact, as seen at MAN 1 Medan, the portion of teaching receives more attention when compared to the portion of guidance and supervision.

Related to the third finding, it shows that the implementation or mobilization of the guidance and counseling program at MAN 1 Medan has not proceeded as expected, this is due to the weak leadership of the madrasa head and guidance and counseling coordinator. Limited understanding of what and how a person acts as a manager has an impact on taking inappropriate actions. Not all personnel in a unit have the same skills and attitudes. For this reason, a manager in this matter the head of the madrasa and guidance and counseling coordinator at MAN 1 Medan, in carrying out its function as a leader is not merely completing the program, but more humane by carrying out his leadership process with art, the art of knowing and understanding the character of guidance and counseling teachers and other madrasa personnel which contributed to the guidance and counseling program at MAN 1 Medan. Art here is also intended as the ability of the headmaster and guidance and counseling coordinator in communicating or establishing good relations with all personnel related to the implementation of the guidance and counseling program.

According to the author, although in the guidance and counseling unit at MAN 1 Medan there is a guidance and counseling coordinator, but the person who is most responsible for organizing all activities at Madrasah is still Madrasa headmaster. The madrasa head is obliged to give instructions to the guidance and counseling coordinator to oversee all the activities of the guidance and counseling teacher in providing services to students. The instruction given by the madrasa head to the guidance and counseling coordinator is also a form of supervision. Thus, even though the guidance and counseling coordinator has an educational background in the guidance and counseling field and better understands guidance and counseling management, the madrasa head still has the responsibility to supervise the guidance and counseling coordinator, not to leave or let go without meaningful supervision.

Another factor that contributed to the lack of smooth mobilization or implementation of guidance and counseling at MAN 1 Medan was the limited incentives

(salaries) received by guidance and counseling teachers, especially honorary guidance and counseling teachers. The success of a job is not always due to the amount of incentive (salary) received. However, based on the findings at the research location it is known that the salary received by honorary guidance and counseling teachers is Rp. 1,700,000 per month is still far from enough for the size of work to be completed as a tutor.

The fourth finding shows that the supervisory activities carried out by the guidance and counseling coordinator and Madrasah headmaster of guidance and counseling activities at MAN 1 Medan are far from general management-based management and guidance and counseling management. According to Terry (1968) supervision is a systematic effort in determining what has been achieved that leads to performance appraisal and the importance of correcting or measuring performance based on previously determined plans.

In a simple form the supervision of the guidance and counseling program at MAN 1 Medan can be done through several stages or steps as follows:

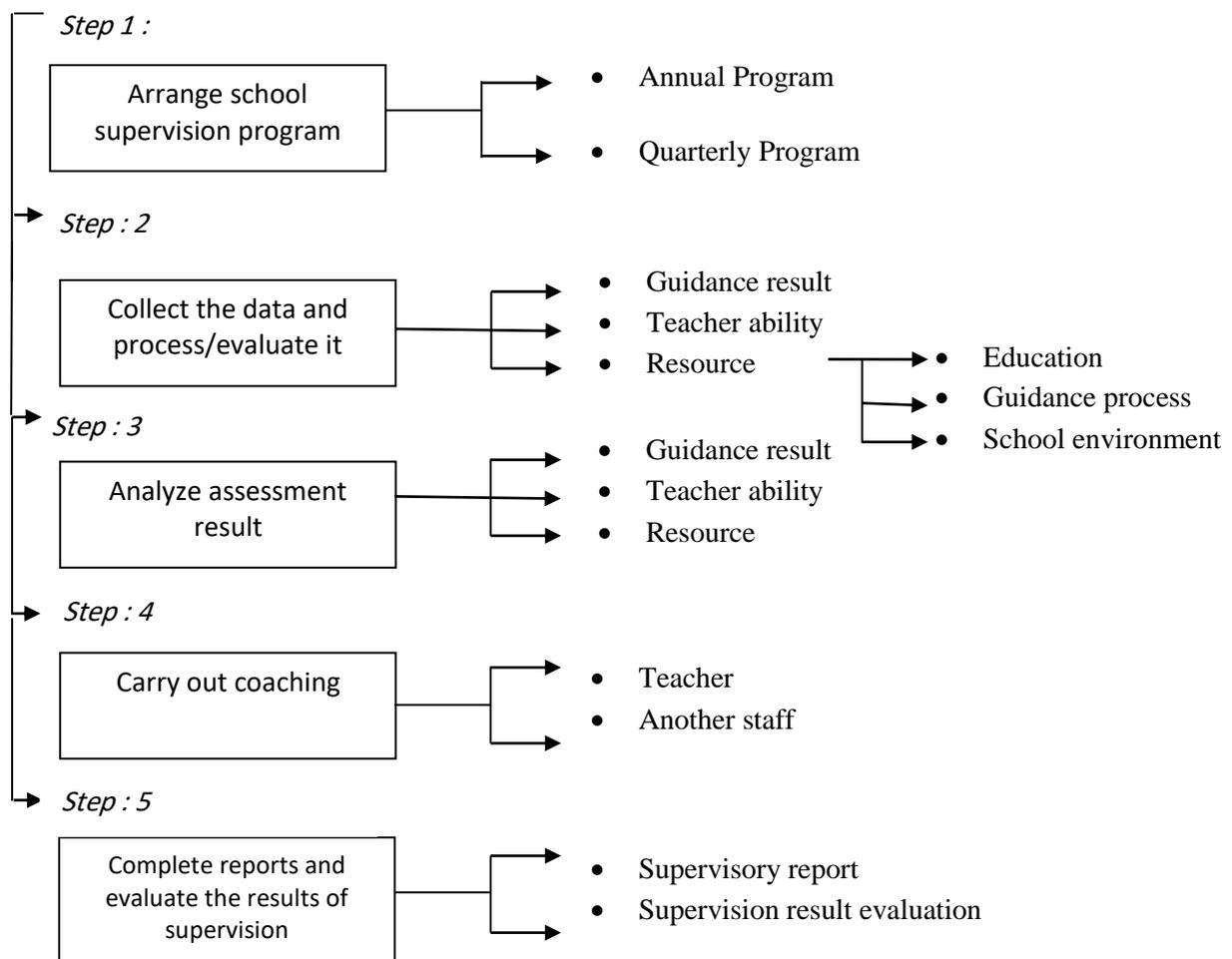


Figure: The Step in Supervising Guidance and Counseling at School/Madrasah

The steps or stages above, are more measurable and are more directed to the field of guidance, types of services and support activities in the guidance and counseling. Guidance and Counseling Unit in schools or Madrasah should have a conceptual framework for conducting supervision or evaluation, at least in a simple form but can be implemented to monitor and evaluate every programmed activity, available resources and available facilities and infrastructure.

COUNCLUSION AND IMPLICATIONS

This research concludes that in general the management of guidance and counseling at Madrasah Aliyah Negeri 1 Medan has not run as it should. The guidance and counseling program planning was designed by the guidance and counseling coordinator without involving the madrasa head as the most responsible person in the madrasa, supervisor teacher, subject teacher and other madrasa implementer. The whole guidance and counseling program is a program that is duplicated from the previous year's program and there are relatively no modifications as demanded by students' needs and madrasa abilities. Preparation of the program has not been done by taking into account the need assessment because there was no research before the work program was designed and worked on. The organization of counseling guidance programs is sober and relatively without clear direction. The madrasa headmaster who is democratic, authoritative and impressed *laissez faire* is not placed in proportion. Such leadership is inherited from the guidance and counseling coordinator and has been passed down from generation to generation by guidance and counseling teachers. Organizing such a guidance and counseling program prolongs the chaotic conduct of guidance and counseling at MAN 1 Medan.

Some of the activities that were designed could not be carried out because the funds were not yet available. There are also work programs that are not implemented due to time constraints and even work programs that cannot be carried out due to the guidance and counseling teacher teacher skills. This also indicates that the guidance and counseling at MAN 1 Medan has not been operated by using the right management approach. While supervision has not been carried out holistically and integratively. Supervision of the guidance and counseling teacher activity report at the end of each month is a tentative part of the whole program. Supervision in alleviating student problems, the use of instruments and the accuracy of the instruments used by guidance and counseling teachers in

administering services, availability and timeliness in organizing services has not been carried out as demanded of a planned program.

The implications of this study require concrete efforts for the establishment of guidance and counseling management at MAN 1 Medan. For this reason it is suggested to the headmaster of MAN 1 Medan, Madrasah to be more concerned with the management of guidance and counseling units. The madrasa head needs to pay more attention to intense communication with the guidance and counseling coordinator and all related units, the provision of guidance and counseling infrastructure facilities, the addition of Islamic guidance and counseling teachers and the guidance and counseling teacher competency improvement training and guidance and counseling management training; It is suggested to the guidance and counseling coordinator to involve all guidance and counseling teachers and several parties related to guidance and counseling activities at MAN 1 Medan, both in designing programs, implementing programs, implementing and supervising programs; To guidance and counseling teachers to improve the system of coordination among fellow guidance and counseling teachers and other parties in organizing guidance and counseling services, so that the programs that have been prepared can be implemented effectively and efficiently; and other researchers to conduct more in-depth research on management functions in operationalizing guidance and counseling services at Madrasah.

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EVALUATION OF FRIENDLY ENVIRONMENTAL MADRASA PROGRAM IN MTS NEGERI 2 MEDAN

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Abstract: Law of the Republic of Indonesia No. 32 of 2009 concerning Environmental Protection and Management explains that: The environment is a unity of space with all objects, power, conditions, and living things, including humans and their behavior, which affect nature itself, the survival of life, and the well-being of humans and other living creatures . A good and healthy environment is a human right and constitutional right for every Indonesian citizen. Therefore, the government and the community are obliged to carry out environmental protection and management. However, in reality, at this time there has been a setback in the quality of the environment. According to the results of a 2013 survey conducted by the Ministry of Environment in collaboration with the Center for Policy and Population Studies at Gadjah Mada University, the index of community behavior towards the environment is still low. The low level of environmental awareness is influenced by several factors, such as education, age, number of household members, environmental knowledge, attitudes to the environment, and marital status (Java Ecoregion Management Center of the Ministry of the Environment).

Keyword: Evaluation, Friendly Environment, Madrasa.

INTRODUCTION

One of the factors which influences the low behavior of the community towards the environment is the lack of environmental education. Education is one of the important aspects in environmental protection and management which is expected to be a controlling factor in preventing environmental damage. Environmental protection and management using education channels has a strategic position considering the environment and education are two inseparable things. Madrasa as an educational environment and education about the environment is very influential in providing a direct role in fostering the love of students to participate in managing and protecting the environment.

In almost all countries efforts to encourage people to start environmentally friendly lifestyles have been made by including education about the environment in the teaching and learning process in Madrasas. This is done so that students get knowledge in the

environmental field, in addition students can practice an environmentally friendly lifestyle both in Madrasas and the community.¹

In Indonesia, efforts to protect and manage the environment through education have been carried out. The government has developed a national policy system, namely Environmental Education (PLH). Initially the implementation of Environmental Education in Indonesia was carried out by the Jakarta Teachers Training Institute (IKIP) in 1975. In 1977/78 the pilot outlines of the Environmental Teaching Program were trialled at 15 Jakarta Basic Madrasas. Then in 1979 under coordination The Office of the State Minister for Development and Environmental Supervision was formed by the Center for Environmental Studies (PSL) in various universities both public and private, where education on Environmental Impact Analysis (AMDAL began to be developed). From 1989/1990 to 2007, the Directorate General of Elementary Education of the Ministry of National Education, through the Population and Environmental Education Project (PKLH) implemented the Population and Environmental Education program, while the Environmental Cultured Madrasas (SBL) began to be developed in 2003.

Efforts to protect and manage the environment must be instilled early in the educational environment. Since childhood, students must be introduced to environmental education. At the level of primary and secondary education (general and vocational secondary), the delivery of subjects on issues of population and the environment is integrally outlined in the 1984 curriculum system by incorporating population and environmental issues into almost all subjects.

The purpose of environmental education from an early age is not just to study environmental problems, but must be able to encourage students to have attitudes and behaviors that care for the environment. In addition, planting of environmental education early on is able to shape the behavior, values and habits of students to respect the environment.²

But until now not all student behavior in Madrasas shows concern for the environment. One of the bad behaviors in Madrasas is caused by the lack of successful implementation of Environmental Education in Madrasas. The goal of Environmental Education (PLH) in Indonesia was not what was expected. In 1977 the Indonesian Institute of Sciences (LIPI) formed a National Education Team consisting of a Team for Formal

¹ Tayibnasis and Farida Yusuf, *Evaluasi Prigram dan Istrumen Evaluasi untuk Program Pendidikan dan Penelitian*. (Jakarta: Rineka Cipta, 2008), p. 30.

² Sudjana, Djudju, *Evaluasi Program Pendidikan Luar Madrasah*. (Bandung: Remaja Rosdakarya, 2006), p. 76.

Education (Prof. Dr. Soedjiran Resosudarmo) and a Team for Non-Formal Education (Dr. Setiati Sastrapraja). In 1982 a trial was carried out on 15 elementary schools, both public and private Madrasas, and the Implementation of the Environmental Education Program through a pilot project in elementary, junior and senior high schools. However, the trial failed because it has not been able to reach all teachers, the lack of books for teachers and students as well as the assessment of the development of affective domains is not yet part of the evaluation system of education outcomes in Madrasas.

Environmentally friendly education is a real human effort that is organized and planned in saving the environment. Environmentally friendly education is very important to be applied and taught in the Madrasa environment with the aim that students will become human beings who care about nature and the environment. Application of environmentally friendly education in Madrasas will create Madrasas that are environmentally friendly. Environmentally friendly madrasas will create the behavior of Madrasas who care about nature and the environment.³

One of the madrasas that has implemented an environmentally friendly Madrasa program is MTs Negeri 2 Medan. The environmentally friendly Madrasa program is held by the Department of Education as one of the environmentally friendly Madrasas. The appointment was made based on the conditions and potential of Madrasas that meet the criteria to be used as one of the environmentally friendly Madrasas in Deli Serdang Regency. In addition Madrasas support the Office of Education's policy to create Madrasas that are environmentally sound. Based on the appointment, the Madrasa has an awareness that Madrasa has an important role in protecting and protecting the environment, besides the environmentally friendly Madrasa program is a solution that Madrasah has to overcome environmental problems. But until now the environmentally friendly Madrasah program in MTs Negeri 2 Medan has not been well informed to the public.

MTs Negeri 2 Medan is a Madrasa located in Medan, Jl. Pancing (now Jl. Williém Iskandar). MTs Negeri 2 Medan has a vision of realizing MTsN 2 Medan that is Populist, Islamic, Quality, and Insightful. Based on this vision, Madrasas hope that MTs Negeri 2 Medan students not only have intellectual intelligence, but are able to become intelligent people who have good morals, and care for the environment, both the social environment and nature.

³ Rusydi Ananda and Tien Rafida, *Pengantar Evaluasi Program Pendidikan*, (Medan: Perdana Publishing, 2017), p. 42.

THE CRITICAL REVIEW

Program Evaluation

Evaluation Derived from the word "evaluation" (English), the word is absorbed into the treasury in Indonesian with the aim of maintaining the original word by adjusting Indonesian pronunciation.

According to Tyler in Tayibnapi, evaluation is a process that determines the extent to which educational goals can be achieved. Stufflebeam states that the formulation of educational evaluation is as follows: "Educational evaluation is the process of delineating, obtaining and providing useful information for judging decision alternatives". According to this formula education evaluation is a process of describing, gathering and presenting information that is useful for determining alternative decisions.

So it can be concluded that the evaluation is an activity to collect information about the workings of something, which then information is used to determine the right alternative in making decisions.

The program according to Ahuja states that a program is an organized set of activities designed to produce results or sets of results that will have an impact on a specific problem or need. In other words the program is a number of activities that are designed in an organized manner to create a set of results that will have an impact on the resolution of specific problems or the fulfillment of the needs needed.⁴

Thus, program evaluation is an assistance service to program implementers to provide input for decision making about the sustainability of the program. Therefore, the program evaluator must understand the ins and outs of the program being assessed.

Program evaluation aims to determine the achievement of program objectives that have been implemented. Furthermore, the results of the program evaluation are used as a basis for carrying out follow-up activities or for making subsequent decisions. Evaluation is synonymous with supervision. Evaluation / supervision activities are intended to make decisions or follow up on programs that have been implemented. The benefits of program evaluation can be in the form of terminating the program, revising the program, continuing the program, and disseminating the program.

Environment

According to the Law of the Republic of Indonesia No. 23 of 1997, the environment is a unity of space with all objects, power, conditions, and living things, including humans

⁴ A. Muri Yusuf, *Asesmen dan Evaluasi Pendidikan*. (Jakarta: Kencana, 2015), p. 59.

and their behavior, which affect nature itself, the survival of life, and the well-being of humans and other living creatures.

The environmental elements basically consist of three types, as follows: a). The physical environment is everything around humans in the form of inanimate objects, such as lakes, winds, rivers, soil, mountains and rocks, a). The biological environment is everything that exists around humans in the form of living organisms outside of humans themselves (animals and plants), c). The social environment is everything that concerns human behavior, for example attitudes, psychology, tolerance, mutual cooperation and human education, for example attitudes, psychology, tolerance, mutual cooperation and education.⁵

Meanwhile, according to Chiras, the environment is: The word environmental refers broadly to everything around us: the water, the water, and land as well as the plants, animals, and microorganisms that inhabit them. The environment relates to everything around us, namely air, water, soil, plants, animals and microorganisms that inhabit it.

1. Environmental Education

Mustofa argued that environmental education is an educational program aimed at fostering students to have rational understanding, awareness, attitudes, and behaviors that are responsible for nature and the implementation of sustainable development.

Bakshi and Naveh, said environmental education is a new philosophy of teaching. Environmental Education is a picture of the knowledge and attitudes of students to appreciate and understand the concept of ecosystems.⁶

According to Pratomo, humans and the environment are interrelated and inseparable parts. Environmental Education is an educational program that aims to foster students' order has a rational understanding, awareness, attitude and behavior and can be responsible for the mutual influence between people and the environment in various aspects of human life.

Meanwhile, according to Braus & Wood, explaining Environmental Education as follows: Environmental education is a process aimed at developing a world population that is aware of, and concerned about, the total environment and its associated problems, and which has the knowledge, attitudes, skills, motivation, and commitment to work

⁵ Rifki Afandi, "Integrasi Pendidikan Lingkungan Hidup melalui Pembelajaran IPS di Sekolah Dasar sebagai Alternatif Menciptakan Sekolah Hijau." *Jurnal. Universitas Muhammadiyah Sidoarjo*, 2013, p. 51.

⁶Theresia Melania Sudarwati. "Implementasi Kebijakan Pendidikan Lingkungan Hidup Sekolah Menengah Atas Negeri 11 Semarang Menuju Sekolah Adiwiyata." *Tesis*. Universitas Diponegoro Semarang. Diakses melalui <http://eprints.undip.ac.id/> Pada tanggal 18 Juni 2019, Jam 14.00 WIB. p 12.

individually and collectively toward solutions of current problems and the prevention of new ones.

Environmental education is developed to provide guidance so that the world community is aware of, and pay attention to, the environmental order and its problems so that the community has the knowledge, attitudes, skills, motivation, and ability to work individually and collectively towards solutions in solving current problems and prevention in the future. come.

Types of Educational Environments

As stated by education experts in several educational literatures, the educational environment can be classified into three types of categories, including:

First, the family environment as the smallest unit of a society is very important in fostering the nation's society. If each family lives peacefully and happily, then naturally the community consisting of happy families will be safe and secure. In each family, women have the two most important functions in moral formation, namely as a wife and mother.

Second, the Madrasa environment is held as a continuation of the household environment. In this Madrasa environment, the task of education is left to the teacher, mu'alim or ulama. In Madrasa a child gets various information about science and skills needed in his life. Islam strongly emphasizes that everyone who has knowledge must practice their knowledge. In Islam, knowledge is a mandate from Allah Subhanahu Wata'ala which must be accounted for. Knowledge taught to others means that trust is carried out well.

Third, the community environment, in essence is a collection of families that are bound to one another by values or rules, both written and unwritten. In this society there are various opportunities for humans to gain various empirical experiences that will be useful for their lives in the future.

RESEARCH METHODOLOGY

According to Strauss and Corbin, qualitative research is a type of research in which the discovery procedure carried out does not use statistical or quantification procedures. In this case qualitative research is research on a person's life, story, behavior, and also about organizational functions, social movements or reciprocal relationships.⁷

The research method used in this research is the case study method. Case Study (Case Study) is a study conducted in incentives, detailed and in-depth of a particular

⁷ Masganti Sitorus, *Metodologi Penelitian Pendidikan Islam*. (Medan: IAIN PRESS, 2011), p. 17

organization, institution or phenomenon. According to Nasution, a case study (Case Study) is a form of research that can be carried out on an individual, group of individuals, groups of people (teachers, tribes), human environment (villages), or social institutions.⁸

This research was conducted to understand and provide an overview of the contents of the data available in the Evaluation of the Environmentally Friendly Madrasa Program in State MTs 2. Qualitative research can be used to view data through in-depth observations of the focus of research, interacting with implementers in the field so as to obtain information from informants.

RESEARCH RESULTS AND DISCUSSION

Implementation of Environmentally Friendly Madrasa Program in Mts Negeri 2 Medan

a). Communication in implementing environmentally friendly madrasa programs.

Meetings are held routinely with the agenda to discuss the application of environmentally friendly madrasa programs, obstacles and solutions to the running of the program. In addition, the socialization of the environmentally friendly madrasa program is carried out so that madrasa residents know the contents and objectives of the environmentally friendly madrasa program. The program was carried out in various ways, namely through the installation of vision and mission boards and during ceremonies and madrasa activities.

The teacher provides information on environmentally friendly madrasa programs through Madrasah Ceremony. The aim of the program socialization is for students to be able to maintain and protect the environment both in the madrasa environment and the environment in which they live. In addition to the ceremony, the program socialization was carried out through activities organized by madrasahs and outside parties.

b). Resources in implementing environmentally friendly madrasa programs

Resources is one of the important variables in the implementation of environmentally friendly madrasa programs in Mts Negeri 2 Medan. These resources can be in the form of human resources, financial resources and infrastructure. The training on the environment that teachers participate in can improve the competence and expertise of teachers. This is proven by the appointment of several teachers as national environmental facilitators. In addition, the existence of madrasa collaboration with external parties on the

⁸ Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik*. (Jakarta: Rineka Cipta., 2013), p. 85.

environment can improve the knowledge and expertise of madrasa residents in protecting the environment so that the objectives of the madrasa environmentally friendly program can be achieved.

Funds are one of the resources owned by madrasas. Madrasas have funding sources that are devoted to running environmentally friendly madrasa programs, these funds originate from madrasas and from outside madrasas. Funds are used to develop programs, develop program activities, and develop and manage environmentally friendly facilities and infrastructure. The funds that madrasas have and madrasas are obtained from outside are used as much as possible, this is evident from the facilities and infrastructure that madrasas have to support environmentally friendly madrasa programs

Supporting and inhibiting factors in the implementation of environmentally friendly Madrasa Program in Mts Negeri 2 Medan

1. Supporting factors

The following researchers describe the internal factors and external factors that support the implementation of environmentally friendly madrasa programs.

a. Internal factors

1) Complete Madrasah Facilities and Infrastructure

The existence of complete madrasa facilities and infrastructure is one of the factors supporting the implementation of environmentally friendly madrasa programs in Mts Negeri 2 Medan.

With the complete madrasah facilities and infrastructure, students are comfortable and comfortable in the madrasa environment. Teachers and students can use the facilities and infrastructure that madrasas provide to support the teaching and learning process in madrasas.

Facilities and infrastructure that madrasas have in the form of extensive madrasa parks are equipped with gazebos, wifi, sinks, trash cans, composters, fish ponds, bird cages, mading and so on so as to make madrasa residents feel comfortable in the area of madrasah.

2) Madrasa Participation in Daily Behavior

In addition to the facilities and infrastructure of complete madrasa facilities, another internal factor that determines the success of the environmentally friendly madrasa program is the participation of all madrasa residents in daily behavior. Madrasa residents, both madrasa principals, teachers, employees and students, participated in the

implementation of an environmentally friendly madrasa program. The role of madrasa residents is shown from the support given by madrasa residents to the environmentally friendly madrasa program. Madrasa residents realize that the program must have full support so that the objectives of the environmentally friendly madrasa program can be achieved.

b. External factors

1) Training from Outside Madrasas on the Environment

Training on the environment provided from outside the madrasa becomes one of the external factors in the success of the environmentally friendly madrasa program. One of the training that madrasas receive from outsiders is the training provided by the Environment Agency (BLH). Training from outside the madrasa is very helpful in improving the quality of madrasah resources, especially teachers, it is able to improve the competence and expertise of teachers in the environmental field, then competent teachers can provide knowledge to citizens.

2) Funds and Assistance Facilities and Infrastructure Madrasah

Funds are one of the supporting factors in implementing environmentally friendly madrasa programs. Funds are used to develop programs, develop program activities, and develop and manage environmentally friendly facilities and infrastructure.

CONCLUSION

Based on the results of the study, several conclusions can be drawn regarding the implementation of the environmentally friendly madrasa program in Mts Negeri 2 Medan in the following description:

1. The environmentally friendly madrasa program in Mts Negeri 2 Medan starts from the appointment by the education office by looking at the potential madrasas have, then the madrasa has the awareness to protect and manage the environment, it is stated in the vision and misi madrasah.
2. Development of an environmentally friendly madrasa program developed through madrasa vision and mission, madrasa curriculum, program socialization, learning resources, madrasa collaboration, the role of madrasa residents, madrasah and student achievements, madrasah regulations, and Islamic organizations.
3. The development of environmentally friendly madrasa program activities is developed through activities organized by madrasahs, activities that madrasahs follow with outsiders as organizers, as well as madrasa efforts in implementing environmentally friendly madrasa programs.

4. Development and management of environmentally friendly supporting infrastructure is developed through the provision of infrastructure facilities to overcome environmental problems in the area including clean water and the provision of separate waste bins and composters. Provision of infrastructure to support environmental learning in madrasas including composting, water use and treatment, forests / parks / madrasa gardens, green houses, toga, fish ponds and biopores. Maintaining environmentally friendly madrasah facilities and infrastructure, including spaces that have natural air lighting and ventilation, tree maintenance and management, as well as the selection of the use of paving blocks in madrasa land. Utilize electricity, water and ATK through savings and appeal boards and improve the quality of health and environmentally friendly canteen services.

Evaluation of the environmentally friendly madrasa program is carried out through regular meetings, as well as meetings held every week, quarterly, semester and yearly. The meeting was held to find out how to implement the environmentally friendly madrasa program.

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MENTAL DEVELOPMENT OF TNI RELIGION IN ISLAMIC EDUCATION PERSPECTIVE

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Abstract: Construction is the most important thing in an institution, especially in the field of military in Indonesia, namely TNI, such as coaching implementation that is applied in accordance with the vision, mission and objectives of the institution. TNI as a social creature needs help with the form of mental development of religion based on Islamic values. This research aims to find out and discuss the implementation of religion mental development conducted by TNI in the view of Islamic education. This research applied library study by collecting data from books, magazines, newspapers and other sources. The results of this study showed that the implementation process such as objectives, subjects, objects and methods along with the content of the material based on Islamic education concept. The mental development of religion makes TNI soldiers able to perform their duties and responsibilities.

Keyword: Development, Education, Islam, Religion, TNI.

INTRODUCTION

Coaching is part of a non-formal education that is most important in an institution, apparatus or institution, especially in the field of military that is TNI. The implementation of such coaching should be applied to suit the vision, mission and objectives of the institution. TNI has a role as a state defense tool that has its duties and obligations based on the policies and decisions by the State, it is found in article 5 of the law No. 34 year 2004 on TNI. ¹ The Indonesian National Armed Forces (TNI) are part of the general public which has been specially prepared in carrying out duties to defend the nation and state, accompanied by safeguarding the sovereignty, defence and security of the homeland.² TNI is a social creature with the understanding that the TNI in living and its task requires help or assistance from others such as coaching, warning or advice. This assistance is one of the coaching conducted by the experts. It is also explained in the letter. Adz-Dzariyat Verse 55 which reads:

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ

¹Republik Indonesia, *Undang-undang No. 34 Tahun 2004 tentang TNI, Fungsi dan Tujuan TNI*, (Jakarta: Mabes TNI, 2004), p. 4.

²Munsharif Abdul Chalim and Faisal Farhan, "Peranan Dan Kedudukan Tentara Nasional Indonesia (TNI) di dalam Rancangan Undang-Undang Keamanan Nasional di Tinjau dari Perspektif Politik Hukum di Indonesia", *Jurnal Pembaharuan Hukum*, Vol. II, No. 1, Januari-April 2015, p. 103.

It means: And still give a warning, for the warning is beneficial to those who believe.³

From the verses above we can understand that for people who are common sense every Muslim needs a person who can direct and nurture or guide the straight path to the salvation of the world and the hereafter. Muslims are active people and struggle to do the Amar Ma'ruf and to undermine the evil. Because it is an obligation as a Muslim to live the command of Allah swt. And away from his Run in accordance with his ability in earnest to give a warning, counsel, and coaching in order to be able to give help and coaching to others. Please note that the Prophet is sent to the Earth to perfect the human beings to have the personality of being a true Muslim who has good morality. In a hadith Rasulullah saw. Said:

إنما بعثت لأتمم صالح الأخلاق

It means: verily I am sent to perfect good morality.⁴ (by. Al-Bukhari).

Based on the hadith, it is as a Muslim who must have personality and morality such as Rasulullah saw., and become an obligation for us to give coaching in order to become a man of noble character. Education and religious development is an important thing that has a position and has an influence for every development and growth of every soul of the TNI soldiers. With the education and religious development, the soldiers must be able to adapt himself to the environment in which he is located, if the TNI soldiers already have a basic religious knowledge can prevent various problems of life that come approached him.

Efforts to equip and build TNI soldiers aiming to be ready in carrying out their duties and obligations in earnest. TNI has also prepared an educational institution, the Institute consists of the education of Tamtama, Bintara, and Perwira. Various types of institutions are established with the aim that TNI soldiers are ready to carry out duties and responsibilities that have been entrusted by the country. In order to obtain a successful and expected purpose, ideally by conducting mental development of religion, it is very influential for the condition of the soul and spiritual or religion.

Time flies so fast, TNI soldiers as the fortress of defense and security of the country as ordinary people who have an emotional attitude or neglect of rules or guidelines that have been approved. They are trained and educated hard and pressure from various situations so that hard and daring attitude is sometimes carried over to a problem outside the service of emotional use. The danger of this emotional, inflict new problems. With the mental development of religion is expected to be able to overcome problems that the TNI

³Q.S. Adz-Dzariyat/51: 55.

⁴Al-Bukhari, *Kita<bul 'ada<bil Mufarrad* (Tasyqend: Mathba'ah Ufset, 2003), p. 378.

soldiers do, so that the problem can be solved and prevent so that the problem can be solved and prevent of new problems.

RESEARCH METHODS

The method in the study uses the library research approach. This literature study includes a series of activities by conducting writing data collection, reading relevant information and noting to be written in order to become a scientific work.⁵ In using the study of the library, researchers should know the main features, including: *First*, the author or researcher immediately sees the text or data in the form of numbers, which are "ready to use", without having to come to the field. *Second*, the study of libraries is generally a secondary source, with the understanding that researchers get their data from the second person and not the original data of the first person data in the field. *Third*, that the nature of the library study is not limited by room and time.⁶ Through that, researchers in collecting the data in this paper are done by searching for data information in the form of text from several journals, books, and other relevant documents according to this writing.

In this study, the required data is information relevant to the focus of the study. Sources of research data are obtained from relevant literature such as: books, papers or scientific articles, and so on. The data collection techniques used in this literature study are the documentation methods. The data analysis techniques used in this literature study are the content analysis methods. To keep the eternity of the assessment process and prevent and overcome the mistakes of human understanding that can occur because of lack of knowledge of researchers or lack of library authors then checked between libraries and reread the library and pay attention to guiding comments. This research report is compiled on the principle of simplicity and ease. The principle is chosen given the limited ability of researchers who have not been able to review the library in depth and detail. In addition, the purpose of the basic use of simplicity and ease is to make it easier for readers to understand the core content of early studies on interpersonal conflict resolution counseling.

RESULTS AND DISCUSSION

Mental Development of TNI

Development that has the word "Bina", and also found in the language Indonesia dictionary that has meaning; A process or effort, coaching, renewal, enhancement, and

⁵Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2003), p. 3.

⁶Mestika Zed, *Metode...*, p. 4-5.

effort to take action to get the best result change. ⁷The coaching activities that D therein include activities conducted in accordance with the procedure and done with preferably, orderly, orderly, neat, systematic according to the instructions, provisions, norms, terms, systems, and methods effectively and efficiently to achieve maximum results. ⁸So the purpose of the mental development of the religion can be achieved with the maximum in accordance with what we expect and the change in the form of behavior or knowledge of Islamic values that are found in TNI soldiers.

Term "mental" according to etymological, namely derived from the Latin word "mens" or "mentis" meaning spirit, soul or life and Sukma,. According to ABRI's book, the term mental coaching means a condition of soul is found in a person that is reflected in his behavior.⁹ In line with the word mental, Zakiah Darajat defines the term mental meaning all the elements contained in the soul in the form of mind, attitude, emotions and feelings in the overall deeds and behaviors, and includes feelings Disappointing, fun, and exhilarating.¹⁰

This coaching activity is a business action that is carried out with various processes to achieve maximum results. The construction showed by slowly looking at progress, change, evolution, improvement, growth and improvement. From that sense there are two things; *First*, that the coaching activities are an act and process to fit the expected objectives. *Second*, coaching also means being able to make improvements over one's self.¹¹

Based on the explanation above, it can be understood that the mental development of the TNI religion is a conscious and planned effort that includes the materials, methods, and objectives of the construction with the intent and purpose to establish, safeguard and Solidify knowledge and mental religion for TNI soldiers who are based on the Koran, Hadith, Constitution, Pancasila, the oath of soldiers, Sapta Marga, and eight compulsory TNI so as an ARMY soldier who has a true Muslim personality in maintaining the integrity of homeland.

Bintal Agama (Bina Mental) is another term of the mention of religious Mental development, which is one of the institutions whose organizational structure is under the leadership of the TNI personnel care, who have a duty to perform every effort and Action

⁷Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1997), p. 117.

⁸Mabes TNI, *Naskah Sementara Buku Petunjuk Induk Tentang Pembinaan Mental* (Jakarta: Dinas Pembinaan Mental, 2003), p. 7.

⁹Mabes ABRI, *Himpunan Istilah Pembinaan Mental ABRI* (Jakarta: Pusat Pembinaan Mental ABRI, 1990), p. 4.

¹⁰Zakiah Darajat, *Pendidikan Agama dalam Pembinaan Mental* (Jakarta: PT. Bulan Bintang, 1975), p. 35.

¹¹Miftah Toha, *Perilaku Organisasi, Konsep Dasar dan Aplikasinya* (Jakarta: CV. Rajawali, 2010), p. 7.

aimed at shaping and maintaining and enhancing the mental and spiritual condition of the TNI soldiers and their families according to the time, place, situation and conditions, which based on Pancasila, the Constitution, the oath of soldiers, Sapta Marga, and Eight compulsory TNI, consisting of the spiritual development of Islamic Islam (Binrohis), the development of mental ideology (Bintalid), and the mental development of the tradition of honesty (Bintra Juang).¹²

Objectives and Objectives of the TNI Religious Mental Development.

Basically, the purpose of the TNI's mental development is part of the education that has the components of education, namely the purpose, development of mental religion is the pathway of non-formal education. The goals of mental coaching will be explained as follows: a). Be a servant of Allah swt, that is a religious consciousness that is obedient and obedient to Allah swt, acknowledge the ungodly and greatness of Allah swt, and be aware of the trust that has been given a sense of responsibility. b). Being soldiers of Pancasila politics, a consciousness as an Indonesian citizen who uphold the law and government based on Pancasila and the Constitution 1945. c). Being a soldier of the TNI economy Pancasila, that is a realization of the importance of building a national economy to achieve the welfare and prosperity of the people. d). Be soldiers of the TNI social culture Pancasila, namely a community consciousness, cultured, and participate in building and developing the personality character of Indonesia in accordance with Bhinneka Tunggal Ika. e). To be the TNI soldiers defense State security, namely a consciousness of duty and responsibility to maintain the situation and condition of the nation and state is conducive.¹³

As for the opinion of Zakiah Darajat, mental coaching of religion has the following objectives: a). To create a mental religion that is healthy and clean by faith and fear of Allah swt. b). Create a person by having a good Muslim personality so that it is able to control his deeds and attitude in life, c). Follow the prevailing norms in societal life, d). Take advantage of the science and knowledge it possesses in order to attain the happiness of life in the world and the hereafter.¹⁴

The target is the target of the implementation of mental development of religion in life and the fact that it clearly seems that the various deviations that need to be evaluated and make improvements, among others:

¹²Mabes ABRI, *Petunjuk Pelaksanaan Pembinaan Mental ABRI* (Jakarta: Dirwatpersad, 1997), p. 10.

¹³Subdit Bintel Diswatpers TNI AU, *Petunjuk Pelaksanaan Lapangan Pembinaan Mental Fungsi Komando* (Jakarta: Kasubditbintel, 1997), p. 6-8.

¹⁴Darajat, *Pendidikan Agama dalam....*, p. 39.

1. Field of honesty: a). Increase the awareness to be able to implement all applicable rules, such as: obedience and concern to the leadership values that exist in the field. b). Realization of awareness in complying with the provisions of applicable laws and regulations. Such violations of discipline, violations of traffic rules, come to a place that is banned, and is involved in Asusila's actions. c). Uphold the value of concern for the environment, both inside and outside the unity. d). To apply the vision and the mission that has been agreed to the creation of security in religious life, national and state.¹⁵
2. The field of professionalism: a). Understanding and internalize every task and responsibility. b). To improve skills and expertise in accordance with the unity of the Union that is owned in carrying out its duties and responsibilities. c). To improve ability and anticipate issues related to their duties and responsibilities. To fulfill self-welfare and family for the needs of life, so as TNI soldiers do not steal the time to find additional income both in the time and outside service.¹⁶

In line with this, the context maintains the TNI soldiers in order to remain in the condition of his fitrah as a Muslim, as well as instilling principles, methods, or norms into his own and personality. The goals and objectives of mental development of religion are essentially to form the human adaby, namely humans who can position *al-Jism*, *al-'aql*, *al-Qalb*, and *al-Nafs* with *adab* or *akhlaq*. It is because in the perspective of Islamic education, religious mental development is the essence of a process of providing assistance to individuals to teach and how to practice the nature and values of (*al-Jism* and *al-ruh*).¹⁷

Subject and object of TNI religious Mental development

1. Subject of the Mental development of TNI

The subject of the mental development of religion by the authorities and responsible for the implementation of the process of mental development of religion in the working environment of TNI unitary, namely as follows:

- a. Headquarters of the TNI, chief of staff of the TNI AD, TNI AL and TNI AU, who determines and make a policy in organizing the mental development of the TNI's religion.
- b. In conducting the implementation of mental development of the TNI Chief of staff is assisted by the constructor of mental coaching function, the Islamic Spiritual Officer

¹⁵Mabes TNI, *Naskah Departemen....*, p. 15.

¹⁶Susilo Bambang Yudhoyono, *Mengatasi Krisis, Menyelamatkan Reformasi* (Jakarta: Puskop, 2000), p. 37.

¹⁷Al-Rasyidin, *Falsafah Pendidikan Islami* (Bandung: Citapustaka Media Perintis, 2017), p. 75-76.

(Parohis) in each unity. The commander of Unity who has the role at once is responsible for the implementation of the coaching.

c. Participation of scholars or Ustadz in conducting coaching.¹⁸

2. Object to Mental formation religious TNI

In fact, the life of an TNI soldier in person who is private and family and community has its relationship with unity. Therefore, which is a target object in the mental development of the TNI religion is classified as follows: a). An Individual TNI soldiers for themselves, b). The unity where TNI soldiers works. c). The big families that includes parents, wives/husbands, and children for TNI soldiers. d). The social environment of the community which is TNI soldiers and the unity are located.¹⁹

Methods and processes of Mental development in TNI

The fact of the mental development of religion for TNI soldiers is a unity consisting of thoughts, feelings, and Karsa. So it is necessary that the appropriate method or way to use during the process of mental development of religion with the aim of instilling science, training skills in their respective fields, and internalizing the values of Islam into Army soldiers.²⁰ The methods used are the following:

1. Santiaji method

This method aims to obtain peace of mind for TNI soldiers based on the provision and implementation of a science and knowledge. Thus the awareness of the Army was the emergence of peace in him, so that it has the ability to solve every problem he faced with a sense of responsibility, patience and confidence to him.

The Mark method is focuses on every problem associated with its religion, and every soldier is given the opportunity to inquire about the feelings that his experiences. In other sense, this method opens the opportunity to dialogue or communicate with a contractor or educator.²¹

The way to implement this method is as bellow: a). The learning process from the beginning was received and after becoming TNI soldiers. b). Training All the things that are considered important to be enforced and accepted as a form of coaching for an Army soldier whose theoretical nature and implementation is held in the field. c). Persuasive, it is provided by coach whose nature invites to compile all thoughts and

¹⁸Al-Rasyidin, *Falsafah...*, p. 13.

¹⁹Al-Rasyidin, *Falsafah...*, p. 15.

²⁰Al-Rasyidin, *Falsafah...*, p. 76.

²¹Mabes TNI, *Himpunan Materi Pembinaan Mental TNI*, (Jakarta: Dinas Pembinaan Mental, 2000), p. 11-12.

opinions according to his experience, such as: Learning in the classroom (room), using props, film performances, lighting troops, lectures, discussions, dissemination of books, and brochures.²²

2. Santi Karma method

This method is done by doing real practice, deed and action in the field. The implementation of this method is through an attitude or action such as: a). Doing a simple lifestyle, which is an example one of them. here are the builders such as commanders who can give examples of real-world transparency on how simple life patterns to TNI soldiers as taught By the Prophet. So that every TNI soldier is not easily affected by a extravagant pattern or lifestyle, such as being able to regulate the cost of living (primary) production more efficiently if the salary received does not allow to buy the need Too important (secondary). b). Have a sincere nature in sacrificing, devoted, and struggling in carrying out its duties and obligations. As well as having strong physical and mental in the face of every affliction, challenge and problem when carrying out its duties.²³

3. Lecture method (*Muhadarah*). A method by conveying the lesson material provided directly in a place, such as the mosque and a special room to the TNI soldiers orally.
4. Method of advice (*Mau'izah*). Giving advice to TNI soldiers in the form of counsel and orders to work on charity goodness, avoiding the poverty and done by using the heart and feelings that can touch into his heart.
5. Method of discussion (*Ash-Shura*). This method is done by having a responsive conversation by asking the question of an ARMY soldier and directed to get a breakdown of the problem.
6. Story method (*Qisah*). The story method is a very memorable aspect of the goal for the soul who is able to attract hearing and to make a person to recall the very important historical events.
7. Dialogue method (*Hiwar*). The method is done by question and answer who is able to stimulate a person to convey the thoughts and thoughts of a problem that he suffered.
8. Motivation and Threat method (*Targib wa Tarhib*) . By giving motivation or Targib able to encourage or motivate themselves to be able to love goodness, while the threat or Tarhib is able to inflict feelings of fear of torture from Allah SWT. And able to abandon the Neesiatan.

²²Mabes TNI, *Himpunan....*, p. 15.

²³Mabes TNI, *Himpunan....*, p. 17.

9. Accuracy method (*Qudwah*). For a coach or educator, you have to give an example of being imitated, because without giving an example of the science that has been taught does not get the maximum results and can cause new problems.²⁴

The methods that have been described above are also classified into several forms as the opinion of Zakiah Darajat said the development of mental religion can be done using the individual methods of consultation soul as in the form of guidance, Counseling, lectures, and discussions.²⁵ And all these methods we can use according to the situation and the condition, because each TNI soldiers have different traits, characters and problems. Therefore any builder or educator should know when and how each of those methods can be used.

The transparency is part of the coaching process that must be implanted in the educators or coaches in each situation, conditions and circumstances as well as the overall interaction with the TNI soldiers. In accordance with the current stages of growth and development, a person will tend to have a real example of the words they hear and the deeds he sees. The mental development of religion through an example should be followed by the application of practice and habituation methods. Gradually and continuously, TNI soldiers are trained and used to conduct themselves all praiseworthy conduct in accordance with the principles, methods, or norms and regulations that apply.²⁶

As known as this salama understanding of Islamic education in the time of Rasulullah focuses on the prophet as a teacher who is *ta'lim*, *tarbiyah* and *ta'dib*. His people, mosque and house is used as a place of Islamic education, and educational material in the form of faith, moral worship, and Muamalah. Based on this, the term *ta'lim*, *tarbiyah* and *ta'adib* in fostering TNI soldiers must be initiated from the Tadzkiah process of al-Nafs, which is a process of cleansing the soul due to the sin that is done covering the immoral Zahir and inner. As the word of God swt. Surah Ash-Shams/91 verses 7-10 which reads:

وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا

The meaning: "And the soul and the reliability of his (creation), then Allah inspires the soul (the way) of the spirit and the disorientation of the soul, and indeed, is the man who is in the spirit of the souls and indeed, the person who spread him."²⁷

²⁴Junaidi Arsyad, *Metode Pendidikan Rasulullah SAW* (Medan: Perdana Publishing, 2019), p. 102-197.

²⁵Djakijah Drajat, *Pendidikan Agama Dalam...*, h. 72.

²⁶Al-Rasyidin, *Falsafah Pendidikan Islami...*, p. 76.

²⁷Q.S Asy-Syams/91: 7-10.

The passage can be understood that by doing the Tadzkiah process of al-Nafs, is an early stage in receiving the coaching that will be done to establish a Muslim personality for the TNI soldiers. Because if it is not preceded by the process is feared the process in the mental coaching of religion does not get the expected results.

In the perspective of Islamic education, the Muslim personality scheme for TNI soldiers is characterized by the concept of *al-'aql*, *al-Qalb Salim*, and *al-Nafs al-Muthmainnah*. Rasulullah has already practiced the process of forming and its construction through an education that has been built based on the concept of Islam towards man as a creature that has a complete and integrated unity *al-'aql*, *al-Qalb* and *al-Nafs*. The process of forming, coaching, and developing Islamic personality for TNI soldiers must start from *tadzkiah al-Nafs* then continued with *ta'lim*, *tarbiyah* or *ta'dib*. Mental development of religion for TNI is essentially a process of creation of situations and conditions that are truly conducive to the development of Human Rûhiyah (*al-'aql*, *al-Qalb*, and *al-Nafs*) with the intention of not being tied into the material nature or materials The cause of the destruction of faith for TNI soldiers. From the Holy Spirit, Islamic personality, namely the person who has his mind, feelings, deeds, and charity is filled with light and hidayah and become a noble man.²⁸

Starting from the history and method's of education Islam applied at the time of Rasulullah saw. Is the thing that needs to be rerevealed as a comparison material, the source of ideas and idea of strategies in the implementation of the mental development process for TNI soldiers. Mental development of religion is part of the education that is always evolving and always faced with the changing times.²⁹ Therefore, the mental development of religion must follow the change, if the construction process is not following the form of change, then the process will be missed with the development of the period itself. The mental development of religion carried out must be relevant to the changing times and needs of today's society, both the change in concepts, materials, functions, and including the method of coaching used, the role of a builder of Islamic spiritual officers (Parohis) in transferring science to TNI soldiers, and taking the sciences and materials or using his methods of the Koran and Hadith Rasulullah saw. and disseminate morality to the next generation.

²⁸ Al-Rasyidin, *Falsafah Pendidikan Islami...*, p. 90.

²⁹ Junaidi Arsyad, *Metode Pendidikan Rasulullah...*, p. 215.

CONCLUSION

1. Mental development of TNI religion is a conscious and planned effort that covers the material, method, and the purpose of the construction with the intent and purpose to establish, maintain and strengthen the knowledge and mental religion for the TNI soldiers who are based on the Koran, Hadith, Constitution, Pancasila, the oath of soldiers, Sapta Marga, and eight compulsory TNI to become soldiers soldier who have a true Muslim personality in maintaining the integrity of the Homeland.
2. The purpose of the mental development of religion for TNI soldiers is to be the servant of Allah swt that is a religious consciousness that is obedient to Allah swt., recognizes the nature of God Almighty, and aware of the trust that has been given the sense of responsibility, uphold the law and government based on Pancasila and the Constitution 1945, build a national economy to achieve the welfare and prosperity of the people, awareness of society, culture, and participate in building and developing the character Indonesian personality in accordance with Bhinneka Tunggal Ika, as well as maintaining the situation, state and nation's conducive condition.
3. The subject in the mental development of religion is the TNI headquarters, chief of Staff of the TNI AD, TNI AL and TNI AU, determine the policy of implementation of the TNI mental development. In the implementation of the TNI Chief of staff assisted by a mental coaching function, the Islamic Spiritual Officer (Parohis), the scholars or Ustadz who also participated in the construction. Then the object in the mental development of religion is; Individual TNI soldiers for themselves, the unity of which is the place to work TNI soldiers, the big families that includes parents, wives/husbands, and children for TNI soldiers, and the social environment of the community where the TNI soldiers are located.
4. The method used in implementing mental development of religion for TNI soldiers is to use Santiaji method, Santi Karma, lectures, advice, discussion, story, dialogue, motivation and threats, and the example. The method is done effectively and efficiently and see the situation and conditions so that the purpose of the drilling is as expected.

ADVICE

The builders should always decorate themselves with characteristics that have been done by Rasulullah saw. As the dowager example always according to what is spoken and which he works. As well as not being trapped in daily activities that can neglect from the process of coaching done, a coach or educator must always see the behavior, development, and evaluate the TNI soldiers. In using the method when doing a coach, then use the

method taught by Rasulullah saw. Who has proven to give birth to the faithful and believers.

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INTEGRATED ISLAMIC SCHOOL QUALITY MANAGEMENT

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Abstract: One form of education quality improvement efforts is through the management of quality improvement conducted by educational institutions. It is known that the institution directly conducts the formal education process which means that in running the education process is not detached from government policy. In the efforts to improve the quality of government education, it has been provided the quality improvement management widely in accordance with the potential owned by paying attention to the needs of society. Similarly, the integrated Islamic School is a school concept that combines general education with religious education which is expected to make the learners intelligent in cognitive, affective and psychomotor. Quality improvement efforts in an integrated Islamic school are initiated from input management such as infrastructure, financing, learners and educators and the process management that is related to learning such as curriculum and teaching activities in the classroom. The quality that can be seen directly from the output of the integrated Islamic School continues to be monitored continuously through the School review, Benchmarking, Quality Assurance and Quality Control.

Keyword: Integrated Islamic School, Management, Quality.

INTRODUCTION

The need for quality of education is not only felt by individuals, but family, society and nation to the whole world community. Because education is an activity that is considered to be able to improve human resources in the affective, psychomotor and cognitive dimensions which in turn will improve the human life in order to life necessities.

Individuals want to develop their own potential through education. Families, especially parents, leave their children to the educational institutions so that their children can live independently, bringing their own personality and resilient to build the nation's dignity that can compete in the midst of the world.

Education in Indonesia faces severe challenges in quality improvement. Although the government Regulation No. 32 year 2013 is explained about the 8 quality standards that become the minimum quality standard that the educational institutions must fulfill in managing education, but in fact this is still an internal challenge in Education. In addition, our government also faces external challenges that sue national education quality.

This condition makes the stakeholders and the community who cares about the education do not stay silent. They search format and make policies to improving quality of

education. One of the efforts to repair it is through a management approach. Management that is capable in managing education is expected to manage, directing by involving all potential existing to achieve the purpose of improving the quality of education.

One of the educational institutions that attracts writers is an integrated Islamic school. When the integrated Islamic schools are opened even though the status was private school, people's attention began to be removed from the institution. Even the registration precedes the public school through the selection process due to their limited capacity. According to the students parents Integrated Islamic schools is the answer that quality and character can be awakened simultaneously, then how the concept of management of quality improvement in the integrated Islamic School.

MANAGEMENT OF IMPROVING QUALITY EDUCATION

The quality of education is the purpose of development in the field of national education and is an integral part of Indonesia's overall quality improvement efforts¹. According to the English Great dictionary The quality is good and bad an object; rate; levels or degrees e.g. intellect, intelligence and so on². Then Arcaro mentions that quality is a structured process to correct the resulting output³. In the sense of quality contains the meaning of degrees (the level of excellence of a product (work/effort) both in the form of goods and services, either tangible or intangible. Quality that tangible means can be observed and seen in the form of quality of an object or in the form of activities and behaviors. For example television quality because it has durability (not broken quickly), the image color is clear, sound is good, and the spare parts are easy to get, interesting behavior, and so on. While the quality intangible is a quality that can not be directly seen or observed, but can be felt and experienced, such as atmosphere of discipline, familiarity, cleanliness and so on⁴. So quality is the result of a process or can be also called quality. Quality depends on what product is done in a process in the field of goods or services, so that the result will be seen in the form of objects or attitudes. When associated with quality education related to two things that is quality in the process and quality in the results.

¹E.Mulyasa, *Manajemen Berbasis Sekolah, Konsep, Strategi, dan Implementasi* (Bandung : PT Remaja Rosdakarya, 2005), p.31

²Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: BalaiPustaka, 2001), p.768

³Jerome S Arcaro, *Pendidikan Berbasis Mutu*, Terj. Yosol Iriantara (Yogyakarta: Pustaka Pelajar, 2005), p. 12

⁴B.Suryosubroto, *Manajemen Pendidikan di Sekolah* (Jakarta : PT. Rineka Cipta , 2004), p.210.

The law number 22 of 1999 about regional autonomy has laid the education sector as one that is being automated alongside other regional-based development sectors such as forestry, agriculture, cooperatives and tourism. The otonomization of the education sector is then encouraged in schools, so that the principals and teachers have a big responsibility in improving the quality of the learning process to improve the quality of learning outcomes⁵. This means that the student's learning quality is the responsibility of the teacher and the principal, and the local government facilitates various educational activities, whether infrastructure, recreation, or a variety of learning programs planned Schools to produce quality human resources.

Connection with the quality improvement that 85% of quality problems in the management, therefore early in management should be implemented as effectively and efficiently as possible⁶. Management is associated with the educational world considering the importance of managing education well so the term arises education management. Education management is an activity or a series of activities that form the process of business management of a group of people who belong to the educational organization, to achieve the educational objectives that have been established before, to be effective and efficiently⁷.

With the management will be detected weaknesses and advantages Islamic education activity that is further directed to the achievement of optimal Islamic education. Ramayulis said that the same definition the nature of management is the Al-Tadbir (arrangement)⁸ contained in the QS As Sajadah paragraph 5 namely:

يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

"He arranged the affairs of the heavens to the earth, then the (affair) ascended to him in one day which he was a thousand years according to your calculations.

This تدبر said to explain the thought or arrangement so that what is happening in the back is the end of the impact and consequently has been taken into consideration so that the results are as desired⁹.

The verse explains that Allah SWT is the one who governs this nature. And as the Caliph sent by Allah, man also plays a role to organize and manage this nature well.

⁵ Syafaruddin, *Manajemen Mutu Terpadu dalam Pendidikan* (Jakarta: Grasindo 2002), p.19.

⁶M. Jusuf Hanafiah dkk, *Pengelolaan Mutu Total Pendidikan Tinggi* (Badan Kerjasama Perguruan Tinggi Negeri, 1994), p.101.

⁷Sulistiyorini, *Manajemen Pendidikan Islam; Konsep, Strategi dan Aplikasi* (Yogyakarta: TERAS. 2009), p. 13.

⁸ Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia. 2008), p. 362.

⁹ M. Quraish Shihab, *Tafsir Al-Misbah*, vol. 10 (Jakarta, Lentera Hati, 2002), p. 363.

Related to the quality of education so far the government is still oriented to inputs, for example is the government has always tried to increase the efforts of Sarana-prasarana, education, improving the quality of teachers through training. The assumption that with the availability of all facilities and means, the quality auto can be achieved is wrong. Because the availability of these facilities is only supporters. The more major is to the learning process, which is related to the curriculum and practice of learning activities that are expected to produce quality education output or output.

Furthermore, the problem of education quality in our country is related to government policy that is still regulated by the Central bureaucracy level while the Demikiian area of Indonesia will have a wide range of problema. That cannot be dragged. Such conditions lead to the policy of the autonomisation of education that gives the school the opportunity to empower themselves in quality improvement efforts. These forms of effort are as follows:

TOTAL QUALITY MANAGEMENT

Education institutions are the learning process for students. To improve the quality of learning, many schools have implemented Total Quality management (TQM) to succeed in the past decades¹⁰. Total Quality Management in the context of education is a philosophy of the methodology of continuous improvement, which can provide a set of practical tools to each educational institution in fulfilling Needs, wishes, and expectations of customers, current and future¹¹. Thus, the implementation of integrated quality management (Total Quality Management) is an effort to improve the quality of education by implementing a regular management system so that the aim to prepare quality generation that is not only for now but also to the future and it can be achieved

The components of the implementation model of Total Quality Management in education are as follows¹²: a). Leadership, b). Approach to Customer focus, c). Organizational climate, d). Problem Solving Team, f). Meaningful data available, g). Scientific methods and tools.

Leaders of Islamic educational institutions, especially in the environment of Pesantren and Madrasah are motivators, event Organizer, even determining the direction of school policy and Madrasah which will determine how educational objectives are

¹⁰ Syafaruddin dan Irwan Nasution, *Manajemen Pembelajaran* (Jakarta: Quantum Teaching. 2005), p. 150

¹¹ Edward Sallis, *Total Quality Management*, terj., Ahmad Ali Riyadi (Yogyakarta: Ircisod. 2006), p.73

¹² Syafaruddin, *Manajemen...*, p. 150-152.

generally realized . To achieve this, the effective principal is the principal who meets the following criteria¹³: a). Able to empower teachers to carry out the learning process well, smoothly and prduktif, b). Can finish tasks and jobs according to preset time, c). Able to establish a harmonious relationship with the community so as to involve them actively in order to include school objectives and education, d). Successfully apply leadership principles that correspond to the level of maturity of the teacher and other trustees in the school, e). Work with the management team. f). Successfully fulfill school objectives productively in accordance with the provisions specified

When seen the objectives of the institution implementing Total Quality Management is customer satisfaction then it should be realized by the stakeholders of the educational institution. Because the success of integrated quality management applications in schools is measured from the level of customer satisfaction both internally and externally. Schools are said successfully if able to provide services according to customer expectations. In other words, the success of the school or Madrasah is expressed in the following school management guidelines¹⁴: a). Students satisfied with school services, b). Parents are satisfied with the service of their child, c). The user or recipient of graduates are satisfied because they receive high quality graduates and as expected, d). Teachers and employees are satisfied with the school services. e). In addition, efforts to improve the quality of school or Madrasah should be done as follows¹⁵: (1) Equalize quality commitment by the principal/Madrasah, (2) Develop a school/madrasah Quality Improvement Program. (3) Improving school/MADRASAH administration services, (4) Effective leadership of the headmaster/Madrasah, (5) There is a quality standard of graduates, (6) Good and wide network of cooperation, (7) Good School Organization/Madrasah, (8) To create a conducive climate and culture of schools/Madrasah. e). School Based Management manajemen berbasis sekolah.

School-based management is an effort to provide the development of the autonomisation to the school to make the policy of developing all existing potentials by innovating in various programs to improve the quality of course not regardless of the framework National educational objectives.

The SBM Model in Indonesia is called the School based Quality Improvement Management (MPMBS). MPMBS can be interpreted as a management model that provides

¹³ E. Mulyasa, *Kurikulum Berbasis Kompetensi, Konsep, Karakteristik, dan Implementasi* (Bandung: Remaja Rosdakarya. 2002), p.126

¹⁴ Syafaruddin, *Manajemen Lembaga Pendidikan Islam* (Jakarta: Ciputat Press. 2005), p. 288.

¹⁵ Syafaruddin, *Manajemen...*, p. 190.

greater autonomy to schools, flexibility to schools, and encourages direct participation of schools and communities to improve the quality of schools based on national education policies and prevailing laws and regulations¹⁶. If SBM aims to improve all school performance (effectiveness, quality, efficiency, innovation, relevance, and equalization and access to education), MPMBS is more focused on quality improvement¹⁷. The purpose of MPMBS is to empower schools through the granting of authority (autonomy) to schools, giving greater flexibility to schools to manage school resources, and encouraging the participation of school citizens and communities to improve the quality of education¹⁸

In law number 20 year 2003 about National education System (UUSPN) Article 51 paragraph (1) confirms the intent of SBM is the form of autonomy in education management in education, which in this case the principal/Madrasah and Teachers Assisted School Committee/Madrasah in managing education¹⁹

According to Agus Wibowo, MBS is a model of management that provides greater autonomy to schools and encourages joint/participatory decision-making of all school citizens and communities to manage schools in order to improve the quality of education based on national education policies²⁰. Meanwhile, according to Jamal Ma'mur Asmani, SBM is substantially the granting of authority to the school to empower all existing potentials to achieve the objectives of the school, which is to create learners whose cognitive, psychomotor, and affective abilities²¹.

It can be concluded that school based management is an effort to improve the quality of education by involving all the potential in managing the school by staying based on national education policies. According to Rohiat, school based management is applied with the following reasons:

1. With the provision of greater autonomy to the school, the school will be more initiative and creative in improving the quality of the school.
2. By providing greater flexibility/versatility to the school to manage its resources, the school will be more flexible and agile in conducting and utilizing the optimal school resources to improve the quality of the school.

¹⁶ Nurkholis, *Manajemen Berbasis Sekolah, Teori, Model dan Aplikasi* (Jakarta : PT.Gramedia Widiasarana Indonesia, 2003) p. 107.

¹⁷ Departemen Pendidikan Nasional, *Manajemen Peningkatan Mutu Berbasis Sekolah Konsep Dasar*(Jakarta : Ditjend Pendidikan Dasar dan Menengah, Ditjen SLTP, 2002), p.3-4

¹⁸ Departemen Pendidikan Nasional, *Manajemen...*, p.4

¹⁹ Undang-Undang Sistim Pendidikan Nasional No 20 tahun 2003

²⁰ Agus Wibowo, *Manajemen Pendidikan Karakter di Sekolah Konsep dan Praktik Implementasi*. (Yogyakarta: Pustaka pelajar, 2013) p. 116

²¹ Jamal Ma'mur Asmani, *Tips Aplikasi Manajemen Sekolah* (Jogjakarta: DivaPress, 2012) p. 36.

3. Schools are more aware of the strengths, weaknesses, opportunities and threats to him so as to optimize the utilization of resources available to advance his school.
4. The school is more aware of its needs, especially the educational inputs that will be developed and is being educated in the educational process according to the level of development and needs of learners.
5. The decision making by the school will be better suited to meet the needs of the school because the schools know most what is best for his school
6. Use of educational resources more effective and efficient if controlled by the local community
7. Involvement of all school citizens and communities in school decision making creates transparency and accountability for schools.
8. The school is responsible for the quality of the education of each to the government, the parents and the community so that it will make every effort to implement and achieve the quality of education that has been planned.
9. Schools can perform healthy competition with other schools in improving the quality of education through innovative efforts supported by parents, the local community, and regional governments.
10. The school can respond promptly to community aspirations and rapidly changing environments²².

So in the effort of quality improvement, school based management is one of the strategic step by utilizing and involving all the school citizens and the community. For all the support provided then innovative measures can be taken which certainly fit the needs and remain exist in the face of changes.

The aspects that the school must administer in the MPMBS Framework are: (1) The planning and evaluation of the school Program, (2) curriculum management, (3) management of teaching and learning process, (4) The management of the manpower, (5) Management of facilities (equipment and Equipment), (6) Financial management, (7) Student Services, (8) school and community relationships, (9) school climatic Management. The nine functions are entered into the implementation of MPMBS²³.

In managing school based management is certainly not separated from the role of the principal. The continuously increasing performance of the headmaster will result in

²² Rohiat, *Manajemen Sekolah Teori dan Praktik*, (Bandung:PT Refika Aditama,2010) p. 50-51.

²³ Departemen Pendidikan Nasional, *Manajemen berbasis sekolah*,(Jakarta: Direktorat Jenderal Pendidikan Dasar dan Menengah, 2005), p.14-17

expected quality. Because the headmaster who became the motor drive direction of school policy.

INTEGRATED ISLAMIC SCHOOL QUALITY MANAGEMENT

Integrated Islamic school is an educational institution that tries to integrate a general education curriculum with religious education. The concept of the integration is adjusted to the school policy as a management executive that has been agreed in their goals. The concept of this integration in general there are two forms, namely that according to the pattern of the network of integrated Islamic School (*JSIT*) is an integrated Islamic schools that are members of the *JSIT* and who are not affiliated with the *JSIT*.

Regardless of whether the Islamic school is incorporated with *JSIT* or not, the clear integrated Islamic School is an educational concept that combines the concept of Islamic with general education as an attempt to leave the dichotomy in an educational institution. Because the practice of school-managed education and *madrasah* during this time resulted in the sacredness of one party and the desacalization of the other party. The learning that is held in the institution of *Madrasah* or *pesantren* is mostly characterized by the religious materials, and do the desacalization or at least less concerned with anything happening in the world of science and modern technology²⁴. Likewise, the reverse school is too highly upholding science and is less concerned with character education.

The concept of alignment offered is done by an integrated Islamic school, there are some interesting concepts in accordance with the integrated meaning offered, in addition to combining the curriculum, in the learning method also emphasizes the alignment of Cognitive, affective and psychomotor aspects. The concept was also developed in combining *Aqliyah*, *Ruhiyah* and *Jasadiyah* education, as well as combining the cooperative involvement between teachers, parents, and society.

The management system used to fulfill this concept of alignment is one form of quality management school based. The practice starts from the school inputs, as an integrated Islamic school education institution strives to provide facilities and infrastructure that support the learning process. There are facilities and infrastructures of *Gotong royong* community or from the board of *Waqf*, there are also institutions that are managed independently. Of course appropriate from the source of the management that

²⁴ Zubaedi, *Desain Pendidikan Karakter Konsepsi dan Aplikasinya dalam lembaga Pendidikan* (Jalarta, Kencana, 2011), p. 326.

manages it differently and surely this management is related to the financing that accompany it.

Further management in the provision of educators and educational personnel. That as a facilitator who executes a direct learning activity, educators who manage learning in an integrated Islamic school should have qualified qualifications in accordance with the integrated concept. This means that educators must first select whether to meet the criteria according to the concept of alignment.

The structure of integrated Islamic curriculum should correspond to the number of subjects, namely general and Islamic lessons. And most importantly, learners who have readiness in the face of integrated learning. Islam, able to read the Qur'an is a basic capital that must be owned by learners who will be obtained through the selection process.

Furthermore, the process by establishing an integrative curriculum between general education and Islamic education in an integrated curriculum, the effective learning approach must be supported by a cooperative system between parents, teachers and Community.

The expected Output is an intelligent, cognitive and psychomotor learner who had been applied in his/her life. Attitudes showing Akhlakul Karimah, intelligent and skilled science and religious sciences that have been applied in religious action and skilled in applying the teachings of Islam in his life.

With the concept of quality, the integrated Islamic School has the vision, mission and objectives that become the completeness of the quality components. The quality objectives of the school are realized in short-term, long-term and medium-range work programs. The orientation of the program is the first step so that the education manager is the principal, educators and education teachers know and able to apply in the practice of education that will run.

The orientation for the integrated Islamic School is expected to fulfill the following four: a). Islamic orientation means that the integrated Islamic School cannot be released in its source of belief (Islam). b). Local orientation means to realize every learner that they are a component in the region that has a significant contribution in improving the quality of education in the region. c). National orientation means that the existence of integrated Islamic school should be able to work on a wider spectrum without ignoring the quality of the education process. d). International orientation means that the integrated Islamic

school is exposing itself to international. Its presence becomes an important part of Islam's desired order of civilization.²⁵

Because quality management is an activity that can only be achieved by involving all aspects of the Organization as well as educational institutions then orientation is necessary for the work agenda and the purpose of implementation of work can be socialized. Establish a commitment to achieving objectives as a series of planning activities

Integrated Islamic School requires a series of steps as follows: a). Change the mindset of the school as a production unit into a service unit. These changes require leadership (principals), teachers, and staff to treat students, parents, community colleges, industry and society as customers to be served. b). Focus attention is placed on a systemic process that guarantees the clarity of the process activity and solutions that eliminate the root cause of the problem that causes a discrepancy to occur. c). Long-term thinking that puts programs or activities in the school is not only intended for the sake of a moment but for the long term. d). Commitment to quality that puts the school should always strive for quality improvement for service customer satisfaction. e). Human resources to be able to implement quality management on an ongoing basis.²⁶

In addition to the implementation steps, the integrated Islamic schools develop quality improvement techniques continuously through:

a. School review

This technique is centered on the evaluation process and assessment of effectiveness and quality of school graduates. For example, answering key questions such as what is achieved by our school, have they in accordance with the expectations of parents and students themselves? How is our school achievement? What factors are inhibiting and supporting?

b. Benchmarking

This technique is used to establish the standards and targets to be achieved in a particular process. This Benchmarking can be applied with several key questions such as how good is the condition of integrated Islamic school? Should be how good is the condition of integrated Islamic school? How to achieve that good?

c. Quality Assurance

This technique is based on the effort to determine the education process has been underway as it should. With this technique, you will be able to detect irregularities

²⁵ JSIT Indonesia, *Sekolah Islam Terpadu Konsep dan Aplikasi*, (Bandung, Syamil Cipta Media, 2006), p 169-171

²⁶ JSIT Indonesia, *Sekolah...*, p. 172.

occurring in the process. The technique also emphasizes continuous monitoring and the institution into a school quality management subsystem.

d. Quality Control

This technique is used to detect the occurrence of output quality deviations that do not conform to standards. Quality Control requires clear and definite quality indicators so that it can be determined the quality ²⁷

With a commitment of continuous quality improvement through evaluation and monitoring is continuously clear that the work is coordinated and directed. And the quality is achieved not only until the output with the graduation of students from the educational institution, but can be seen from the satisfaction of parents in the view of students ' development and also the public satisfaction of the results of education Seen from the role of learners in the community. Students remain seen in its development by tying it in alumni bonds that are still controlled by the quality

CONCLUSION

Islamic schools are integrated as an educational institution that seeks to improve the quality of education through the concept of integration between general education and religious education. Through the integration of science, the integration of cognitive intelligence, affective and spiritual by combining Aqliyah, Ruhiah and Jasadiyah knowledge through cooperation between school, parents and society.

The management of quality improvement in the integrated Islamic School is initiated from input processing, process to output from the integrated Islamic School. The quality management of integrated Islamic schools is expected to make students who are independent and have akhlakul karimah.

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²⁷ JSIT Indonesia, *Sekolah...*, p. 173-174.

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EDUCATION WAQF: AN ALTERNATIVE FINANCING OF ISLAMIC EDUCATION TODAY

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Abstract: Management of education requires not small amount of funding. Starting from funding for teachers and students to guarantee the availability of infrastructure. For these conditions, waqf is considered as an alternative support and guarantee of the availability of financing referred to. Waqf is one of the potential sources of Islamic finance for Muslims. Waqf is a treasure of the people which can be used by all and for all time. Waqf can cope with the cost of education in the future. If the cost of education can be overcome by funds raised from waqf, Islamic education will be better in the future because from the historical point of view it has been exposed.

Keyword: Funding, Management of Education, Waqf.

INTRODUCTION

Understanding of waqf property in circles Muslims have experienced significant changes, both the paradigm and operational practice. At the level paradigm, waqf which initially only understood limited use of places of worship in the form of mosques and musalla, is now beginning to expand into the utilization effort various goods or objects that have economic content productive. While at the level of practice, waqf is now beginning developed in the form of valuable use productive and as a means of economic improvement, like productive endowments for education, hospitals, supermarkets etc. The desire to improve the welfare of society and uphold social justice for the people is the main pillar that is able to foster public awareness in empowering assets through waqf.

Thus, waqf has two main objectives that can not be separated. First, to subvert inequality in social structures that occur and secondly prepare means to improve the welfare of the people. In other words, the active nature of waqf, in addition to having theological relevance as a form of command of Allah. that must be obeyed, but also has a sociological connection that touches the reality of humanity directly to rid people of ignorance, backwardness, sickness and poverty.

This study aims to examine the practice of educational waqf in the classical Islamic era and opportunities for its application in the present.

LITERATURE REVIEW

In the Islamic education system in classical times it seems that education and waqf have a close relationship. Waqf is a potential source of funding for Islamic education activities so that Islamic education can take place properly.¹ According to Syalabi, that the Caliph al-Ma'mun was the first person to express an opinion about the formation of the waqf institution. He argues that the continuity of activities does not depend on state subsidies and the generosity of the authorities, but also requires public awareness to jointly bear the costs of implementing education.²

History has proven that the role of waqf provides support in the implementation of Islamic education. This can be seen from the development of the madrasa or al-Jamiah established and maintained with endowment funds either from wealthy benefactors or Muslim political rulers.³

Every madrasa has its own income which is derived from the waqf property which is intended to finance students and teachers. Schools funded by waqf funds pay attention to the teachings of Islam, fiqh according to the four schools, language, general knowledge while strengthening the schools of Sunnah experts and against Shi'ites. Among these high madrasa the most important are: the Nizamiyah Madrasa in Baghdad, the al-Muntasiriyah Madrasa in Baghdad, the Madrasa al-Nasiriyyah in Cairo, and the Al-Nuriyah Madrasa in Damascus.⁴

In the areas of Iraq and Khurasan, there are a number of cities where Madrasas were established by Nizham al-Mulk, among others: Balakh City, Nisapur City, Harran City, Asfahan City, Basrah City, Marwah City, Amal Tibrisan City and Mausil City. The presence of madrassas in these cities has become the forerunner to the establishment of madrassas in several countries of the Arabian peninsula, as well as in Turkey, Iraq, Persia and Egypt. Not only that, modern schools and universities established in Europe were also inspired by the Nizhamiyah madrasa.⁵ Asari said that the Nizamiyah madrasa had very good financial support. Nizham al-Mulk allocated a large amount of assets that were represented for the benefit of the madrasa. In addition, the endowments provided are productive assets that can guarantee the continuity of madrasa financing.⁶

¹Hanun Asrahah, *Sejarah Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1999), p. 90.

²Ahmad Syalabi, *History of Muslim Education* (Beirut: Dar al-Kasasyaf, 1954), p. 360.

³Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru* (Jakarta: Logos Wacana Ilmu, 1999), p. xi.

⁴M. Athiyah Al-Abrasyi, *Dasar-dasar Pokok Pendidikan Islam* (Jakarta: Bulan Bintang, 1970), p. 80.

⁵A. Mielli, *al-'Ilm 'inda al-'Arab* (Kairo: Dar al-Qolam, 1962), p. 179.

⁶Hasan Asari, *Menyingkap Zaman Keemasan Islam* (Bandung: Citapustaka Media, 2007), p. 93.

In the historical record the peak of waqf development occurred during the reign of Nuruddin az-Zanki and Saladin Al-Ayyubi. This further enhances the views of Islamic experts on the role of waqf in the development of the ummah, while at the same time encouraging rich Muslims to be generous. One of the scholars who had an important influence in developing the compilation waqf was Ibn Abi Asrun (482-585 H/1088-1188 AD) who gave a fatwa on the ability to procure land for assistance and greater assistance for madrasah development in the form *Irshad Bait al-Mal*.⁷

Irshad Bait al-Mal is the implementation endowments performed by a judge or ruler of property which is owned by the state for public benefit such as madrasa or hospital. In Islamic law, fatwas and deeds are permissible because they are in common affairs (*'ammah*). Therefore, during the reign of az-Zanki and al-Ayyubi the education network was well formed so that it had an increase in the development of education in Sham and Egypt.

In 491 H (1097 AD) the Dar al-Hadis an-Nuriyyah madrasa was established in Damascus by Nuruddin az-Zanki whose construction was funded by the waqf. Then proceed with the construction of madrassas in the Sham region, namely: Himsh, Himah, Ba'labak and Halab. According to Ibn Habir (d. 614 H), these madrassas are the best madrasa in the world.⁸ At that time, the madrasa had become one of the state institutions. Teachers and employees in madrassas are appointed and paid by the state. Not only that, graduates from madrasas also get the opportunity to occupy strategic positions in state institutions, which previously they had received scholarships from madrasas. That way, the presence of madrasa has opened a new chapter of the Islamic education system in the next period.⁹

Meanwhile, Saladin Al-Ayyubi founded the Nasiriyah madrasa and the Qumhiyah madrasa in Egypt. Educational development through waqf also continued until the Mamluk Dynasty. Muslim scholar, Ibn Battuta (1304-1377 AH) notes that on his journey to Egypt he had seen many madrassas in the Egyptian region. Likewise Ibn Khaldun's explanation (1332-1406 H) which states that since the time of Saladin Al-Ayyubi, science has progressed.

According to Gibb and Kramers, Saladin Al-Ayyubi has bequeathed enthusiasm in developing the Islamic education system through madrassas and making madrassas have a strategic position and role, which is in addition to being a means of developing knowledge,

⁷Muhammad Abu Zahrah, *Muhadarat fi al-Waqf* (Kairo: Dar al-Fikr al-'Arabi, 2005), p. 113.

⁸Sana Abdul Azim Abdul Aziz Abdul Azim, *al-Waqf 'ala al-A'mal al-Khairiyyah fi Misr fi 'Asr Salatin Alayyubin* (Kairo: Tesis of Al-Azhar University, 2006), p. 182-184.

⁹Hasan Langgulung, *Asas-asas Pendidikan Islam* (Jakarta: Pustaka al-Husna Baru, 2003), p. 110-111.

the existence of madrassas is also a vehicle to spread Islamic teachings in its jurisdiction, among others: Syrians, Palestine and Egypt.¹⁰

Therefore, especially in Egypt, the Sultans continued the policies made by Saladin Al-Ayyubi by establishing Islamic educational institutions. The sultans appointed teachers and gave salaries for them to teach the Qur'an, Hadith, Jurisprudence, Interpretation and other religious studies. In addition, the Sultan also provides scholarships for students and provides free rations for teachers and students as well as giving freedom to teachers and students to use the library by reading or borrowing books.¹¹

The development of Islamic education with waqf financing also occurred during the Ottoman Dynasty. In the mid-ninth century Hijriyah, the Ottoman Dynasty established the Ministry of Education (Wizarah lil Ma'arif) to support the development of educational institutions. In addition, the Ottoman Dynasty also showed seriousness in the handling of waqf in the field of literature which also had a strategic role in supporting education. This is because the high price of the book as a reference for teachers and students. Related to this in the field of literature, this dynasty established a public library which was established by the prime ministers of Ibn al-Munjim and Ibn Kallis in Egypt.

Waqf is known and protected by sharia for the welfare of the people. Endowments are given to each madrasa which makes it autonomous in the past and thus makes teachers and students able to demand the knowledge of Allah. It is this waqf institution which provided the madrasa with the first legal professionalism in history. This Islamic school based on waqf was copied by the earliest universities in the west when they were established eight centuries ago.¹²

Academic freedom in Islamic education can be implemented with financial support from endowments. Waqf is a sunnah worship with the aim of getting closer to Allah. and to obtain the rewards that flow continuously as long as the endowments are still used, even though the person who makes the endowments is gone. Practically, the endowment has ceased ownership of its assets, so that the endowment can in fact not interfere with all policies regarding endowment assets that have been submitted to the endowment. All waqf property will be owned by Muslims and will be used fully for the benefit of the people.

¹⁰H.A.R. Gibb and J.H. Kremers, *A Shorter Encyclopedia of Islam*, first edition (Berlin: E.J. Brill, 1953), p. 303.

¹¹M.T. Al-Jundi, *Dirasat Jadidah fi Tarikh at-Tarbiyyah al-Islamiyyah* (Kairo: Dar al-Wafa li at-Tiba'ah, 1964), h. 241-245.

¹²Isma'il Raji Al-Faruqi, *Islamisasi Pengetahuan*, trans. Anas Mahyuddin (Bandung: Pustaka, 1982), p. 23-24.

Colleges that were once integrated into the mosque after being institutionalized as endowments are free from the control of their founders or who endow.¹³

It is a sign of tyranny if a country does not trust educational leaders to carry out their duties without spying on educational institutions, and is a sign of destruction if educational leaders must be dictated by political authorities, to what must be taught to students and how to organize academic matters.¹⁴

Islamic law forbids the use of waqf foundations for the benefit of a professional group or school of thought. These foundations, when institutionalized, are still possible to do business as long as the profits are for the poor. Although permitted, such things are rarely practiced. Thus, endowments in the form of mosques, madrasas, hospitals, or other public institutions can be utilized for the benefit of the professionals involved in it, not for the sake of a school.¹⁵

Waqf property has the potential to support academic freedom, so that it avoids the interests of rulers, schools of thought, or endowments, because giving waqf only expects reward and draws closer to Allah. Of course all parties cannot close their eyes even though there are some endorsers who do not expect reward but want the interests of the world or a group mission and personal interests.

METHOD

This research is in the form of library research. In doing so, researchers used a descriptive analysis method. "Descriptive research tries to find an appropriate and sufficient description of all activities, objects, processes, and people".¹⁶ Literature research is a study conducted to solve a problem that is based on a critical and in-depth study of relevant library materials such as books, magazines, documents, notes and other historical stories.¹⁷

Sources studied were taken from several scientific references in the form of literature and the results of studies of productive endowments. In other words, library research is a method in searching, collecting and analyzing data sources to be processed and presented in the form of library research reports.

¹³George A. Makdisi, *Cita Humanisme Islam*, trans. A. Samsu Rizal dan Nurhidayah (Jakarta: Ikrar Mandiri Abadi, 1990), p. 58.

¹⁴George A. Makdisi, *Cita Humanisme...*, p. 24.

¹⁵ Asrahah, *Sejarah...*, p. 61.

¹⁶Sulistyo Basuki, *Metode Penelitian*, (Jakarta: Penaku, 2010), p. 110.

¹⁷ Mardalis, *Metode Penelitian: Suatu Pendekatan Proposal* (Jakarta: Bumi Aksara, 1995), p. 28.

FINDINGS AND DISCUSSION

Based on the previous discussion it can be explained that the educational waqf in the classical Islamic tradition has been going well. Education waqf has succeeded in providing maximum support in the management of education to finance as a cost support operational education, provide welfare guarantees for teachers and other education personnel, scholarships for students, to finance the construction and maintenance of educational infrastructure (such as libraries, mosques, dormitories, hospitals and others) and to finance capacity building and human resource competency. In addition, the education waqf promotes the birth of academic freedom.

Above all, education as a long-term investment is very important to be developed through waqf. This is based on three important reasons, namely: First, education is a tool for developing the economy. In the modern education management approach, education has a technical-economic function both individually and globally. The point is that education has a contribution for anyone to gain knowledge and skills to be able to live properly and compete in economic affairs fairly.

According to McMahon and Geske, in the human capital approach, education has non-monetary and monetary benefits. The non-monetary benefits of education include getting a good job, job satisfaction, consumption efficiency, enjoying a comfortable retirement and adequate health. Meanwhile, the monetary benefits of education are the additional income a person gets after completing a certain education compared to others who have an education below him.¹⁸

As it is known that the main capital of national development in a country is educated human resources. More and more citizens have good education, the state will be able and easy to move the wheels of national development. This is because science, skills and technology have been mastered by a country's human resources.

Second, educational investment has a greater return value than other fields. Basically the return value of education is a comparison between the costs used to study with the costs or income earned after completing education or after entering the workforce. Each country has a different educational return value. In developed countries, the return value of education in other fields is lower than in developing countries. For developed countries, the return value of education compared to other fields is 9% compared to 13%. Whereas in developing countries, the return value of education

¹⁸Walter W. McMahon and Terry G. Geske, *Financing Education: Overcoming Inefficiency and Inequity* (USA: University of Illinois, 1982), p. 121.

compared to other fields is 20% compared to 15%. The difference in comparisons in the two countries is very reasonable, because in developing countries the educated experts are relatively fewer in number compared to the needs of work so that the wage of labor is high so the return value of education is also high.¹⁹

Third, education investment will strengthen the functions of education. There are at least five educational functions, namely: technical-economic function, social-humanitarian function, political function, cultural function and educational function. The technical-economic function has been disclosed before. Furthermore, the socio-humanitarian function shows that education provides guidance in building social relations at different levels. This function will help students to develop themselves in interacting and communicating with peers, teachers and parents through optimal development of the participants' self potentials. Educational conditions will strengthen educational functions. There are at least five educational functions, namely: technical-economic function, social-humanitarian function, political function, cultural function and educational function. The technical-economic function has been disclosed before. Furthermore, the socio-humanitarian function shows that education provides guidance in building social relations at different levels. This function will help students to develop themselves in interacting and communicating with peers, teachers and parents through optimal development of the participants' self potential.²⁰

The political function of education contributes in preparing students to become good citizens. Citizens who understand their rights, obligations and responsibilities. This is shown by positive attitudes and skills in the association of fellow citizens, insightful and democratic behavior and being a law abiding person.

The function of culture shows that education has a contribution in helping in the process of cultural transfer. In other words, education will deliver students to be able to create and adapt values or norms that exist in the community properly. This means, educated people are expected to be able to be personally respectful of differences and to be open to cultural diversity. The positive impact of this behavior will be the birth of acculturation and cultural integration.

The educational function itself shows that in essence the educational process will deliver teachers and students to become lifelong learners. Tirelessly continue to endeavor

¹⁹Ace Suryadi, *Pendidikan Investasi SDM dan Pembangunan: Isu, Teori dan Aplikasi* (Jakarta: Balai Pustaka, 1999), p. 247.

²⁰Yin Cheong Cheng, *School Effectiveness and School Based Management: A Mechanism for Development* (Washington DC: The Palmer Press, 1996), p. 7.

to increase knowledge and skills while improving attitudes and character so that they can survive in the dynamics of life.

If the five functions of education can be realized, then investment in education will bring educated people who have long-term thinking, not oriented towards materials let alone enrich themselves, otherwise they will be able to become the forefront pioneers in making cash waqf to develop education in the future.

CONCLUSION

Waqf education in the classical Islamic era has been able to be a superior support in the management of Islamic education to finance educational operations including welfare to teachers, scholarships, construction and maintenance of educational infrastructure and finance to increase the capacity and competence of human resources. In addition, educational endowments encourage the birth of academic freedom.

Therefore, the managers of Islamic educational institutions must be able to make a breakthrough in growing awareness of Muslims in their representation through the socialization and the campaign "Let's Waqf", while increasing knowledge and skills in the management of waqf so that it is effective and efficient and can be accountable to the people, especially to Allah..

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TEACHER'S STRATEGY IN MANAGING SOCIAL COMPETENCE

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Abstract: Teachers are social beings who can not be separated from social life and environment. Therefore, teachers are required to have a social competence that is adequate, especially in relation to education, and not limited to teaching in schools but also to the education occurs and lasts in society. This study specifically discussed how the teachers manage social competence which is one of the main capabilities that must be held by teachers in accordance with the laws of teachers and lecturers, with the expectation that teachers will be capable of functioning himself as a social being in the community and environment, so as to communicate and interact effectively with students, community, and parents. These three elements must be mutually supportive.

Keyword: Managing, Social Competence, Teacher.

INTRODUCTION

Social competence is one of the competencies that need to be mastered by teachers, beside master the three types of competence such as pedagogical, personality, and professional. In the Government Regulation No. 14 of 2005 states that "social competence is an ability of educators as part of the community to: a) communicate orally and writing, b) interact effectively with students, fellow teachers, and educational staff, parents / guardians, c) associate politely with the surrounding community.¹

In Minister of National Education Regulation No. 16. 2007 has established standards of social competence that must be held by teachers:

1. Being inclusive, acting objectively, and not discriminatory because the consideration of gender, religion, race, physical condition, family background, and socio-economic status: (a) be inclusive and objective of the learners, colleagues and the surrounding environment in implementing the learning, (b) do not discriminate against learners, colleagues, parents of students and the school environment because of differences in religion, race, gender, family background, and socio-economic status.
2. Communicate effectively, empathetic and polite with fellows education, educators, parents and community: (a) communicate with colleagues and other scientific community is courteous, empathetic and effective, (b) communicate with parents of learners and society as polite , empathic, and effective learning program and progress

¹Imam Wahyudi, *Pengembangan Pendidikan Strategi Inovatif dan Kreatif dalam Mengelola Pendidikan Secara Komprehensif* (Jakarta: Pertasi Pustakarya,2012), p. 119.

- of learners, (c) involve parents and the community of learners in the learning program and in overcoming the difficulties of learners.
3. Adapting somewhere on duty throughout the Republic of Indonesia held socio-multicultural: (a) to adapt to the environment in which to work in order to improve its effectiveness as an educator, (b) implement various programs in the work environment to develop and improve the quality of education in the regions concerned.
 4. Communicating with the community own professions and other professions in writing or in other forms: (a) communicate with peers, the scientific professions and in community other scientific through various media quality of learning, (b) communicate results of learning innovations to communities own professions verbally and in writing or other forms.²

Teachers are social beings, who in his life can not be separated from social life and the environment, therefore, teachers are required to have a social competence that is adequate, especially in relation to education, which is not limited to teaching in schools but also to the education occurs and lasts in society. In connection with that, in this study specifically discussed about social competence, with the expectation that teachers will be capable of functioning himself as social beings in society and the environment, so that they can communicate and interact effectively with students, fellow teachers, educators, parents and guardians learners, as well as the surrounding society.³

Teachers should be aware and make every effort to meet the high level of responsibility for his work as a teacher, either against the Almighty God, the nation, the State, institutions, and professional organizations. In the learning process, teacher is a central figure who had a significant role, since many teachers play in the learning process. Teachers also must have a broad knowledge so that learners are always abreast of changes and developments. It needs high quality teachers and professionals who tied teaching quality and can provide the information developed to students, to achieve the goal of education.

Based on the above, the communication between teachers and learners, parents, and communication of teachers with the community can be used as a mainstream in education area, where the communication between teachers and learners, parents, and communication of teachers with the community in a school organization absolute needed

² Permendiknas, No.16 Tahun 2007, p. 21-22.

³E. Mulyasa, *Teacher Competency Standards and Certification* (Bandung: PT Young Rosda paper, 2009), p. 173-174.

to improve the efficient and effective implementation of the process of learning in schools. Therefore it need teachers in managing communication strategies in order to achieve educational goals.

FORMULATION OF STUDY

Based on the above background, the formulation of the problem in this research is how the teachers manage communication with students, the public, and parents in education so that the learning process in the classroom effectively and efficiently?

THEORITICAL FRAMEWORK

Teacher Social Competence

a) Definition of Competence

Each competency is a combination of knowledge, skills, values and attitudes that are reflected by the habits of thought and action. Capability has been achieved learners in the thoroughness of competence could become the main capital to compete, because competition is going on is the ability.

Competence is the authority or power to determine or decide something. In Regulation No. 14, 2005 on Teachers and Lecturers, section 1 point 10 mention that competence is a set of knowledge, skills, and behaviors that must be owned, lived, and controlled by the teacher or lecturer in performing the duties of professionalism.⁴

While understanding the competence of the Islamic perspective, competence is the ability and authority of teachers in implementing and managing the activities of Islamic education. Islamic education will achieve the aspired objectives if the Islamic management measures implemented by trained teachers who are competent.

E.Mulyasa explain that competence is a combination of knowledge, skills, values and attitudes are reflected in the habit of thinking and acting.⁵ And he stated that competence was at least divided into two categories: a). Professional competence is finesse design, implement, and assess duties as a teacher which includes mastery of science and technology education, b). Personal Competencies which include ethics, morals, dedication, ability, social and spiritual.

⁴Depniknas, 2006, *Standar Kompetensi Kepala Sekolah TK, SMP, SMA, SMK, SLB*. (Jakarta :BP, Cipta Karya). P. 65.

⁵ E.Mulyasa, *Kurikulum Berbasis Kompetensi Konsep, Karakteristik dan Implementasi*. (Bandung: Remaja Rosda Karya), 2003, p. 32.

In Kunandar's book, "a Profesional Teacher" that competence is a thing that describe the qualifications or the ability of both the qualitative and the quantitative. This definition implies that the competencies that can be used two contexts namely as an indicator of the ability to act observed that both as a concept which includes cognitive aspects.⁶

Based on the above, the competence is the knowledge, skills, values and attitudes that must be owned, lived and ruled in carrying out the task or job. Definition of competence by some experts give different definitions. The issue needs to obtain superior human resources and professionals is expected by many companies. Competence refers to the knowledge, skills, abilities, or individual personality characteristics that directly affect a person's performance.

b) Understanding Social Competence

According to regulation No. 14, 2005 about teachers and lecturers written that competence is a set of knowledge, skills and behaviors that must be owned, lived, ruled by a teacher or lecturer in carrying out their professional duties.⁷

in Indonesian dictionary, Social is large with respect to the public or the need for communication in an effort to support this development. Social competence is the ability to build relationships with various stakeholders, and is active in various activities. Social Competence indicates the two skills that must be possessed the skills to communicate both orally or in writing including social skills and skills to work with others, both individually and in groups.⁸ The ability of teachers as part of the community which must include at least the competence to:

- a. Interact effectively with students, fellow teachers, educators, educational unit leaders, parents or guardians of students.

Education is closely related to social reproduction, that is how people are being recorded, compiled, organized and further developments. Similarly, in view of the involvement of education in the production and reproduction of tension in society and the role of the changes about to be played.⁹

Social competence is the ability of teachers as social beings in interacting with other people, as social beings behave courteously teacher, able to communicate and interact with

⁶Kunandar, *Guru Profesional Implementasi Kurikulum Tingkat Satuan Pendidikan (KTSP) Dan Sukses Dalam Sertifikasi Guru* (Jakarta: PT Raja Grafindo Persada, 2010), p. 52

⁷Undang-Undang Republik Indonesia No. 14 Tahun 2005, Tentang Guru dan Dosen.

⁸Trianto, *Pengantar Penelitian Bagi Pengembangan Profesi Pendidikan dan Tenaga Kependidikan, Edisi Pertama*, Cetak Ke-2 (Jakarta : Kencana, 2011), p. 74.

⁹ Zainuddin Malik, *Pendidikan Sosiologi* (Gajah Mada University Press POBox 14, Bulak wells, Yogyakarta), p. 24.

the environment in an effective and attractive to have a sense of empathy for others. The ability of teachers to communicate and interact effectively and engaging with students, fellow teachers, and educational staff, parents, and guardians of students, the community around the school and around where education was staying and with the parties berkepentingan with the school.¹⁰

Social competence is also a certain set of behaviors that are the basis of self-understanding as an integral part of the social environment as well as the achievement of social interaction effectively. Includes interactive social competence and problem-solving abilities of social life.

Social competence is divided into a number of indicators, namely being inclusive and act objectively, to adapt to the environment in which duty and with communities, communicate effectively, empathetic and polite with the community effectively, empathetic and polite with the community own professions and other professions, orally and writing or in other forms, and communicate empathetically and courteous with the public. Thus has the social competence of a teacher is expected to mingle politely with other parties in order to create a good and close relationship.

b. Ethics Teacher Social Competence

Teacher is a person who exemplified students. In Javanese culture, a proverb says teachers is imitated which means teacher embraced and exemplified. Then in the implementation of the learning process, teachers are expected to perform better social relationships with learners through interaction and communication. No matter how the teacher's personality will always be a concern of every learner.

Teachers need to pay attention to social relationships with students, the relationship is a direct effect on the learning objectives. The success of the teacher and student relationship will also support joyful learning. In connection with the social relations of teachers and students there should be efforts to increase social competence that will be described as follows:

c. Developing Social Intelligence

Develop social intelligence is a necessity for the teacher. It is intended that the relationship between teachers and the community goes well. In connection with the statement that there are some things that must be considered by the teacher, namely: (1). Neither the teacher nor the public have transparency, so that each party is free to act and

¹⁰Syaiful Sagala, *Kemampuan Profesional Guru Dan Tenaga Kependidikan* (Bandung: Alfabeta, 2009), p. 38.

to keep each other honesty. (2). Both teachers and society bring a sense of keeping each other, need each other, and mutually useful. (3). Neither the teacher nor the people appreciate the difference, so that it develops its uniqueness, creativity, and individualism. (4). Both teachers and communities feel need each other in the fulfillment of their needs.

The things above is clear that teachers should pursue the development of social intelligence, because the social intelligence of teachers will help course of harmony and can eliminate the discomfort in the school environment.

Develop social intelligence in the learning process, among others by learning to solve the problem of social case examples, and even to hold discussions and conduct site visits to the community. Thus it would be ingrained sense of care for the personality of students. In addition, students will also be able to solve the problem, especially with respect to things that interfere with student learning.

d. Training relating to social competence of teachers

To develop social competence of teachers should attend trainings related to social competence. But before that also need to know about the target or the dimensions of this competency such as teamwork, seeing an opportunity, role in group activities, civic responsibility, leadership, social volunteers, maturity in relationships, shared empathy, caring for others, tolerance, solution to the conflict, accept differences, cooperation, and communication.

Generally, it can be interpreted that the teacher is the person who is responsible for the development of the full potential of students, both cognitive potential, the potential of affective, and psychomotor potential. The duties and responsibilities of teachers is not just in school, but can be anywhere they are. At home, teachers act as parents once educators for their children. In the community, where he lives, teachers often viewed as a role model for people around him. The views, opinions, or his thoughts often become a benchmark or guideline truth for the people around him because the teacher is considered to have a broad and deep insight.

CAPABILITY TEACHERS IN MANAGING SOCIAL COMPETENCE

The ability to manage or administer the communication skills that teachers maximize the learning process, so that the necessary techniques to manage the social competence of teachers can be done properly and effectively. Interact effectively with students, fellow teachers, staff, parents / guardians of students is their mutual respect and better appreciate it with students, fellow teachers, staff, parents / guardians of students. Mingle politely with people around and pay attention to the rules prevailing in society.

Teachers need to have the ability to blend into the community, for example through sports activities, religious, and youth.

When teachers do not have the ability association, then the interaction will become stiffer and less acceptable to the public. To have the ability relationships, things that must be held by teachers is the knowledge of neighbour relationships, have the ability to build groups, skills work together in groups, completing tasks together in groups.

A teacher should really teach from the heart, without any compulsion, so as to make students more comfortable with the teacher is always trying to be opened, to build fraternity where it is the teacher not only act as someone who taught in the classroom, but also can play a role as a parent, sister, friend or companion.

Various efforts to manage social competence of teachers, namely: a). Be aware of non-verbal communication, students can easily see the lack harmony between eye movements, facial expressions and speech. b). Make sure the name of the student who is talking to you. c). Give an example of what the negative emotions, and teach coping skills that make their emotions and stress. d). Give the open-ended question about the status of student emotions and listen good empathy. e). Shown with a smile, Relax, open and ready to talk. As well as providing a sincere welcome to the students with great warmth and respect.

TEACHER SOCIAL COMPETENCE CLASSIFICATION

Social interaction is social relations dynamic concerning the relationship between other individuals, between groups of people and groups with other human groups. When two people meet social interaction begins at the time, they greet each other, shake hands, communicating, this kind of activity is social interaction. Sudarwan Danim in the book of "Professional Education" states that the classification of social competence, as contained in the code of conduct of teachers including teacher relationship with students, the relationship between teachers and parents / guardians of students, teacher relationship to society, relationship between teachers and school and peers, professional relationship with the teacher, the teacher relationships with professional organizations, government relations.¹¹ The following can be grouped three elements that have a close and mutually supportive relationship between teachers and students, teachers and the community, and teachers with parents.

¹¹Sudarwan Danim, *Profesi Kependidikan* (Bandung: Alfabeta, 2012), p. 25

1) Teacher Relationships With Students

Social competence in learning activities is related to the ability of teachers in communication with the community around the school and community where teachers live so that the role and the way teachers communicate in the community is expected to have its own characteristics somewhat different with other people who are not professorship. Teachers must have a social competence for teachers is the speaker over time, so the teacher must be able to communicate with the teacher's educational wherever located. According Jejen Musfah in the book "Improving Social Competence Master" cites the opinion of Sukmadinta that "among the social skills and personal most basic to master teachers are idealism, namely lofty ideals to be achieved by education." The ideal of this kind can teacher realized through the first, sincerity teach and educate students do not care about the economic, social, political, and that it faces, it has always been the spirit of giving instruction to his students. Second, the learning community through direct interaction or communication with them such as a mosque, taklim, mushalla.¹² In this context, the teacher for the people in the neighborhood, and as educators should always make himself a role model for the students. Here's the meaning of the relationship with the students as follows: a). Teachers behave in a professional manner in carrying out the task of educating, teaching, guiding, directing, train, assess and evaluate, process and learning outcomes. b). Teachers guide students to understand, appreciate and practice the rights and obligations as an individual, school community, and community members. c). Recognizes that every student has individual characteristics and each is entitled to the service of learning. d). Teachers collect information about learners and use to necessity of educational process. e). Teachers individually or together constantly have to strive to create, maintain and develop a pleasant school atmosphere of environmental learning as an effective and efficient for students.

In fact, we often encounter many violations of the norms. Among the violations that often occur, including the basic attitude that has properties that are less courteous to students. As a language that contains spelling for the students, hate students, mistreatment and unfair, their favorite son, unwillingness of teachers to consider the differences between the students and the failure to hold and use information confidential about pupils professional.

¹²Jejen Musfah, *Peningkatan Kompetensi Guru* (Jakarta: Kencana, 2011), p. 53.

2) Teacher Relationships With the Community

We can not deny that education does not just happen at school. However, education happens in the family and society. Each environmentally responsible exercise its role in education to achieve a goal without apart from one another. All three are an integral link in achieving educational goals. They indirectly have established close cooperation in education. Educational cooperation made three kinds of this neighborhood, are: a). The parents put basic education and the moral values of religion since birth. b). School teaches a variety of educational materials in the form of knowledge and skills. c). Community control, distribute and maintain and improve it, because the community is the user.

In family, each member would do harmonious relationships in order to achieve the goal of a happy family. So did the school, as a small community that is part of the public must have a good relationship between the two in order to achieve goals together. In this case all of the school community to be able to blend in with the surrounding community, especially a teacher is a role model for the students.

In improving the relationship between teachers and community well established and ongoing continuous. It is necessary to increase social teachers in matters relating to the community. Teacher is in addition to being able to do its job in the school, they are also expected to be able and capable of doing tasks with the community.¹³

RI regulation No. 14, 2005 section 8 about the competence of teachers includes pedagogical competence, personal competence, social competence.

Social competence must be owned by a teacher is as follows: a). Oral communication, writing and gestures. b). Interact effectively with students, fellow teachers, educators, leaders of educational parents / guardians of students. c). Mingle politely with the surrounding community to heed the norms and values prevailing system. d). Applying the principles of brotherhood and the spirit of togetherness.

From the above social competencies a teacher should possess one of them is able to blend in with society, with due regard for the norms and values prevailing in the society. To achieve the necessary competence and behavior of teachers who fit the social structure of the local community, because when competence and behavior of teachers does not match the social structure in society there will be a clash of understanding and misunderstanding on the programs implemented school and resulted in the absence of community support to school, even though the school and the community has the same importance and strategic role in educating and generating qualified learners.

¹³Iif Khoiru Ahmadi, dkk, *Strategi Pembelajaran, Sekolah Terpadu* (Pustaka: Jakarta, 2011), p. 237.

Relationships with the community not only fostered by the teacher but also fostered by other existing personal school. This is in accordance with the opinion of Pidarta, who said that in addition to teachers, other staff members, guidance officers and counseling, medical personnel, and even administrative staff can conduct public relations, because they are also seen in meetings, problem solving, and administrative ties with the community. But more to handle it, the teacher most required to have competent and behaviors that match the social structure.

The ability of teachers to bring themselves good in the community can affect people's judgment of teachers. Teachers need to be in accordance with the norms prevailing in society, responsive and communicative on society, tolerant and respect their opinions. If you can not present yourself well is very likely the public will not ignore them.

In this connection it, Pidarta see that such a situation would lead to less good seal against the teacher. Image of teachers in the public eye has faded. Therefore, the obligation of the school to build authority of the teacher in the community by continuing to adapt while helping to provide insight to the community.¹⁴

From The above explanation shows how important the role of teachers in relation to society. Harmonious relations between the school and the community embrace opportunities for mutual coordination and supervision of the learning process in schools and promote joint engagement of learners. Teachers are expected to always do what is best for the expectations of society that is achievement of the quality of education their students.

The creation of the atmosphere of challenge must be equipped with good relations with parents and the surrounding community. Intended to foster participation and a sense of shared responsibility for education. Only a small percentage of time used by teachers in schools and the majority in the community. That education is established well beyond what is done by the teachers in the school needed a good cooperation between teachers, parents and community. The obligation of teachers to make contact with the public relations are part and duty of teachers in educating students and developing his profession as a teacher. School is jointly owned between the school community itself, governments and society.

This competency relates to the ability of the teacher as a member of society and as social beings, including: a). The ability to interact and communicate with colleagues to enhance the professional capabilities. b). The ability to know and understand the functions

¹⁴Ihsan Fuad, *Dasar-dasar Kependidikan*, (Jakarta: PT. Rineka, 2011), p. 93.

of each community institutions. c). The ability to undergo the same work individually or in groups.

The school can be said to be successful if it is able to gain the trust of society, because after all education is a shared responsibility of teachers, parents and community. Public relations is a deliberate attempt was planned and continued to establish and maintain, mutual understanding in order to achieve an education in accordance with the vision and mission.

3) Teacher Relationship With Parents

Teachers will be easier to educate children in a private school if the child was understood correctly. Therefore, it is good if a teacher visiting all parents of his students, at least the parents that give rise to difficulties in learning, for example, a student who misbehave, lazy, declining achievement, students who are stubborn and so on. According Zakiyah Drajad in his book *Islamic Education* about the relationship between teachers and parents as follows:¹⁵ a). Teachers meet with parents, recognize children's behaviour. b). Parents appreciate the actions of teachers to their children's education, this speeds up the relationship between parents with school, c). Teachers get to know the state of the atmosphere in the household and children, because the home environment is very big influence on a child's behaviour, d). Teachers can give instructions for correcting wisely, lest offend parents, e). Using information and communication technologies are functionally interact effectively with students, fellow teachers, educators, leaders by unit educator, parents or guardians of students.

If the teacher relationship that exists both with the parents of students, they were expected to be achieved. Conversely a bad relationship between the two will have an impact on several unsuccessful learners. Through the good relationship will certainly be mutually supportive, giving control, remind each other, so that any shortcomings, irregularities and changes in the learners can be controlled either through the cooperation of both.

A teacher must have a physical, intellectual, emotional, social, and moral important to be able to help others. This capability is particularly important for a teacher, students become care can more effectively and happy life.

Teachers may not be able to realize optimal performance with no support from other parties, including learners, parents and the wider community. Honestly acknowledged or not at this point more teachers are required to realize the ideal

¹⁵Zakiyah Drajat, *Pendidikan Islam*, (Jakarta: Earth Literacy, 2004), p. 79.

performance, while things are the rights of teachers have not been fully accepted by the teacher.

Therefore, teacher's attitude should be developed such that it can provide a positive influence on the process and outcomes of education. Psychology is the study of psychology teachers on various aspects of the behavior of teachers in the educational process at school and outside of school.

Role is the overall behavior that teachers must do teachers in performing their duties as a teacher. Teachers have a broad role, whether at school, in the family, and in society. A good teacher should not imitate another figure in excess except the Prophet because the Prophet is a good example for mankind in every aspect of life.

A teacher who has had certain habits will be able to do so easily and happily, in fact everything that has become a habit in the younger age would be difficult to change and continues until old age, to change it frequently needed therapy and a serious restraint.

CONCLUSION

Teachers in managing its ability to communicate the necessary patience, wisdom and skills, through good communication will produce good learning process anyway. Teachers and students are two human figures that can not be separated from education. Where there is a teacher at learners who want to learn from essentially guru.pada teacher interaction with students are good, just that the teacher should keep a distance or maintaining authority that the students respect the teacher.

Communication between teachers and the community carry themselves well in society can affect people's judgment of teachers. Teachers need to be appropriate norms prevailing in society, responsive and komunitatif on society, tolerance and respect their opinions.

If the teacher relationship exists both with the parents of students the education they were expected to be achieved. Conversely a bad relationship between the both will have an impact on several unsuccessful learners. Through the good relationship will certainly be mutually supportive, giving control, remind each other, so that any shortcomings, irregularities and changes in the learners can be controlled either through the cooperation of both..

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PRINCIPAL COMMUNICATION IN THE CURRICULUM DEVELOPMENT AT PRIVATE MADRASA ALIYAH ISLAMIYAH KOTAPINANG

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Abstract: This study aims to find out: 1) Principal communication with classroom's tutor in MAS Islamiyah Kotapinang, 2) Principal communication with the teachers at MAS Islamiyah Kotapinang, 3) Principal communication with administrative staff in MAS Islamiyah Kotapinang . This study applied a qualitative approach by using interview techniques, field observations and documentation to collect the data. The data were analyzed by implementing data reduction procedures, data exposure and drawing conclusion. The results of this study show that: 1) Principal of MAS Islamiyah Kotapinang uses interpersonal communication 2) Principal of MAS Islamiyah Kotapinang always gives encouragement and direction, and establishes communication 3) The principal gives authority to the deputy head of the curriculum.

Keyword: Communication, Curriculum Development.

INTRODUCTION

Curriculum development is something that can happen at any time according to need. The rapid development of science and technology and the changes that occur in social and national life are things that must be immediately addressed and considered in curriculum development at every level of education. The emergence of new laws and regulations has had implications for the new paradigm in the curriculum development process. Current conditions and trends that will occur in the future require preparation of young people and students who have multi-dimensional competence. Referring to these matters, curriculum development must be able to anticipate all problems faced in the present and the future

In the course of the world of education Indonesia has implemented six curricula, namely the 1968 Curriculum, 1975 Curriculum, 1984 curriculum, 1994 Curriculum, 2004 Curriculum or Competency Based Curriculum (although it has not yet been endorsed by the government, but had time to apply in several piloting project schools, Education Unit Level Curriculum (KTSP) issued by the government through Ministry of National Education Regulation Number 22 regarding Content Standards, Ministerial Regulation Number 23 concerning Graduates Competency Standards, and Ministerial Regulation Number 24. And the last time the curriculum 13. About the Implementation of the Ministerial Regulation. There are rumors that are developing in the community that there is an impression of

"Change the Minister of Education Change the Curriculum." That impression can be true or not, depending on which angle we look at. If the point of view is political, then the change of the national education system, including changes in the curriculum will always be associated with power (who is in power).

However, if the point of view is non-political, curriculum change is a matter of course and a necessity in order to respond to the rapid development of society. Education must be able to adjust the dynamics that develop in society, especially the demands and needs of society. And that can be answered with curriculum changes. A teacher who will later implement the curriculum in the classroom through the teaching and learning process, is deemed necessary to know and understand the curriculum that has been in force in Indonesia. Thus, teachers can take the best part of the applicable curriculum in Indonesia to be implemented in carrying out the teaching and learning process.

Silverston (1994) put forward the definition of curriculum development as something very urgent: "Curriculum Development: problems, processes, and progress is aimed at contemporary circumstances and future projects" according to the above understanding, curriculum development is not only a variety of abstractions that often dominate writing curriculum, but prepares various examples and alternatives for actions that are the inspiration of some ideas and other adjustments that are considered important. In other words, the curriculum is the 'foremost guide' of education in the field. Hamalik (2009: 15) states, the curriculum is a written plan about abilities that must be possessed based on national standards, material that needs to be learned and learning experiences that must be undertaken to achieve these abilities, and evaluations that need to be done to determine the level of achievement of students' abilities, and a set of rules relating to the learning experience of students in developing their potential in certain educational units.¹

The last curriculum change was in 2006 called the Education Unit Level Curriculum (KTSP). The implementation of SBC is still not optimal due to various factors, including teacher competency and limited facilities and infrastructure, and a weak assessment system. The successive curriculum changes have apparently not been able to improve the quality of national education.

KTSP was only implemented for 6 (six) years ago, but the government, in this case the Ministry of Education and Culture, has prepared a new curriculum called the 2013

¹ Subandi, "Pengembangan Kurikulum 2013" *Jurnal Pendidikan dan Pembelajaran Dasar*, Vol. 1, No. 1, p. 1, 2014.

Curriculum. Since the 2013 curriculum concept was introduced by the Government, there have been many responses from the general public, professionals, and members of the DPR-RI. There are those who reject and some who accept or pro. The majority of them suggested that the implementation of the 2013 curriculum be postponed, and a trial run first. However, it seems that the Government has remained in its stance to implement the 2013 curriculum in the new school year, namely July 2013.

The change of curriculum from time to time is nothing but to develop the curriculum as expected, but actually in the development process there are problems or obstacles encountered in the process of developing the curriculum of initial observation results with the principal of MAS Islamiyah Kotapinang on Monday April 15 2019 namely: Aliyah Private Islamic Madrasah ever won 2nd Place in Mathematics Olympiad and Sins Madrasah Aliyah at Labuhanbatu Regency level A: n: Melda Julianti, the winner of the Third Place of Smart Quiz at Madrasa Aliyah Level in Batu Harbor and Champion III on Smart PORSENI in Kotapinang District, Then this Madrasah has a Champion III in Intelligent Level of Madrasa Aliyah in Batu Harbor and Champion in III in Intelligent PORSENI in Kotapinang District accreditation B.

From the above explanations, the writer is interested in conducting a research entitled: Communication of School Principals in Curriculum Development at MAS Islamiyah Kotapinang. The issues to be discussed in this researcher are First, how is the Principal's Communication with the Homeroom Teacher in MAS Islamiyah Kotapinang, Second, how is the Principal's Communication with Teachers in the Field of Study in MAS Islamiyah Kotapinang Third, How is the Principal's Communication with Administrative Staff / TU in MAS Islamiyah Kotapinang?

Based on the formulation of the problem above, this study aims to describe: a) To find out the Principal's Communication with the Homeroom Teacher in MAS Islamiyah Kotapinang, b) To find out the Principal's Communication with the Field Study Teacher at MAS Islamiyah Kotapinang, c) To find out the Communication Principal with Administrative Staff / TU at MAS Islamiyah Kotapinang.

RESEARCH METHODOLOGY

This study uses a qualitative descriptive design, where this research focuses on analyzing phenomena related to Principal Communication in developing curriculum at MAS Islamiyah Kotapinang. In this case, the research location is located at MAS Islamiyah Kotapinang, Kotapinang District, Labuhanbatu Selatan Regency. This research was conducted in April 2019 until May 2019.

Data collection procedures in this study are: 1) Observation, 2) Interview, 3) Documentation, and 4) Image visualization. Organize data collected in the form of field notes, researcher comments, pictures, photos, documentation, memos and so on to be analyzed. Porses arrange data sequence, organizing it into a pattern, category, and situation of data description regarding the behavior of the madrasa head, madrasa deputy head, administration, teachers and education personnel in communication for curriculum development in Madrasah Aliyah Islamiyah, Pinang City, North Sumatra.

Data analysis techniques were carried out using data reduction, data exposure, and conclusion drawing procedures. While the technique of guaranteeing the validity of the data is done by triangulation (cross-checking), both triangulation between methods, and triangulation between sources of information (informants).

FINDING AND RESULTS OF DISCUSSION

FINDINGS

Specific research findings are directed at efforts to reveal research findings at MAS Islamiyah Kotapinang which are guided by three problems including: First, Principal Communication with Class Teachers. Second, Principal Communication with Teachers Field of study. Third, Headmaster Communication with Administrative Staff.

Principal's Communication with Class Teachers at MAS Islamiyah Kotapinang

a. Effective communication

Effective communication is very important for all organizations, therefore organizational leaders and communicators in the organization need to understand and perfect their communication skills. The Principal always informs the teachers about when the school starts after the holidays so teachers will come to teach later. Therefore how important it is to establish communication and relations between the school principal and the school community

There are various interactions at school. When viewed from the purpose of the interaction that occurs, there are two kinds of interactions, namely (1) interaction in the context of carrying out tasks that directly lead to organizational goals and (2). Interaction outside the context of the implementation of the task, even though the interaction occurs in the work environment. A healthy and harmonious relationship in the context of carrying out the tasks becomes a prerequisite so that productivity increases even more.

b. Consult the principal's policy before it is implemented.

Based on interviews with the application of deliberations in relation to each policy or decision of the principal that applies at MAS Islamiyah Kotapinang, it is held every day except for holidays at the end of school activities. will decide or make policies related to schools always deliberating with teachers and other education staff first, Friday Saturday meeting with the directorate, Monday Thursday meeting with the teachers, and Wednesday continuing with the education staff.

Because the principle of the principal when the policy or decision is not supported or ignored by educators and education staff, it is feared that it will affect the performance of the teaching staff and education staff such as lazy in teaching, absent in work, delayed work. This also affects the curriculum development

Principal's Communication with the Field Study Teacher at MAS Islamiyah Kotapinang

a. Give encouragement and direction

Based on the results of an interview at MAS Islamiyah Kotapinang, the principal as a leader, Mr. Irfan always gives direction to the Field Study Teacher. This is because the Field Study Teachers have sensitivity to each principal's policy and he is more understanding of their respective assignments.

Then in carrying out the encouragement and direction of the school principal MAS Islamiyah Kotapinang trying to create a healthy and pleasant work climate in order to facilitate the field of study teachers in carrying out their duties.

The direction given by the principal Mr. Irfan was able to create a conducive atmosphere and the intensity of the work of the education staff could increase. So with motivation and encouragement and good direction can foster the enthusiasm of educators in carrying out tasks and improve the quality of the performance of educators, especially teachers in the field of study

Principal's Communication with Administrative Staff / Administration at MAS Islamiyah Kotapinang

Based on the results of interviews in MAS Islamiyah Kotapinang, learning planning related to the division of teaching hours and the preparation of schedules, the school principal authorizes the deputy head of the curriculum. Then the deputy head of the curriculum department socializes to all teaching staff and education staff to make the necessary plans and tools by having targets to be achieved during one semester

Then the Head of MAS Islamiyah Kotapinang in school program planning is done by involving teachers and education staff through a workshop forum leading up to the new school year, learning planning includes all learning both formal and formal, formal learning planning must pay attention to the content standards and needs of students, SKL, RPP, and syllabus. In assisting in the planning of schooling, educational staff are always involved.

Thus the quality of the teaching staff is more professional and in developing curriculum in schools because the communication between the headmaster and the administrative staff is well established and open

DISCUSSION OF RESEARCH RESULTS

Principal's Communication with Class Teachers at MAS Islamiyah Kotapinang

According to Daft (2000: 136), "Communication flows from individuals to individuals in face- to- face and group settings. Leader communication behavior includes directing the attention of subordinates towards the vision and values of an organization. Leaders can use many communication methods covering rich / diverse networks, in communication, stories, metaphors, informal activities, openness and dialogue. Not only formal speeches, it also motivates employees ". In each case will decide or make policies related to the school.

The Head of MAS Islamiyah Kotapinang always deliberates first with his staff and teachers and other education staff, on Friday the Saturday meeting with the directorate of the MAS Islamiyah Kotapinang university, Monday Thursday the meeting with the class teachers, and Wednesday with the education staff can be seen that the headmaster's communication is very effective

In MAS Islamiyah Kotapinang every policy or decision to be taken by the principal, always deliberates on educators and education staff and always informs subordinates because in MAS Islamiyah Kotapinang family is well maintained and within the target of developing better and superior schools

The curriculum as the backbone of the improvement learning is a shared responsibility of all components in the Private Islamic School Madrasah Aliyah in this case the responsibility by the headmaster is delegated to the Deputy Head of Curriculum for managing it with the following conditions:

1. The program for memorizing letters is carried out before starting the learning and all the change of subjects and after finishing the study hours under the guidance of the subject teachers. And every year the Khataman Koran is held

2. Tiered Worship Guidance is carried out while students are in Madrasas and outside class hours. With this program students are expected to be able to adapt and be useful in their community. Tutoring with teachers in the field of study is carried out for students who are unable to follow the guidance together with Primagama. With this program it is expected that the average UN and US scores can increase.
3. Assistance of Subject Teachers. With this program it is expected that all teachers can carry out their duties properly such as making teacher administration, learning methods, learning strategies and reporting

In MAS Islamiyah Kotapinang the policy or decision is able to be informed or discussed together with educators and education staff especially class teachers, the policy that will be applied to educators and education staff will be implemented as well as possible, which will ultimately improve the quality of the performance of teaching staff and improve the quality of the progress of the MAS Islamiyah Kotapinang educational institution.

Based on the above research exposures it can be concluded that the communication of the Head of the school above is Interpersonal Communication Understanding is in line with. Lewis (1987: 186) explains. "Leadership is concerned with how the communication process impacts interpersonal relationships". It is understood that leadership in organizations will only exist if interpersonal relationships are established. While the existence of communication is very guaranteeing the development of leadership relations with subordinates in giving orders, assignments, delivery of vision, thoughts and feelings".

Principal's Communication with the Field Study Teacher at MAS Islamiyah Kotapinang

In MAS Islamiyah Kotapinang the school principal always gives direction to the education staff. This is because the education staff are sensitive to each principal's policy and he is more understanding of their respective duties. Every MAS Islamic Principal in Kotapinang provides policies, usually always giving encouragement and direction to teachers and employees to be more active in carrying out their duties. Especially the administrative staff because they have extra work every day in school activities.

In giving encouragement and direction, the principal of MAS Islamiyah Kotapinang always sees the smallest possible things not to be underestimated, if this is not implemented it will result in weakening the enthusiasm of both the teacher and the education staff in carrying out their tasks, even though without being directed actually able but communication links must be maintained properly.

In carrying out encouragement and direction, the principal of the MAS Islamiyah Kotapinang school strives to create a healthy and pleasant work climate in order to facilitate teaching staff, especially teachers in the field of study in carrying out their duties

Principal's Communication with Administrative Staff / Administration at MAS Islamiyah Kotapinang

In the process of learning planning MAS Islamiyah Kotapinang associated with the distribution of teaching hours and preparation of schedules, the school principal authorizes the deputy head of the curriculum. Then the deputy head of the curriculum department socializes to all teaching staff and education staff to make the necessary plans and tools by having targets to be achieved during one semester.

The activities of the education staff in MAS Islamiyah Kotapinang are to compile school planning programs so that the availability of information that was previously scattered everywhere can be used when needed, as well as recording activities that will be presented so that they can be read. Thus, the management of schools in MAS Islamiyah Kotapinang is better and the quality of the teaching staff is more professional and improves the quality of schools.

CONCLUSION

Based on the results of research that has been done about School Principal Communication in Curriculum Development at MAS Islamiyah Kotapinang it can be concluded that:

First, in MAS Islamiyah Kotapinang School Principal Communication is interpersonal communication that is the policy or decision is able to be informed or discussed together with educators and education staff especially class teachers, then policies that will be applied to educators and education staff especially class teachers will be run as well as possible, which will ultimately improve the quality of the performance of the teaching staff and improve the quality of the progress of the MAS Islamiyah Kotapinang educational institution.

Second, in giving encouragement and direction, the principal of MAS Islamiyah Kotapinang always sees the smallest possible things not to be underestimated, if this is not implemented it will weaken the enthusiasm of both the teacher and the education staff in carrying out their duties, even though without being directed it is actually capable but the communication relationship must be well woven.

Third, the activities of the teaching staff at MAS Islamiyah Kotapinang are collecting school planning programs so that the information that was previously scattered everywhere can be used so that it can be used when needed, as well as recording the activities that will be presented so that they can be read. Thus, the management of schools in MAS Islamiyah Kotapinang is better and the quality of the teaching staff is more professional and improves the quality of schools.

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REGIONAL AUTONOMY AND EDUCATIONAL FINANCING: THE EFFECT TOWARD EDUCATIONAL PERFORMACE

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Abstract: Regional autonomy that matches the rights, authority and area is approved and managed by the house in accordance with the laws and regulations. Education management in Indonesia during the new order was approved before the enactment of Law number 22 of 1999 and Law number 20/2003 on Regional Autonomy, understood to be passive-active, not independent, and did not support freedom in discussing educational institutions. The implementation of regional autonomy provides great space and opportunities for local governments, communities, and the interests of education for their households in terms of education services. Increasing the role of local governments and communities in education, priorities in terms of education, is expected to improve education provided adequate empowerment space to achieve better national education goals. With regional autonomy and education will be able to improve education if done properly, in accordance with procedures and a good budget management system, which contains planning, organizing, implementing and reporting.

Keyword: Educational Financing, Educational Performance, Regional Autonomy

INTRODUCTION

The centralized government policies that were implemented in the New Order era (the era before the reformation) had caused various problems for the Indonesian people. The dominance of power and authority of the central government that is too large makes the resulting policies do not always favor the interests of the region, resulting in disparities for social disparities between the center and the regions, even between one region and another.

The authoritarian new order regime gave birth to an education system that was unable to effectively empower the community, although quantitatively according to Suyatono and Djihad Hisham the new order regime was able to show quite good achievements in the field of education¹, such as an increase in the gross enrollment rate of students at the elementary school level , junior high school, and senior high school and even universities, but the quality of our education lags far behind that of neighboring countries.

¹ Suyatno dan Djihad Hisyam, *Refleksi dan Reformasi Pendidikan di Indonesia Memasuki Milenium III*, (Yogyakarta, Adi Cita Karya Nusa, 2000), p. 5.

In this condition the community demanded a change in a more democratic and more just direction which during the new order the treatment of the government seemed to be unbalanced between the center and the regions. With the conditions as described above, various existing educational problems will have implications for the performance that will be generated by education in improving the quality, creativity, and professionalism of educators in carrying out tasks, such as education not being able to develop the creativity of students, who are independent, and creative .

The emergence of various problems faced by the community as mentioned above encourages the importance of bureaucratic and governance reforms, which culminated in 1998. One of the efforts made to overcome these problems is to enact Law Number 22 of 1999 which is updated with Law Number 32 of the Year 2004 as a foundation for the implementation of regional autonomy.

Through regional autonomy, local governments can directly provide services to the community, as well as independence to manage, as well as broader authority in exploring, allocating budgets, setting priorities, utilizing, controlling all potentials owned and holding its accountable to stakeholders.

Regional autonomy can also provide the widest opportunity for the community and local government to participate in regulating their regions according to their interests independently in various fields including education services.

In this connection, this paper will attempt to examine the implementation of regional autonomy and financing and their effects on improving educational performance.

METHOD

The method used by researchers in this study is a qualitative research method with a literature review. Researchers use various sources as research material such as books, journals, websites, and related laws and financial reports.

FINDING & DISCUSSION

Regional Autonomy

Referring to Law Number 32 of 2004 concerning regional government, what is meant by regional autonomy is the right, authority and obligation of autonomous regions to regulate and manage their own government affairs and the interests of local communities in accordance with statutory regulations. While decentralization is the transfer of governmental authority by the government to autonomous regions to regulate and manage government affairs within the Unitary State of the Republic of Indonesia.

Meanwhile, Mariun argues that regional autonomy is an authority or freedom possessed by local governments to enable them to make their own initiatives to regulate and optimize the resources owned by their regions.²

The objectives of regional autonomy are, among others, to improve community services, develop democratic life, improve national justice, equalize regional areas, maintain relations between the central and regional governments, encourage community empowerment and grow the regional economy.

There are 16 (sixteen) fields or functions which according to Law Number 32 of 2004 are mandatory functions at the district / city scale and become the authority of regional governments, namely: a). Development planning and control; b). Spatial planning, utilization and supervision; c). Implementation of public order and public peace; d). Provision of public facilities and infrastructure; e). Management of the health sector; f). Providing education; g). Tackling social problems; h). Services in the field of manpower; i). Facilitating the development of cooperatives, small and medium businesses; j). Environmental control; k). Land Services; l) Population and civil registration services; m). Government general administration services; n). Investment administration services; o). Providing other basic services; and p). Other mandatory affairs mandated by statutory regulations.³

The aforementioned Law implies that in the case of the administration of education at the level of the education unit, namely schools can have autonomy in the form of authority in managing and making decisions independently that are not dependent on centralist bureaucracy, including services in education.

Educational Autonomy

According to Law number 32/2004, there are several fields or functions which become the regions or areas of regional government affairs, one of which is the affairs of the education service sector. The management of education in Indonesia during the New Order, precisely before the enactment of Law Number 22 of 1999 concerning Regional Government, seemed passive-reactive, not independent, and did not have freedom in regulating educational institutions. Not only that, the centralization of education management also makes our education stagnant and educational institutions only become objects not subjects, which can actually kill the creativity, because their job is only to carry out instructions from superiors and do not have authority in managing existing educational

² <http://www.zonareferensi.com/pengertian-otonomi-daerah/> accessed on September 27th passed 16.21 WIB

³ Law number 32 of 2004 Concerning Regional Government.

resources at the level of the education unit, even the data shows the quality of Indonesian education at that time was at an alarming level, because the quality was far from that of neighboring countries in ASIA.

One of the problems of national education according to Syaiful Sagala is the power and dominant power of the central government, which consequently will never be able to place let alone fight for the position and role of education on important priorities as the first priority of government policy.⁴

The birth of regional autonomy, especially in the field of education is in line with what was said by Fasli Djalal that there are 5 aspects projected by the World Bank to overcome the institutional weaknesses in the world of education, namely: (1) local empowerment, namely giving responsibility to the Head of the Second Level Regions to succeed the program compulsory education, (2) redefining responsibility for long-term planning, the second DATI as a management focal point is a long-term plan for decentralization, (3) development of institutional capability, (4) provides greater autonomy with responsible school management, (5) a funding system that guarantees equity and efficiency.⁵ According to Dede Rosyada the issue of decentralization in the management of the education sector or also called education autonomy arises along with the idea of reforms that are carried out radically, kholistically, and comprehensively. The burden of providing such a large amount of education in Indonesia, given that the school-age population is still very high, is no longer possible to be borne by the central government as a whole. The strengthening of the idea of reform in the education sector, the flow of decentralization also strengthened, so that Law number 22 of 1999 which regulates the authority of local governments, including the education sector as an autonomous one.⁶

So herein lies the importance of reforms in the field of education, especially the reorientation of education management from centralization to decentralization so that educational institutions can be held accountable to national education stakeholders. So for this it is necessary to increase the role in education management, especially in terms of education funding, as well as the autonomy of budget management (financing) in education units, which in the end is expected to improve the performance of education

⁴ Sagala, *Manajemen Berbasis Sekolah dan Masyarakat, Strategi Memenangkan Persaingan Mutu*, (Jakarta: Nimas Multima, Cet.Ketiga 2006), p. 8.

⁵ Jalal, Fasli dan Supriadi, Dedi, *Reformasi Pendidikan dalam Konteks Otonomi Daerah*, (Yogyakarta: Adicita Karya Nusa, 2001), p. 159.

⁶ Dede Rosyada, *Madrasah dan Profesionalisme Guru dalam Arus Dinamika Pendidikan Islam di Era Otonomi Daerah*, (Depok: Kencana, 2017), p. 4.

because it is given adequate empowerment space to achieve national education goals better one.

Djoko Suharto in the book *Autonomy of Higher Education - A Perspective*, explained that autonomy will be a good breeding ground and a foundation for the formation of student behavior whose impact will be seen if it is then transmitted to the people. Educational institutions that are nurtured through a centralized system tend to grow with a large degree of dependence on foster institutions and are blunted in their creativity.⁷

In the field of education services, local governments have facilitative duties and authority, while the creativity of developing programs and educational facilities become the authority of schools, which must be developed with their stakeholders.

Basically, autonomy in the field of education services is not necessarily eliminating the role of government. Because according to the mandate of the 1945 Constitution, one of the goals of the state is to educate the life of the nation. This means that the government must not let go of its hands, but must encourage the achievement of better education management. Education is not only a matter of the central government, but requires togetherness, hard work, and mutual awareness. Regional autonomy in education has principles including: a). Management does not have to be uniform but adapted to local conditions and conditions (local based); b). Prioritizing efficiency and effectiveness; c). Responsibility (accountability) is directed at the government and society; d). Utilization of facilities and infrastructure optimally; e). Using funds and resources more flexibly / flexibly.⁸

If the autonomy of education is implemented in an educational institution, all relevant parties ranging from the government, community, teachers or teaching staff, children / students or students, managers to employees must share responsibility for the success of the educational mission, according to their respective roles.

Education Funding

A study conducted by David Clark, et al with the Asian Development Bank (ADB) in 1995-1996 precisely before the implementation of regional autonomy stated that education funding is one of the serious problems faced in the education system in Indonesia, David Clark, et al explained " *public financing of the education system in Indonesia is very complex, and there has been no regular mechanism for putting together*

⁷ Sulistiyowati Irianto ed., *Otonomi Perguruan Tinggi-Suatu Keniscayaan*, (Jakarta: Yayasan Pustaka Obor Indonesia), p. 17.

⁸ Sulistiyowati Irianto ed., *Otonomi...*, p. 230.

costs for different levels and types of education."⁹ In the conclusion of his research, David Clark stated that education funding, especially basic education is still very low, even is the lowest education budget among countries in ASIA, and the education budget must be increased if it is to be aligned with countries in Asia, as stated: "*... primary education is a low-unit-cost investment that has a major impact on the country in both development and equity terms. Primary schooling is the educational investment which will have the largest return on money spent. At present, funding for primary education is relatively low, consisting of small per-student allocations from families, and almost no support from local governments and communities* "

Basically no financing is a very vital thing in human life. It is almost certain that none of the activities in our lives are spared from financing, including educational institutions held in schools / madrasas. It is not possible for educational institutions to run well without the availability of funds to carry out their activities in conducting the education process.

According to Elchanan Cohn as quoted by Uhar Suharsaputra in the book Education Administration explains that the issue of education funding / funding is one of the main issues discussed in the education economy.¹⁰ In this case education is seen as a rare item where its acquisition requires sacrifice, both in the form of funds and labor.

In simple terms, education funding can be interpreted as a study of how education is funded or funded. Or rather, education funding is a study of money / funds related to their acquisition and use in an educational process (school). One important aspect in efforts to improve the quality of education is the issue of education funding. From the system and mechanism of education funding, it involves elements from the central and regional governments as the main players in determining the education budget, the community, and all parties with an interest in education. According to Tilaar, as quoted by Syaiful Sagala, the cost is the entire fund and the effort given by the community to get an education.

Cost is an important factor for the implementation of the education process, not only related to the amount, but also about determining the program of educational activities which are considered the most significant to boost the performance or quality of education.

⁹ David Clark, et.all, *Financing of Education in Indonesia*, (Manila: Asian Development Bank ,1998), p. 25.

¹⁰ Uhar Suharsaputra, *Administrasi Pendidikan*, (Bandung : Refika Aditama, 2013), p. 287.

The results of Heyman and Loxley's study, quoted by Mintarsih Danumiharja, state that teacher factors, study time, school management, physical facilities, and education costs, make a significant contribution to student achievement.¹¹

The role of government is indeed still important in financing education. The reason is to increase the effectiveness and efficiency of the economy and strengthen justice in the distribution of educational services to the people. Countries that give great priority to education funding are countries that realize that education is an investment that will produce results in the form of economic growth later, both individuals and national economic capabilities.

Educational funding according to Government Regulation number 48 of 2008 consists of: a). Unit costs of education; consisting of investment costs (educational land and other than educational land); operating costs (personnel and non personnel); tuition assistance assistance; scholarship). b). Costs for organizing and / or managing education; includes investment costs (educational land and other than educational land); operating costs (personnel and non personnel), c). Student's personal costs..

One of the implications of regional autonomy in matters relating to education funding can be seen in article 48 of Law number 20 of 2003 explaining that: a). Management of education funds based on the principles of justice, efficiency, transparency, and public accountability. b). Provisions regarding the management of education funds as referred to in paragraph 1 shall be further regulated by government regulations.

Furthermore, article 49 of Law number 20 of 2003 concerning the national education system states that: a). Education funds other than educators' salaries and official education costs are allocated a minimum of 20% of the State Budget (APBN) in the education sector and a minimum of 20% of the Regional Budget (APBD). b). Teacher and lecturer salaries appointed by the Government are allocated in the State Budget (APBN). c). Education funds from the Government and Regional Governments for education units are given in the form of grants in accordance with applicable laws and regulations.¹²

From the explanation of the above law it is clear that after the enactment of education autonomy with the enactment of Law number 20 of 2003 the government's attention to education, namely by setting a sizable budget allocation of 20% of the APBN and 20% of the APBD to finance national education, whose management fully given to each educational institution, in accordance with the urgency and needs of each educational unit.

¹¹ Mintarsih, et all, *Manajemen Keuangan Sekolah*, (Jakarta: Uhamda Press, 2004), p. 6.

¹² *Law Number 20 of 2003 concerning the National Education System*

With such a large pattern of education funding, there are actually no more Indonesian children who are not in school because they do not have fees for school, at least 9 years of compulsory education. In addition to the budget sourced from the government, in matters relating to improving the quality and quality of learning in each administrative base of education bases, the government also provides opportunities and obligations to the community both representing students' parents, committees, and other parties with an interest in education to contribute to education funding.

The problem now is how each educational institution is able to manage school finances, how much funding is needed, where, and how school finances are accounted for, moreover funds sourced from the community need to be managed by implementing a good management system or principles, because if financial management is run well, it will lead to various benefits as stated Mintarsih as follows: a). Enabling the implementation of education effectively and efficiently; b). Enabling the achievement of the survival of educational institutions as one of the objectives of the establishment of these institutions (especially for private educational institutions); c). Can prevent mistakes, leaks, or deviations in funds from the original plan; d). Irregularities will be able to be controlled if management goes well as expected; if this leakage occurs, it will adversely affect both the financial management of the direct supervisor and treasurer as well as the educational institution itself.¹³

From the explanation above, financial management of schools or educational institutions must pay attention to aspects of good financial management starting from planning, organizing, implementing, to supervision to realize the goals of educational education.

Educational Performance

In general, performance can be interpreted with quantitative and qualitative measures that describe the level of achievement of a goal or goal that has been set by taking into account the input, process, and output indicators. Performance assessment includes educational performance to obtain an explanation of the implementation of educational programs in accordance with the stated objectives.

In the journey and practice of implementing regional autonomy which also has implications for the autonomy of the education sector, it certainly faces various obstacles, such as the unpreparedness of some regions to respond to regulations regarding funding or education funding. From the results of research conducted by Rossy Lambelanova in

¹³ Mintarsih, et all, *Manajemen...*, p. 34

West Bandung Regency, the implementation of regional autonomy in the field of education shows that there are still many problems encountered in the field, including the unequal access to education, the high number of dropouts, and policies in the regions that are still required with interest (interest affected).

In general, post-regional autonomy education performance has indeed improved, especially in matters relating to curriculum development, infrastructure management, and empowerment of local communities. With the division of tasks and authority in the management of regional education no longer fixated on central government policy, on the contrary proactive in solving various problems or challenges faced by the region, especially in the field of education services.

The 2018 Ministry of Education and Culture's Performance Report shows that of the fifteen strategic objectives with 45 performance indicators to be achieved, at least there has been an increase in educational performance that is evident from the results of regional autonomy, especially from 2015-2018 namely in the form of: a). Increasing the integrity index for the implementation of national examinations both at the junior high school / equivalent level and at the senior high school / equivalent level, b). Increased equal distribution of opportunities for education, especially at the age level of primary and secondary education, c). Increasing the quality of cultural governance to realize and encourage sustainable development. d). Increasing the quality and relevance of education personnel, e). Increased education facilities and infrastructure. f). Increasing the professionalism of teachers in the teaching staff, g). Increasing the welfare of teachers or education personnel. h). Increased participation of parents and stakeholders involved in education, i). Increasing the quality of services and graduates of primary and secondary education. k). Increased responsiveness and responsibility of local governments in improving the quality and quality of education.¹⁴

In general, Indonesia's education has increased in terms of expanding access, but in matters relating to the quality of education, as reported by the World Bank the quality of Indonesian education is still low, even though education reform has been announced during the past 16 years. Indonesian education is still below the position of our neighboring countries such as Malaysia and Singapore, even though the budget for education is equivalent to 20% of the total state budget (APBN).

¹⁴ See the Ministry of Education and Culture Report 2018, Jakarta: Ministry of Education and Culture, p. 9-98.

The performance of education after the stipulation of regional autonomy is very diverse, this is because educational performance is largely determined by the vision, mission and programs of each autonomous region, also influenced by the policies of each local government. But certainly, regional autonomy provides enormous opportunities and space for regions and education units to provide the best for improving the quality and quality of education in the regions or institutions they lead.

CONCLUSION

The implementation of regional autonomy provides great space and opportunities for regional governments and communities to improve services in the field of education and develop various educational potentials in the regions, especially in education funding.

Law number 20 of 2009 and Law number 32 of 2003 and Government Regulation number 48 of 2008 concerning regional financial balance has mandated the education budget allocation of at least 20% of the state budget (APBN) and 20% of the Regional Revenue and Expenditure Budget which, if this mandate is carried out will be able to improve the quality and service of education nationally.

The education process cannot run without the support of cost and quality teaching staff. It is almost certain that there are no efforts or activities in the field of education that do not require funds, both direct and indirect costs. In financial management, good and correct financial management is needed so that education funding can be effective and efficient.

Regional autonomy and education funding will only be able to improve education performance if implemented properly, in accordance with procedures and a good budget management system as well as increasing public participation in education financing in various forms.

In general, the autonomy of education has increased the expansion of access to opportunities for education, but is still constrained by the quality and quality of education as expected.

SUGGESTIONS

The implementation of education autonomy and education funding need to be increased at the regional and education unit levels. The central government must continue to synergize with local governments, especially in the areas of funding, guidance and supervision.

In addition, the role of the community in management and financing needs to be increased in various forms by not handing over education funding only to the regional government, so that the implementation of autonomy in the field of education can run as expected, which can improve the quality and performance of national education in general.

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THE EDUCATOR CREATIVITY FOR LEARNING MANAGERMENTS

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Abstract: This paper discussed the educational significant role for students' capacity and existency building. Education is a process to improve human dignity. Therefore, it is always periodically reviewed to be able to keep pace with the pace of growth and development of science and technology. The educator takes responsibility to improve optimally the students' talent and potential for correspond with personal and social capacity. The educational creativity marks about the effort of creation from nothing to be meaning full created objects, and vice versa. The management of students' learning is included comprehension, planning executing, evaluation and development for self-potential actualization.

Keyword: Creativity, Learning, Management.

INTRODUCTION

Education is the actualization process of humanity elevation for value and dignity. Formerly, to meet the demand of progressing technology and science, the process, educational executed programs, periodically evaluated. Then, education became one of instruments for national growth goal. Education contributes for the decisive significant role in self-development and actualization for students. Its responsible for students' talent and potential for correspond with personal and social capacity.¹

The educator, one of the instrumental components in Teaching-Learning, established human resources development. It essential that educators be active professionally for their function to meet the growing community. Therefore, the Particularly objectives interpretation is the responsibility for upbringing certain layer of students' maturity. Therefore, that educators not only as agents in knowledge transferring, but also value transcended, it is the mentor to control and director within the Teaching-Learning process.² Relating to the process, the educators' complex objectives and roles for delivering the students goal, there are six part of the educators executed in. the roles are as follow: (a). Communicator, it is a assessor of subject matter to someone. (b). Facilitator, providing services to students in learning. (c). Motivator,

¹ Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, Bidang DIKBUD KBRI Tokyo, p. 34

² AM, Sardiman, *Interaksi & Motivasi Belajar Mengajar*, (Jakarta: PT Raja Grafindo Persada, 2001), p. 123.

giving encouragement / motivation to students or students in learning. (d). Role figure, is a model that should be exemplified by his personality. (e). Evaluator, is the evaluates the success of education. (f). Informer, educators as a source of learning become the foundation of their students in finding information and explanations, especially regarding difficulties in understanding the subjects.

The interactions, between the teacher and students in Teaching-Learning process, conveys the material with a variety of strategies. The strategies projected about students' learning expectation. However, there are gap of character diversity impacting to learning way variety. The gap should be closed by having various pedagogic approaches accommodating classroom atmosphere with enjoyable and conducive environments. Therefore, the school shall provide pleasant space not only teacher and students, but also other involved beneficiaries.

The educators' creativity is widely called terminology for innovative approach internally and externally. The creativity is the effort of creation new-form. It is an imaginative activity projection about obtained combination of information from previous experiences into new and useful things. Then, it projected interpretation about the creative educators who actually capable to actualize, educate and express the students' potential skills, in order to nurture and educate students well. Then, as the educator, a creative teacher shall acquire sensitivity, initiative, a new teaching breakthrough, leadership, and high responsibilities. Essentially, it is called as creative teacher who is able to teach with high success ratios. Thus, it is not an easy objectives, but, yet, requires personal skills and creativity in learning, which was expectation targeted.

EDUCATOR CREATIVITY

Understanding Creativity

Creativity is very important in learning, and teachers are required to demonstrate and demonstrate the process of creativity. Creativity is something that is universal and characterizes aspects of the living world around us. Creativity is characterized by the activity of creating something that did not exist before and was not done by someone or the tendency to create something. Creativity shows that what will be done by educators now is better than what has been done before and what is done in the future is better than now.³ In English, the term creativity comes from the word to create, which means to

³ E. Mulyasa, *Menjadi Guru Profesional: Menciptakan Pembelajaran Kreatif dan Menyenangkan*, (Bandung: PT Remaja Rosdakarya, 2007), p. 51.

create. Then in the Indonesian Dictionary, creative words are stated to contain meaning (1) having creativity, having the ability to create; (2) are (contain) creativity. While the term creativity implies (1) the ability to create; (2) creativity, about creating.⁴ This means that creativity refers to a person's ability to create something new and that contains the value, whether related to products, solutions, work art or others.

Creativity can be defined in a variety of statements depending on who and how to highlight them. The term creativity in everyday life is always associated with special achievements in creating something new, finding ways of solving problems that cannot be found by most people, new ideas, and seeing the possibilities. Therefore, creativity is also a potential for human origin, so it is the main task for an educator or teacher to always develop the original potential that already exists in him.

The higher creativity of educators will be able to motivate their students to keep effort to the students. Motivation functions as a business booster in achievement. There is good motivation for learning to show good results. The intensity of a student's motivation will greatly determine the level of achievement of learning achievement so that Islamic religious education learning achievement will be achieved with good results.

In education, teaching and learning means a process of teaching and learning in the classroom where teachers deliver knowledge or skill to the their students. In teaching process, not only teaching a lesson making the students understand the materials, a teacher also needs to deliver the values of every lesson to build the students' good characters. A teacher also must be able to influence the students on their affective, cognitive, and psychomotor. A good teaching depends on the students' motivation and a teacher who is good in motivating.

An educator creativity is a skill to create something new for education. A teacher profession is a profession which demands the teachers to have good skills and creativity. A teacher' skill is a skill to educate and give the values to students to build their characters in their lives. For a teacher, creativity is very important. For example, on teaching process, a teacher needs to have a creative and innovative teaching model to attract the students to learn the material. A creativity also helps to motivate the students to study the lesson. A creativity also helps the students to understand the materials. A teacher is also supposed to be creative in choosing the teaching tools and media to help transferring the lesson. While the tools and media must be appropriate to the material and the students' characters.

⁴ *Kamus Besar Bahasa Indonesia*, (Jakarta: Pusat Bahasa-Depdiknas, 2008), p. 817.

So, we can conclude that a creativity is very important in teaching. As the teacher candidates, we need to know the model and the new teaching model then it keeps the students' interest in learning. If the students are easy to understand the materials, the target task will be reached. However, a creativity doesn't appear easily and needs a process. But, we can create it. The first process is try to learn it from another teacher's experience or to share it with peers, the second one is to improve our knowledge quality and skills.

Characteristics of Educator Creativity

Features of creativity include aptitude traits are traits associated with cognition, with thought processes. While the characteristics of nonaptitude are characteristics that are more related to attitudes or feelings. Both types of creativity are needed so that creative behavior can be realized. There are five characteristics of the ability to think creatively (aptitude), namely: first, fluency of thinking, is the ability to be able to generate many ideas or ideas. Second, flexible thinking, which is the ability to produce ideas, answers from different points of view. Third, original thinking, which is capable of giving birth to new expressions, makes unusual combinations. Fourth, elaboration skills, namely developing an idea so that it becomes interesting. Fifth, the skill of assessing (evaluating), ie reviewing an issue based on different perspectives, determine its value benchmarks. 5

Affective (non-aptitude) characteristics include: First, curiosity, which is always motivated to know more, ask lots of questions. Second, it is imaginative, which is able to imagine things that have never happened. Third, feel challenged by pluralism, which is compelled to overcome difficult problems, challenged by complex situations. Fourth, dare to take risks, that is, dare to give answers, although not necessarily true. Fifth, the nature of respect, which is to value guidance and direction in life, to appreciate the abilities and talents that are developing themselves. 6

Types of Educator's Creativity

Boredom factors resulted in lower learning presentation projected about lower classroom activities. It impacted to students' attention, motivation, and interest in learning, educators and schools decreasing. For this reason, diversity is needed in the presentation of learning activities. 7 There are several types of teacher creativity in the teaching and

⁵ Munandar, *Kreativitas & Keberbakatan Strategi Mewujudkan Potensi Kreatif & Bakat*, (Jakarta: PT. Gramedia Pustaka Utama, 1999),p. 88-90.

⁶ Munandar, *Kreativitas & Keberbakatan...*, p. 91-93.

⁷ J.J. Hasibuan, *Proses Belajar Mengajar*, (Bandung: PT Remaja Rosdakarya, 1999), p.5

learning process, namely variations in teaching styles, variations in using media and teaching materials, variations in interactions between educators and students.

Factors Influencing Educator's Creativity

Personal development of a person is generally determined by a combination of internal factors (inheritance and psychological factors) and external factors (social and cultural environment). Internal factors are the nature of man himself, in whom there is an impetus to develop and grow towards a business that is better than before, in accordance with the ability of his mind to meet all the needs he needs. Likewise, a teacher in terms of carrying out his duties as an implementer of education certainly wants himself to grow and develop to a better and better quality. Utami said that "creativity is a unique meeting point between three psychological attributes, namely intelligence, cognitive style, and personality or motivation simultaneously these three facets of the mind help understand what lies behind the creative individual.⁸

Intelligence includes verbal abilities, fluent thinking, knowledge, problem formulation, strategy formulation, mental representation, decision making skills and balance and intellectual integration in general. The cognitive or intellectual style of the creative person shows the looseness and attachment of the convention, creating its own rules, doing things in its own way and liking problems that are not too structured. Dimensions of personality and motivation include traits such as flexibility, drive for achievement and recognition of tenacity in facing obstacles and moderate risk-taking. External factors are also very influential on encouragement and potential from within, namely, influences that come from outside that can encourage teachers to develop themselves.

LESSON MANAGEMENT

Lesson Management Terminology

Learning management is often interpreted as pedagogical competence. In managing learning, a teacher must have pedagogical competence. Pedagogical competence is the teacher's understanding of students, planning, implementing learning, evaluating learning outcomes, and developing students to actualize as their potential.⁹ According to Imam Wahyu, pedagogical competence is the ability to manage learners' learning, which includes understanding students, designing and implementing learning, evaluating learning, and developing students to actualize their various potentials. Moreover, Sudaryono explained

⁸ Utami Munandar, *Kreativitas dan Keterbakatan Strategi Mewujudkan Potensi Kreatif dan Bakat*, (Jakarta: PT Gramedia Pustaka Utama, 2002), p. 26.

⁹ Agus Wibowo dan Hamrin, *Menjadi Guru Berkarakter: Strategi Membangun Kompetensi & Karakter Guru*, (Yogyakarta: Pustaka Belajar, 2012), p. 110.

that teacher pedagogical competence is related to the ability of teachers to manage to learn in it includes the ability to elaborate the abilities of students, plan learning programs, implement learning programs, and evaluate learning programs. In this case, the teacher must facilitate students to realize their potential as demanded by national education competency standards.¹⁰ From the understanding of pedagogical competence above, it can be concluded that pedagogical competence is the ability of teachers to manage learners' learning which includes the understanding of students, designing and implementing learning, evaluating learning, and developing students to actualize their various potentials.

Understanding of students characteristics

The teacher understanding indicators about students characteristics are as follow:¹¹

1. Utilize the principles of cognitive development, which includes describing and applying the principles of cognitive development to understand students. The principles of cognitive development include associations between elements, concept formation, problem discovery, and problem-solving skills which subsequently form new behaviors, thinking-reasoning, valuing and imagining are mental activities related to cognitive learning processes.¹² Educators can identify the learning characteristics of each student in his class and ensure that all students get the same opportunity to actively participate in learning activities.
2. Understanding students by utilizing the principles of personality, which includes describing and applying the principles of personality. The principle of personality includes forms of attitudes, emotions, encouragement, interests, and attitudes of the individual. Educators try to find out the cause of deviant behavior of students to prevent such behavior from harming other students.
3. Identifying students' early learning provisions which include determining the level of mastery of students' prerequisite competencies, identifying students' learning difficulties, identifying social and cultural development tasks to understand students, and identifying learning styles (visual, auditive, and kinesthetic) to understand students The design and implementation of learning.

Teacher educators who can design learning well have characteristics in the form of applying learning and learning theories which include:

¹⁰ Sudaryono, *Dasar-Dasar Evaluasi Pembelajaran*, (Yogyakarta: Graha Ilmu, 2012), p.13.

¹¹ Agus Wibowo dan Hamrin, *Menjadi Guru Berkarakter: Strategi Membangun Kompetensi & Karakter Guru*, p. 110-111.

¹² Khadijah, *Belajar Dan Pembelajaran*, (Bandung: Citapustaka Media, 2013), p. 69.

1. Distinguishing behavioristic, cognitive, constructivist, social learning theories, and applying these learning theories in learning facts, concepts, procedures, and principles.
2. Determine learning strategies based on the presence of students, competencies to be achieved, and teaching material.
3. Developing a learning plan based on the chosen strategy includes: (a) preparing a syllabus and lesson plan; (b) design a learning experience framework (face-to-face, structured, and independent) to achieve competence; (c) selecting and organizing teaching materials and materials; (d) selecting and designing the media and learning resources needed; and (e) design a process evaluation and evaluation of learning outcomes.

Islamic educational tradition projects the fostering milestone of educator with the guidance of glorious Al Qur'an, *Q.S An-nahl: 125*:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ - وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ١٢٥

Translation: "call on your lord's path with good wisdom and lessons and refute them in a good way. Indeed, your lord is the one who knows more about who has strayed from his ways and it is he who knows better those who are guided". (q.s. An-nahl: 125).

This verse describes about the three types of da'wah. To scholars who have high knowledge are instructed to deliver da'wah with wisdom. It is dialogue with wise words in accordance with their level of intelligence. Da'wah with wisdom is a da'wah with knowledge regarding secrets, benefits, and the purpose of Divine revelation, in a way that is adapted to the situation and conditions, so that people can easily understand.

Evaluate Learning Outcomes

The ability of educators in evaluating student learning outcomes has several characteristics; carry out an assessment (assessment) of the learning process and outcomes on an ongoing basis with various methods including:

- a. Carry out assessments with tests and assessments with non-tests.
- b. Analyzing the results of the assessment process and learning outcomes to determine the level of mastery learning (mastery level) which includes: (a) analyzing the results of the learning process assessment; (b) analyze the results of the assessment of learning outcomes; (c) interpret the results of the analysis; and (d) use the results of the analysis to determine learning completeness.
- c. Using learning completeness information to design remedial or enrichment programs, including (a) determining the position of students in terms of mastery learning that has

- been determined; (b) designing a remedial program for students under minimal completeness; (c) designing enrichment programs for students who achieve optimal learning completeness.
- d. Utilizing the results of learning assessments to improve the quality of learning programs in general, which include (a) analyzing the strengths and weaknesses of learning that have been implemented; (b) determining the parts of learning that need improvement; and (c) design learning steps.

Development of Students To Actualize Their Potential

The ability of educators in developing the potential of students has the following characteristics: 1). Facilitating students to develop various academic potentials by (a) guiding students to develop creative and innovative work; (b) guiding students to develop talents and interests; (c) encourage students to carry out further learning. 2). Facilitating students to develop various non-academic potentials by (a) guiding students to develop faith and piety; (b) guiding students to develop social skills. 3). Educators must have the qualifications and competencies as Learning Agents. It is the role of educators as facilitators, motivators, motivators, and inspirational learners for students.

CONCLUSIONS

Education is a process to improve human dignity. Therefore, it always periodically reviewed to be able to keep pace with the pace of growth and development of science and technology. Creativity is very important in learning, and teachers are required to demonstrate and demonstrate the creativity process. Creativity is something that is universal and characterizes aspects of the living world around us. Creativity is characterized by the activity of creating something that did not exist before and was not done by someone or the tendency to create something. Creativity shows that what the teacher will do now is better than what he has done before and what he will do in the future is better than now. Learning management is often interpreted as pedagogical competence. In managing learning, a teacher must have pedagogical competence. Pedagogical competence is the teacher's understanding of students, planning, implementing learning, evaluating learning outcomes, and developing students to actualize as their potential.

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WORK-LIFE BALANCE IN THE MADRASA EDUCATIONAL STAFF: A PRELIMINARY STUDY

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Abstract: The purpose research examine the work-life balance (WLB) of educational staff in madrasas. This study use a quantitative survey method with correlational design. Subject was conducted on 120 teaching and educational staff using purposive sampling, which are 20 subjects for surveys with open-ended questions and 100 subjects were used to see correlations between variables. The results showed that the estimated variables related to WLB of teaching staff and education in madrasas were intrinsic motivation and servant leadership. Correlation test results between variables indicate that the three variables have a significant influence on each other, with the strongest relationship being the work-life balance variable with intrinsic motivation.

Keyword: Madrasa Educational Staff, Work-Life Balance, Intrinsic Motivation, Servant Leadership.

INTRODUCTION

Madrasa is one of the Islamic educational institutions in Indonesia. Like other educational institutions, madrasas have an education curriculum. Education in madrasas is in the form of religious and / or formal-informal education according to the applicable education curriculum in Indonesia. Madrasas that implement an integrated education system are religious and formal education, have more burdens, both in terms of time allocation of learning activities or other resources needed compared to formal schools in general. The number of madrasas in Indonesia in the EMIS PENDIS KEMENAG RI data in 2018/2019 reached 82,418, both public and private, with a total of 820,000 registered educators¹.

Employees, as a resource in the institution, have an important role in developing an institution in accordance with the established vision and mission. The workload in madrasas seems to be heavier because madrasa curriculums are required to apply 100% of public school curriculums plus specific religious curricula². This will be more felt in employees at madrasas who have boarding or boarding schools. Modern boarding schools are boarding-based education or boarding where students or students who take education in boarding schools are required to live in dormitories and carry out daily activities in

¹ <http://emispendis.kemenag.go.id/dashboard/>

² Faridah Alawiyah, F. "Pendidikan Madrasah di Indonesia". *Aspirasi*, 5:1 (2014), p. 56.

boarding schools. Along with the development of the times, boarding schools as the oldest educational institutions also have experienced changes and developments from all sides. Islamic boarding schools that initially only taught religious knowledge, now there are also many who teach general sciences and daily activities that are scheduled and structured with a curriculum, so that the activities of students are also increasing³.

Along with the increasing number of santri activities, the duties of boarding school caretakers are also now more complicated, because boarding school caretakers do not only take care of activities during school hours but also take care of students' daily activities so that the workload that must be done is more than that of public school teachers. If seen according to *PP No. 19 tahun 2017 pasal 52 ayat 1 dan 2*, then the workload given to boarding school employees experiences gaps because, in addition to conducting face-to-face meetings with students or students, teachers or religious teachers are also obliged to guide the daily activities of students outside school hours. Like employees in general, the balance between work and personal life becomes a very important condition. The employee may have an important role at work, but outside of work, he has other roles as in his family.

Work-life balance (WLB) is level of satisfaction of someone who is involved in several roles, which is associated with a balance or maintaining harmony in his life⁴. The term work-family balance is defined as the level at which a person is able to balance time, emotions, and attitudes from work and responsibilities towards the family simultaneously⁵. Meanwhile, according to Fisher, Bulger and Smith defines work-life balance as an effort made by individuals to balance two or more roles undertaken. Fisher, Bulger and Smith (2009) suggest dimensions of WLB as follows, (1) Work Interference with Personal Life (WIPL), referring to the extent to which work can interfere with the personal lives of individuals. (2) Personal Life Interference with Work (PLIW), refers to the extent to which an individual's personal life interferes with his work life. (3) Personal Life Enhancement of Work (PLEW), refers to the extent to which a person's personal life can improve individual performance in the world of work. (4) Work Enhancement of Personal

³ Imam Syafe'i. "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter". *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8 (2017), p. 61

⁴ Hudson, *The Case for Work/Life Balance: Closing the Gap Between Policy and Practice*. (New Zealand: Hudson Highland Group, Inc., 2005), p. 1

⁵ E. Jeffrey Hill, et al. "Finding An Extra Day A Week: The Positive Influence of Perceived Job Flexibility on Work and Family Balance". *Family Relation*, 50:1 (2001), p. 50.

Life (WEPL) refers to the extent to which work can improve the quality of an individual's personal life⁶.

When an individual does not maintain a balance of life and work too much in organizational settings, this can cause psychological (mind, emotion, etc.) and consequently disrupted behavior, as a result his productivity will also be low, which will then trigger stress and will disrupt work life balance. Arrangements are not easy when employees have problems outside of work, in this case family problems. Required arrangements are not only time management but also thoughts that will seize the attention of employees. Problems that weigh on the mind of an employee will burden him and make his work unthinkable. The opposite condition may occur, problems in the workplace that have not been resolved will become a burden on the mind and will carry over to life outside of work.

In previous studies, a study of work-life balance was aimed at workers in a company, female employees, students who have part-time job, and others, but research has not been found in the context of teaching and educational staff in Islamic or madrasa educational institutions⁷. The purpose of this study is as preliminary data to study the existence of work-life balance (WLB) in educational staff in madrasas, analyze some variables that might affect work-life balance, and look for the significance of the relationship between these variables in the context of educators and education staff in madrasas.

METHODS

The method used in this research is the quantitative method. The first stage, the researchers distributed survey questionnaires to 20 educators and education workers who worked at a madrasa randomly, the survey questionnaire contained open-ended questions about things that made one able to balance time, effort, and satisfaction between activities at work and activities outside of work⁸. The second stage, the researcher conducted the coding related to the subject's response, then determined the possible variables that could include those responses to the work-life balance of the teaching staff and the education at

⁶ Gwenith G. Fisher, et al. "Beyond work and family: a measure of work/nonwork interference and enhancement". *Journal of Occupational Health Psychology*, 14:4 (2009), p. 444

⁷ Vincent I. O. Agyapong, V. I., and Wiberforce, O.-A. A. (2012). "Work-Life Balance among Part-Time MBA Students of the Kwame Nkrumah University of Science and Technology School of Business". *International Journal of Business and Social Science*, 3:13 (2012), p. 14

⁸ Hudson, *The Case for Work/Life Balance: Closing the Gap Between Policy and Practice*. (New Zealand: Hudson Highland Group, Inc., 2005), p. 1

the madrasa. The third stage, the researchers gave a questionnaire of three variables based on the results of the previous survey to prove the description of the subject in the field. The questionnaire was given to 100 educators and education in madrasas. The fourth stage, descriptive analysis and preliminary analysis of the relationship between variables using a correlational test with the help of IBM SPSS Version 20.

The questionnaire used to measure work-life balance using a questionnaire was adapted into Indonesian from Fisher, Bulger and Smith (2009) totalling 17 items. Intrinsic motivation variables from Ryan and Deci (2000) totalled 30 items. Servant leadership variables from Dierendonck and Nuijten (2011) totalling 30 items. For reliability that has been tested on 100 subjects, values can be seen in table 1 with criteria based on Sugiyono (2012).

Table 1. Subject's Response to the WLB Survey

Variable	Cronbach's Alpha	Criteria
Work-Life Balance	0.880	Very High
Intrinsic Motivation	0.871	Very High
Servant Leadership	0.916	Very High

RESULT AND DISCUSSION

Preliminary Survey

Based on the results of a survey of 20 educators and education staff in madrasas, about things that make the subject able or unable to balance work and personal interests / work-life balance, a number of responses are generated shown in table 2.

Table 2. Subject Responses to the WLB Survey

Respond	Frekuensi
Able to manage the time	6
Perceive that both are a must to be done optimally	5
The manager does not demand overtime	4
Get a manager figure who understands the importance of personal family matters	3
Have targets to be achieved	3
Having a fair manager in the division of labour	3
Can arrange work well	3
Families support working optimally	2

Others	7
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The response of subjects in the survey shows that there are internal reasons that encourage work and optimal performance outside of work. In addition, the leader figure becomes a significant reason for the subject. The presence of a leader who can understand individual needs, is fair, and is a facilitator for the subject, is one of the reasons for the subject to be able to balance work and personal life outside of work. From the survey determined a variable that is possible to include several responses from participants. These variables are intrinsic motivation from Ryan and Deci (2000) consisting of aspects of interesting/enjoyment, effort/importance, pressure/tension, perceived competence, perceived choice, and value/usefulness⁹. Intrinsic motivation lies in someone who is internal. Therefore, intrinsic motivation becomes active or can carry out its functions without the need for external stimulation, because in every individual, there is already an urge to do something. This intrinsic motivation is usually influenced by the human instinct to keep developing, approaching something pleasant and avoiding something that can hurt it. This impulse makes humans automatically want to do something that is fun, interesting, important, valuable to do, or considered to be a dangerous thing if he does not do it¹⁰. Intrinsic motivation is also called a motivator that motivates someone always to strive to achieve satisfaction, in which there is success achieved, recognition, or appreciation for the work itself, responsibilities, and opportunities to develop towards a better person¹¹. The next variable is servant leadership, which is a leader who is very concerned about the growth and dynamics of followers' lives, as well as their community¹². The servant leadership dimension according to theories from Dierendonck and Nuijten (2011), including empowerment, accountability, forgiveness, courage, standing back, humility, authenticity, and stewardship¹³.

OVERVIEW OF VARIABLES IN SUBJECTS

The description of the variables of the subjects totalling 100 people, can be seen from the total score obtained by the subjects compared to the average or median value as a

⁹ Richard M. Ryan and Edward L. Deci. "Intrinsic and Intrinsic Motivation: Classic Definition and New Direction". *Contemporary Educational Psychology*, (2000) h. 54

¹⁰ Richard M. Ryan and Edward L. Deci. "Intrinsic and Intrinsic...", p. 54

¹¹ Wawan Prahawan and Nopiyana Simbolon. "Pengaruh Motivasi Intrinsik Dan Lingkungan Kerja Terhadap Kinerja Karyawan Pada PT Intimas Lestari Nusantara". *Jurnal Ekonomi*, 5:1 (2014), p. 36

¹² R. K. Greenleaf. "Servant-leadership. In L. C. Spears (Ed.), *Insights on leadership: Service, stewardship, spirit, and servant-leadership*". (New York: Wiley, 1998), p. 98.

¹³ Dirk van Dierendonck and Inge Nuijten. "The Servant Leadership Survey: Development and Validation of a Multidimensional Measure". *J Bus Psychol*, 26 (2011), p. 249

whole. The average value is used on the intrinsic motivation (IM) and servant leadership (SL) variables because the variable is normally distributed, while for the work-life balance (WLB) variable uses the median value due to the abnormal distribution, the data distribution can be seen in Table 3. Categories are made into three parts, namely high, medium and low.

Table 3. Normality Test

		Servant Leadership	Work-Life Balance	Intrinsic Motivation
N		100	100	100
Normal Parameters ^b	Mean	105.50	59.31	107.32
	Std. Deviation	15.374	9.841	11.743
	Absolute	.127	.165	.115
Most Extreme Differences	Positive	.093	.165	.068
	Negative	-.127	-.062	-.115
Kolmogorov-Smirnov Z		1.273	1.653	1.152
Asymp. Sig. (2-tailed)		.078	.008	.140

a. Test distribution is Normal.

b. Calculated from data.

From table 3, it can be seen that the distribution of data on servant leadership (.078) and intrinsic motivation (.140) variables is more than .05, which means that these variables are normally distributed. As for the significance value of the WLB variable that is .008 < .05, then the variable data is not normal.

Table 4. Overview of Variables in Subjects

Category	Percentage		
	Work-Life Balance	Servant Leadership	Intrinsic Motivation
High	19%	8%	19%
Middle	70%	80%	62%
Low	11%	12%	19%
Total	100%	100%	100%

The variable description of the subject tends to be in the medium category, meaning that the level of WLB, SL, or IM on the subject is at the normal level. WLB difference in subjects who have high and low categories of 8%, more in the high part, the ability of the subjects in this study have the ability to balance work, and personal interests tend to be moderate to high. Balance is generally seen as the absence of conflict between one and the

other. In work-life balance the balance is the effectiveness of functioning, productive, and satisfaction, and a positive impact on work or its role in the family or personal life. The situation of subjects with high WLB is interpreted as a balance with the lowest point of conflict between one role and another. While the middle level has a sufficient level of conflict, and low is greater than the middle level.

RELATIONSHIP BETWEEN INTRINSIC MOTIVATION, AND SERVANT LEADERSHIP TO WORK-LIFE BALANCE

Analysis of the relationship between variables is important to see the pattern of influence between variables, as well as an important reference for further research. The correlation analysis results can be seen in table 5. From table 5, relationship between variables has a significant level of relationship (.000 <.050). The SL variable with WLB (.382) and IM (.421) has a fairly strong relationship, while WLB with IM (.808) has a very strong relationship.

Table 5. Correlation Test between Variables

			Servant Leadership	Work-Life Balance	Intrinsic Motivation
Spearman's rho	<i>Servant Leadership</i> (SL)	Correlation Coefficient	1.000	.382**	.421**
		Sig. (2-tailed)	.	.000	.000
		N	100	100	100
		<i>Work-Life Balance</i> (WLB)	Correlation Coefficient	.382**	1.000
	Sig. (2-tailed)	.000	.	.000	
	N	100	100	100	
	<i>Intrinsic Motivation</i> (IM)	Correlation Coefficient	.421**	.808**	1.000
	Sig. (2-tailed)	.000	.000	.	
	N	100	100	100	

** . Correlation is significant at the 0.01 level (2-tailed).

The state of the subject's balance between work and personal interests outside of work is largely determined by the desire or encouragement in the subject to be able to get maximum results between the two. The way the subject enjoys work, targets made in his

life, feels able to divide his time, etc., have a very important role in creating a balanced condition between work and his personal life. Furthermore, the role of the madrasa leader who facilitates the subject to develop is oriented towards the comfort of his staff, understands the subject's conditions, and so on, gives a fairly strong impact on the way the subject can be balanced between work and life outside of work. In addition, the emergence of positive encouragement or motivation to develop on the subject is influenced by the role of the leader. The treatment of madrasa leaders or school principals on the subject can provide motivation to be able to work optimally and maximize the other potential within their employees¹⁴. Leadership can be defined as a process of directing and giving influence to the activities of a group of members who are interconnected with their duties. The influence provides a stimulus to staff to act, an action starts from an impulse called motivation. It proves that the role of leader becomes an important variable in the presence of a motivation for employees. In motivating, leaders must be oriented to the frame of reference of people. Because motivation is for employees not for leaders, therefore leaders must make it possible for employees to behave and act according to the level of expected needs, therefore servant leadership becomes a leadership style that best suits the situation.

CONCLUSION

Variables that are estimated related to the work-life balance (WLB) of teaching staff and education in madrasas include intrinsic motivation and servant leadership. Intrinsic motivation is an internal drive within an individual to achieve satisfaction, pleasure, or challenges, without the influence of external encouragement, pressure, or appreciation. Servant leadership is a leader who is very concerned about the growth and dynamics of the lives of followers, he and his community. Correlation test results between variables indicate that the three variables have a significant influence on each other, with the biggest relationship being the work-life balance variable with intrinsic motivation. Further research is needed to examine a large sample in accordance with the population of educators and/or teaching staff in an area so that the results of the analysis can be more perfect and describe a population. In addition, relationship variables are suggested to place intrinsic motivation variables as intervening variables.

¹⁴ Dwija Suwignyo, et al. "Pengaruh Peran Kepala Sekolah Sebagai Pendidik, Pemimpin Dan Administrator Terhadap Motivasi Kerja Guru SMP". *Jurnal Pendidikan dan Pembelajaran*, 2:3 (2013), p. 1.

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COMMUNICATION STRATEGIES IN MANAGEMENT OF ISLAMIC EDUCATION IN HIGHER EDUCATION

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Abstract: Communication strategies have two different basic concepts, namely planning and communication. Planning is closer to the management aspect while the concept of communication is seen from the process of disseminating information. In addition to developing strategies, management is needed as a supporting factor for these changes. Before the strategy is formulated, we must first consider who will be the communicator, what message will be delivered, who will be the target of the communicant, what channels will be used, and what results will be obtained. that the communication strategy starts with planning and management to achieve a goal. Islamic management must be based on the ethics and religious values that both want to develop professionally following agreed-upon science. This is based on honesty and trust by management. In addition to the formulation of a strategy to improve the management of Islamic education, there must be activities to apply it to support the effectiveness of the strategies that have been prepared.

Keyword: Communication Strategy, Islamic Education Management

INTRODUCTION

Education is a science that is very important for every individual. Especially in Higher Education, many sciences have been applied and can be obtained at the College bench. With its many various sciences, our knowledge will increase and we have provisions for daily life. Not separate from it all, having supplies that are only used in the world is certainly not enough. we must think about the provisions that will be brought in the afterlife. So with that, Islamic education is also very useful. Because this Islamic education is a science that is eternal for the world and provides provisions in the hereafter.

The knowledge learned in Islamic education is the science of religion which is a form of devotion to Allah SWT and can also form good behavior in the younger generation of Muslims in accordance with Islamic creed. Through education and learning will have an impact on good morals. If at first, a person does not really know about religious knowledge, then has the intention to deepen his religious knowledge by following studies conducted on campus, then over time will understand about religious knowledge and can also have a better moral impact on everyday life. Because that way, someone can think clearly in the face of life.¹

¹ Zakiyah Derajat, *Ilmu Pendidikan Islam*, (Jakarta: Graffika Offset, 1992), h. 87.

Some students who have been in college there who can not read the Koran, do not understand the procedures for prayer, do not even know the correct creed. In fact not a few like that, the average student only has capital and intelligence to easily enter college, but religious knowledge is still lacking. The excellence of students who want and are keen on learning to understand religion, it will surely be easy for God, because God will not let his servants who want to be better.

Applying Islamic education to tertiary institutions certainly requires good management. The management of Islamic education in Higher Education is a strategy that can influence students to be willing to carry out orders in accordance with the directions and goals set. The process of management is the process of planning, organizing, leadership, and organizational efforts to achieve the objectives in accordance with those set forth.

To support the implementation of Islamic education management, good communication is needed to manage good Islamic education at universities. Communication is a very important activity process to support management. The better the communication that is carried out, the better the cooperation with the others. Effective communication demands mutual respect, trust, and responsibility.

DISCUSSION

Communication Strategy

The success of effective communication is determined by a design that has been made to change human behavior through ideas that have been obtained from an ongoing communication. Communication strategy is a combination of communication elements that start from communicators, messages, channels (media), recipients to the effects (effects) that have been designed to achieve the objectives of the communication.²

A communication strategy that will affect an action taken for targets that have been designed for change. In the process of carrying out a communication strategy, both parties must first understand the process of transforming the message. The message in question has an interest in the form of knowledge that will be exchanged with one another, therefore in the communication strategy must consider all parties involved in the communication process.

² Hafied Cangara, *Perencanaan dan Strategi Komunikasi*, (Jakarta: Raja Grafindo , 2013), h. 89.

That communication strategy starts with planning and management to achieve a goal. To achieve these objectives, it must be able to show how operational tactics. The planning in question is a process for determining the actions to be taken appropriately through a series of choices.³ Planning can be brought closer to the management aspect and the concept of communication seen from how the process of dissemination or exchange of information. These two concepts will be put together to become a special study that is applied to the dissemination of information and public awareness.

So from the understanding of the communication strategy above it can be concluded that the communication strategy is a combination of communication that will be implemented by paying attention to what message will be delivered and with what media will be used to deliver the message. In addition to the understanding listed above, of course, there must be a written document as well and that must be answered, namely: 1. What will be achieved, 2. What results will be obtained, 3. Who will be the target, 4. What message will be delivered, 5. Who will be the communicator, 6. What methods will be used in delivering the message, 7. What type of communication channel is used to deliver the message, 8. When is the time to deliver the message, 9. How to measure the results of the program has been explained (Cangara, 2013)

The Purpose Of Communication Strategies

A goal that means a step for achieving something. Therefore, the goal of a communication strategy is the step of achieving that communication is effective. According to R. Wayne Pace in his book, *Techniques for Effective Communication* in states that the objectives of the communication strategy are 3, namely: a). To Secure Understanding, this purpose is to ensure that the communicant understands the message it receives. When the communicant has understood and received, then the recipient must be fostered and finally communication activities motivated, b). To establish acceptance, how to accept that acceptance, and continue to develop it well. c). To Motive Action, an activity carried out to motivate it. d). The Goals Which The Communicator Sought to Achieve, a way to achieve the goals to be achieved by the communicator of the communicator process.⁴

If the weaknesses of the strategy cannot be followed up, then the strategy will fail. The failure is due to several things, namely: a). Planning is unclear and confusing, b). Lack of understanding of the desired goals or objectives. c). Expectations are too high so they do

³ Morisan, *Teori Komunikasi Individu Hingga Massa*, (Jakarta: Kencana, 2014), h. 62.

⁴ Alo Liliweri, *Komunikasi Antar Personal*, (Jakarta: Kencana, 2017), h. 18.

not match the reality of the field. d). Lack of top management support. e). There is a refusal to change. f). Not flexible so it is rigid to run.

The factors that influence the smooth communication are as follows: a). Knowledge factor. Fluency in communication can be influenced by knowledge. b). Experience Factor. Experience is very influential in communication. Because experience is the best teacher a person who can communicate with others can be divorced. c). Intelligence Factors. If the other person cannot speak a good language, the communication process will not be relevant and will be intermittent. d). Personality Factors. This factor can be someone who has a sense of shame, lack of confidence, and lack of association.

Management

Islamic management according to H. Bahrun there are four conditions, namely: a). Islamic management must be contained with a foundation of Islamic moral values, namely compassion, honesty, humanity, and justice. b). The values contained in Islamic management must be based on monotheism and a form of servitude to Allah SWT. c). The relationship between leaders and subordinates must be an equal and principled brotherhood of Muslims with human values and a balance between rights and obligations. All forms of goodness must have the intention because of Allah SWT.

Islamic management must be based on ethical and religious values that both want to develop professionally by the agreed-upon science. This is based on honesty and trust by management.

Management of Islamic Education

The word education is no stranger to every individual. Because we are still small since we have to search and continue to learn to get an education. The role of education is very important for every individual. Education is teaching or helper for someone to keep learning. While Islamic education is a form of an effort to help ordinary students live and carry out activities in daily life based on the teachings of Islam that are appropriate in the Qur'an. These teachings will be practiced as a view of our lives while in the world.

Al Quran as a position whose source is very basic as Islamic education because it can be seen from verse Q.S. Al-Baqarah: 2 which contains "The Book (Al Quran) there is no doubt in it, a guide for those who are pious". The understanding of the above verse is that the Qur'an's instructions whose truth is no doubt like the instructions for the teachings in education. In addition to education, the Koran also teaches efforts in education that is

respecting the intellect that exists in humans, not against human nature, Islamic guidance, stories related to education and how to maintain the needs in the social community.

Management of Islamic education is a merger of two sciences, namely management and Islamic education. Islamic Education Management is an educational institution whose management process is Islamic to achieve the objectives of Islamic education effectively and efficiently (Arsyad, 2014). The aspects contained in the management process emphasizes the Islamic values which rely on the Koran and Hadith.

Personality is formed through the mind, intelligence, and five senses that can draw us closer to Allah SWT. By virtue of al-karimah, the attitude and behavior following Islamic teachings. That is the main goal of Islamic education management

Purpose of Islamic Education Management

The objectives of Islamic education management are: (a). To train the body by using physical skills that are useful for preparing human beings to become better individuals on earth. (b). Spiritual education for soul enhancement only worships God and carries out God's commands and away from its prohibitions. (c). To improve reason so that intelligence is increasingly directed to increase faith and piety in Allah SWT. (d). For social education that forms a whole personality to be part of the social community. (e). For a career, which prepares students to enter the workforce.

Benefit of Islamic Education Management

The benefits of Islamic education management, namely: a). The atmosphere of learning becomes more active, creative and fun. b). Educators and students can develop their potential to have strength in religion, self-control, personality, intelligence, and noble character in everyday life. c). The achievement of educational goals that are useful for the world and the hereafter. d). Educators and students are closer to Allah SWT.⁵

Supporting Factor of Islamic Education Management

In the management strategy, of course there are supporting factors to support the management of Islamic education to advance, namely: a). Humans, in which teachers, students, employees and administrators. b). Material, which includes Islamic books, Al-Quran, Musholah. c). Environment, an organization that is Islamic and which leads to

⁵ Azhar Arsyad, *Administrasi Pendidikan*, (Bandung: Rosyda Karya, 2014), h. 28.

society. d). Activities that include organizations with the theme of social politics and society.

MANAGEMENT PROCESS OF ISLAMIC EDUCATION MANAGEMENT

According to Ismuha, To realize that the implementation of Islamic education management, of course processes must support it, namely: a). What planning process determines what must be achieved and how to make it happen so that it becomes real and appropriate. The stages in the planning are, organizing, motivation, determining staff, and controlling. In the planning process it must have principles that reflect Islamic values that originate from the Koran. b). Cooperation exists to achieve specific goals. This collaboration is to connect the people involved in the organization to integrate their tasks in the organization. c). Coordinate all ongoing activities, so as not to cause chaos by combining work that has been established cooperation. d). Supervision to assess and correct what has been done by subordinates, what has been directed is following the objectives. e). After the coordination and supervision is carried out, it will then convey the development of the results that have been carried out previously. f). Preparation of a budget for the income obtained before spending funds to carry out activities.⁶

APPLICATION OF COMMUNICATION STRATEGIES

In addition to developing a strategy to improve the management of Islamic education, there must be activities to apply it to support the effectiveness of the strategy that has been developed. According to The activities are, namely: a). Political marketing or public service organizations. b). Counseling for awareness. c). Cooperation between institutions that smells Islamic. d). Development of Islamic TV, radio and publishing stations.⁷ Establishment of a research, education and communication training center.

PRACTICE OF ISLAMIC EDUCATION

Islamic education must be implemented and practiced so that students can instill their personality with Islamic teachings and noble morals because inculcating Islamic education will certainly bring safety and happiness in the world and in the hereafter which is practiced in everyday life. The values that will be instilled in Islamic education will provide a change in mindset, feelings, and behavior.

⁶ Ismuha, *Agama dan Perubahan Sosial*, (Jakarta: CV. Rajawali, 1983), h. 47

⁷ Hafied Cangara, *Perencanaan dan Strategi Komunikasi*, (Jakarta: Raja Grafindo , 2013), h. 52.

- a. Value of Faith. It has been explained in the Qur'an that what makes life calm in the world and the hereafter through one's faith. Because of the faith that a person has is one of the foundations of education. Faith is a form of belief based on thoughts that arise from the heart.
- b. Value of Character. The moral is the goal of studying Islamic education at the most. Because if you already have a noble character, of course, peace will be realized in the family and society blessed by God.
- c. Value of Knowledge. A person's faith will be associated with the knowledge that has been possessed so that knowledge can be practiced and implemented.
- d. Value of Deliberation. Respect for anything by promoting deliberation for people who can be trusted. From the deliberations will provide education towards problematic goals and through deliberation is one of the values of Islam.
- e. Value of Fairness. Justice is giving rights that have fulfilled the obligation.

After we instill and practice Islamic values, then, of course, we will avoid despicable acts. Because of these values self-control tools in behavior in everyday life.

ISLAMIC EDUCATION IN HIGHER EDUCATION

Islamic Religious Education itself, according to the Directorate of Islamic Religious Education Development in Public Public Schools (Ditbinpaisun) is an effort to guide and nurture students so that after completion of education they can understand things that are contained in the teachings of Islam as a whole, live the meaning, purpose, and purpose and can practice or make the teachings of Islam that has been adopted as a way of life so that it can save itself both in the world and the hereafter.⁸ Means, the implementation of Islamic Religious Education in General Higher Education also basically intends to provide a foundation of Islamic teaching values to students in developing their occupied knowledge. Thus, the implementation of Islamic Religious Education Courses is a means to turn students into Muslim scholars who have faith and piety to Allah SWT, noble personalities and mastered science and technology well. The function of Religious Education in schools (including universities) namely; (1) Development, namely increasing the faith and piety of students to Allah SWT who have been implanted in the family environment. This effort can be done through guidance, teaching and training; (2) Distribution, namely channeling students who have special talents in the field of religion so that these talents can develop optimally; (3) Improvement, namely to correct mistakes, shortcomings, and weaknesses of

⁸ Zakiah Daradjat, *Ilmu Pendidikan Islam*, (Jakarta: Graffika Offset, 1992), h. 37.

students in terms of beliefs, understanding, and practice of Islamic teachings in daily life; (4) Prevention, namely counteracting negative things from the environment or from other cultures that can endanger themselves and hinder their development towards Indonesian people as a whole; (5) Adjustment, which is to adjust to the environment, both the physical and social environment and can change the environment in accordance with Islamic teachings (Ramayulis, 2005).

Asnelly Ilyas revealed that "Islamic education serves as a means or tool to save people from the torments of hellfire. Thus, in the context of General Higher Education, the function of Islamic Religious Education is (1) efforts to improve students' faith and devotion to Allah SWT through guidance, teaching and training, (2) channeling students who have special talents in the field of religion such as tilawah al -Qur'an, Khat al-Qur'an and Hifdzil Qur'an, (3) correcting mistakes and shortcomings of students in the beliefs, understanding, and practice of Islamic teachings in daily life, (4) shielding students from deeds or cultures that can endanger him, even thoughts that are misleading and misleading, (5) provide equipping for students to have the ability to change their environment in accordance with Islamic teachings, (6) as a means of saving students from the torments of hellfire, because in Islamic religious education is taught about things that can save humans from the fires of hell.⁹

The foundation/basis of the implementation of Islamic Religious Education in Indonesia, especially in General Higher Education can be viewed in terms of religious, psychological and formal juridical aspects.¹⁰ First, the religious aspect. In the Qur'an and the traditions of the Prophet Muhammad many have been quoted that humans when they were still in the spirit of the past actually had promised to believe in Allah SWT, for example in the Koran surah Al-Arâf [7]: 172: *"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."*

Every human being has nature or the instinct to have a straight religion (the religion of monotheism), namely Islam. Allah SWT says in the letter Ar-Rum [30]: 30: *"So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know."*

⁹ Asnelly Ilyas, *Mendambakan Anak Sholeh*, (Bandung: Al Bayyan , 1995), h. 25.

¹⁰ Abdul Nasir, *Peranan Pendidikan Agama Terhadap Pemecahan Problema Remaja*, (Jakarta:Kalam Mulia, 2002), h. 67.

In the hadith of the Prophet Muhammad SAW explained that every human being born is fitrah, Rasulullah SAW said, "Every child (human) is born in a sacred state until he can speak. Then it was his parents who made him a Jew, Christian or Magi "(HR. Aswad bin Sari '). The hadith is related to the potential problem that is universal in every child born. The meaning of fitrah in the above hadith according to him implies the existence of human destiny or the status of children born always in a psychological condition that has the potential to become Muslim.¹¹

Second, psychological aspects: In humans there are basic needs. He stated, that humans in addition to having physical and spiritual needs also have needs for the life of his soul so that both are balanced and one of them does not experience pressure. The elements of these needs are 1) the need for love; needs that cause humans to always crave compassion; 2) the need for a sense of security that is the need that drives people to expect protection; 3) the need for self-esteem, that is, the need that drives people to be respected and recognized by others; 4) the need for a sense of freedom that is the need that causes someone to act freely, to achieve the conditions and situations of relief; 6) the need for success that is the human need that causes him to crave a sense of wanting to be fostered in the form of respect for his work; 7) the need for curiosity (knowing), is the need that causes humans to always research and investigate something.¹²

Third, formal juridical aspects. That is, the laws and regulations that apply both, directly and indirectly, can be used as the basis for the implementation of Islamic Religious Education. Juridically, there are three basic implementations of religious education, namely: 1) the ideal basis, 2) the constitutional basis, 3) the operational basis. The ideal basis in question is Pancasila. With Pancasila, especially the first principle, all Indonesian people must believe in God Almighty. This belief must go through religious channels. The constitutional basis for the implementation of PAI at PTU is contained in the 1945 Constitution, Chapter XI, Article 29, paragraphs 1 and 2 states: (1) The State is based on a Godhead. (2) The state guarantees the independence of each population to embrace their respective religions and to worship according to their religion and beliefs. Operational basis, that is, the basis that directly regulates the implementation of Religious Education (Islam) itself. In the National Education System Law No. 20 of 2003, Chapter X, Article 37, point 2 states that: "The Higher Education Curriculum must contain: (1) Religious Education, (2) Citizenship Education, and (3) languages". In the Republic of Indonesia Government Regulation No. 19 of 2005, Chapter III, Article 29, paragraph 2, concerning

¹¹ Abdul Mujib, *Fitrah dan Kepribadian Islam*, (Jakarta: Darul Falah , 1999), h. 53.

¹² Jalaluddin, *Psikologi Agama*, (Jakarta: Raja Grafindo Persada , 1997), h. 301.

National Education Standards it is stated that: "The curriculum at the level of the Higher Education unit shall contain the Subjects of Religious Education, Citizenship Education, Indonesian Language, and English." The implication, that in compiling the Higher Education curriculum it is obligatory to include courses on Religious Education, including Islamic religious education.

CONSLUSSION

Every human being is very important to get an education. To get a broader education found in Higher Education. As for the education obtained in tertiary institutions, the variety of education, but most education in tertiary institutions is general education and Islamic education is still minimal. Only a few Universities and Colleges can provide Islamic education, the College is indeed based on religion alone.

As we know that we live in this world only temporarily and this world is left for safekeeping. Therefore, it is also important that we study Islamic Education, so that we have provisions for the Hereafter. It would be nice, in Higher Education also implements Islamic education, so that students can become noble students. Therefore, the need for tertiary institutions to develop a strategy to apply it all.

Strategy is the first step to make a plan that provides change for the better. In addition to developing strategies, management is needed as a supporting factor for these changes. Before the strategy is formulated, we must first consider who will be the communicator, what message will be delivered, who will be the target of the communicant, what channels will be used, and what results will be obtained.¹³

Communication strategies in the management of Islamic education must have a goal that creates students who are obedient to the religion of Islam. Knowledge achieved is not only for knowledge in the world but knowledge prepared for the hereafter. With this, it is also expected to improve the quality of education that is more dignified. From the methods described above, it is hoped that the existing Higher Education will be able to accommodate proposals from Islamic experts and conduct an evaluation of its vision and mission.

¹³ Alo Liliweri, *Komunikasi Antar Personal*, (Jakarta: Kencana , 2017), h. 211.

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BUILDING ORGANIZATIONAL CULTURE IN ULUMUL QUR'AN SCHOOL: AMONG ELECTABILITY, CAPABILITY AND COMPETENCE OF HEADMASTER

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Abstract: Leadership as organizational culture is a unity of values and systems, which are shared and used as guidelines for both individuals and groups in an organization or an institution. Organizations or groups will develop and progress, if the organizational culture in an organization and institution is well organized and running well. In this paper, the researcher found the concept of organizational culture development and it is relevant to be applied in Islamic educational institutions, namely: the concept of organizational culture, the function and development of organizational culture, the type of organizational culture consisting of open and participative culture; and closed and autocratic culture, formation of organizational culture, strategies to strengthen organizational culture consisting of mechanical solidarity and organic solidarity, as well as strategies in developing organizational culture. This is very appropriate to be the focus of reference for Islamic educational institutions, especially in achieving the desired goals.

Keyword: Capability, Electability, Organizational Culture.

INTRODUCTION

In the era of globalization there have been various changes in the management aspects of educational institutions. This is caused by the first, due to the rapid development of information. Second, the phenomenon that often occurs in the world of education is always lagging behind the rapid development of the times. Third, the differences and limits of activities and functions of an educational, scientific and technological institution cannot be resolved clearly. Which is service products increase together, education needs to really determine what is fundamental for students in order to be developed to respond to various ambiguities in the global era.¹

Madrassa as an open system, social system and also madrasa as agents of change, must not only be sensitive to adjustment, but can also anticipate developments that will occur in a certain period of time. Society as one of the consumers of educational institutions, and now more critical and realistic in choosing educational institutions. Such community attitudes require educational institutions to maintain and enhance a positive image in the community. The function of the head of madrasa is as one of the top leaders

¹ Zulkarnain Nasution, *Manajemen Humas di Lembaga Pendidikan [Konsep, Fenomena dan Aplikasinya]*, (Malang: UMM Press, 2006), p. 10.

and supreme policy maker at the madrasa level, signing out letters, and engaging with outside parties.

Therefore, the head of madrasa has a strategic position to build a public opinion or conduct a collaboration with the public. Positive public opinion and cooperation, it is expected that there is an understanding, and willingness of the community to accept the purpose and objectives of a policy plan.

Furthermore, in an organization, a head of madrasa is central to programmed activities. The leader is a decision maker and also a role model for his subordinates. Therefore, a leader can at least set a good example for his subordinates. With a good example, the pattern of interaction and work patterns in the organization can be directed to the realm of policies that have been programmed by the leader. In addition, subordinates did not feel pressured when implementing the program. As a decision maker and policy maker, a leader must have one aspect that has a very important role in leading the organization, that is assertiveness. This firmness is actually able to show the existence of the leader in the organization and subsequently able to make a positive contribution to subordinates.

The existence of a leader in an organization is as a supporting root that breaks through the soil layer towards the center of the earth. Break through to the deepest parts of the earth, as a benchmark that is embedded in and supports the position of an organization. It is the leader who is directly tasked with providing maximum strength for the survival of an organization. Therefore, we need a leader who is assertive and able to provide an effective leadership picture of the personnel he leads. He must be able to support all personnel in the organization.

So the leadership is a phenomenon or the quality of work activities and interactions in group situations, it is a contribution from someone in cooperative circumstances. Leadership and group are two things that can not be separated from one another, there is no group without leadership and vice versa leadership only exists in circumstances of group interaction, one cannot lead if he is outside the group.²

Because of that the leadership of the head of Madrasah was very important in the development of the school. Madrasa principals at least find a good leadership model to be applied in building the organizational culture of the madrasa they lead. Head of Madrasah Aliyah Ulumul Qur'an Langsa always makes efforts to build a good image of pesantren and also create organizational culture. Establish communication with the

²Dirawat, dkk. *Pengantar Kepemimpinan Pendidikan*, (Surabaya: Usaha Nasional, 1983). p. 19.

surrounding community, students' parents, village officials and foundations of madrasa. This activity turned out to be very helpful in establishing pesantren relationships with the community.³

The focus of the problem in this paper is the practice of Madrasah Principals in efforts to develop Madrasah Aliyah Ulumul Qur'an, models of leadership and strategies undertaken by school principals in creating organizational culture in Madrasah Aliyah Ulumul Qur'an and supporters and obstacles in creating organizational culture in Madrasah Aliyah Ulumul Qur'an.

MANAGEMENT THEORY AND MADRASA LEADERSHIP CULTURE

In Arabic, leadership is often translated as *Al-ri'ayah*, *al-imarah*, *al-qiyadah*, or *al-a'amah*. These words have one meaning that is called synonym or *murodif*, so it is not wrong if we use one of the four words.⁴

Meanwhile, to mention the term educational leadership, experts prefer the term *qiyadah tarbiwiyah*. In Islam, leadership is so important that it receives the most attention. Once the importance of this leadership requires each association to have a leader, even a small number of associations. The Prophet Muhammad said: From Abu Said of Abu Hurairah that the second said, Rasulullah said, "if three people go out traveling, let them make one a leader." (Narrated by Abu Dàwūd).⁵

Leadership in Islamic literature comes from the word *Khalifah* which means representative. The use of the word *caliph* after Rasulullah SAW. died, touched also the intention contained in the words "amir" (plural *Umara*), namely the ruler. Both of these terms in Indonesian are called leaders who tend to connote formal leaders. If we look the words of Allah SWT. which is means: Remember when your Lord said to the angels: "Verily I want to make a caliph on the face of the earth." we always glorify by praising You and purifying You? " The Lord said: "Verily, I know that which you do not know." (Al-Baqarah: 30).

If we try to understand the words of the caliph then it can be understood that the verse is not only addressed to the caliphs after the prophet, but is the creation of the prophet Adam who is called as a human being with the task to prosper the earth which includes the task of calling others to do *ma'ruf* and prevent it from doing *munkar*.

³Results of observations by researchers on July 10, 2019.

⁴Mujamil Qomar. *Manajemen Pendidikan Islam Strategi Baru untuk Manajemen Lembaga Pendidikan Islam*, (Jakarta: Erlangga, 2007), p. 269.

⁵ Mujamil Qomar, *Manajemen Pendidikan Islam...*, p. 269.

a. Leadership Theory

In this case, we will explain various theories about leadership. There are at least three theories about leadership. The Great Man Theory and the Big Bang Theory say that leadership is a talent or innate from birth.⁶ In this theory it says that the soul of a person has existed initially when he was born. So those who do not have a leadership spirit at birth cannot have the opportunity to become a leader. Furthermore Bennis and Nanus also explained that a major event created or could make someone a leader.⁷

The existence of major events such as the reform era in 1998 which was fought by Amin Rais, then this is what is called the birth of a leader. If according to the author, the leader is sometimes born when the situation is very tense and very demanding the birth of a leader. Theory of personality traits or theories (Trait Theories) argues that a person can become a leader if he has the personality traits or characteristics needed by a leader, even though his parents are not a leader.⁸

This theory emphasizes that if a person is considered to have the qualities of a leader then he is considered a leader. That nature according to A. Dale Tempe is the fluency of speaking, the ability to solve problems, look into group (organizational) problems, flexibility, intelligence, willingness to accept responsibility, social skills, awareness of oneself and the environment.⁹

Behavior Theories. This theory is more focused on leader behavior. These studies resulted in a new theory in his day called Behavior Theories. This theory originated from the idea that leadership is effective for organizations, depending on the behavior or model of attitude and / or the model of acting a leader.

b. Organizational Culture

Organizational culture is a system of shared meanings shared by members that distinguishes an organization from other organizations.¹⁰ This system of shared meaning is a set of key characteristics that are held in high esteem by the organization.¹¹

Organizational culture can influence the way people behave and must be a benchmark in any organizational development program and policies taken. This is related to how the culture affects the organization and how a culture can be managed by the

⁶ Abdul Aziz Wahab. *Anatomi Organisasi dan Kepemimpinan Pendidikan (Telaah Terhadap Organisasi dan Pengelolaan Organisasi Pendidikan)*, (Bandung: Alfabeta, 2008), p. 84.

⁷ Abdul Aziz Wahab, *Anatomi ...*, p. 84.

⁸ Abdul Aziz Wahab, *Anatomi ...*, p. 85

⁹ Abdul Aziz Wahab, *Anatomi ...*, p. 85

¹⁰ Schein, E. P. (English) *Organizational Culture and Leadership*, (San Francisco: Jossey-Bass, 1985). p. 168.

¹¹ Robbins, Stephen P.; Timothy A Judge. *Organizational Behavior Book 2*, (Jakarta: Salemba Empat, 2008). p. 256-266.

organization. The following are some of the notions of organizational culture according to some experts:

According to Wood, Wallace, Zeffane, Schermerhorn, Hunt, Osborn (2001: 391), organizational culture is a system that is believed and values developed by organizations where it guides the behavior of members of the organization itself.

According to Tosi, Rizzo, Carroll as quoted by Munandar (2001: 263), organizational culture is ways of thinking, feeling and reacting based on certain patterns that exist in organizations or that exist in parts of the organization.

According to Robbins (1996: 289), organizational culture is a shared perception shared by members of the organization.

According to Schein (1992: 12), organizational culture is the basic pattern accepted by organizations to act and solve problems, form employees who are able to adapt to the environment and unite members of the organization. For this reason, it must be taught to members, including new members, as a correct way to study, think and feel the problems encountered.

According to Cushway and Lodge (GE: 2000), organizational culture is an organizational value system and will influence the way of work and the way employees behave.

Schein (1992) sees organizational culture as a pattern of fundamental assumptions that are understood together in an organization, especially in solving problems faced. These patterns become certain and are socialized to new members in the organization.¹²

Culture is a number of important understandings such as norms, values, attitudes, and beliefs shared by members of the organization. Culture as a pattern of shared basic assumptions obtained by the group when solving external adjustment and internal integration problems that have worked well enough to be considered legitimate and therefore, is expected to be taught to new members as an appropriate way to accept, think, and feel related to the problem.

So, organizational culture is how organizational learning relates to the environment which is an teamwork, behavior, stories, myths, ideas, metaphors, and other ideas to determine what it means to work in an organization (Veithzal, 2008). Culture contains what may or may not be done so that it can be said as a guideline. Basically, organizational culture in a company is a tool to unite every individual who

¹²<http://dhino-ambargo.blogspot.com/2013/05/understanding-and-functional-cultural-organization.html> accessed on May 20, 2019.

carries out activities together. Kreitner and Kinicki (1995) in Dewita (2007), suggested that organizational culture is a social glue that binds members of the organization. Susanto (2006) provides a definition of organizational culture as values that guide human resources to deal with external problems and efforts to adjust integration into the company so that each member of the organization must understand the values that exist and how they should act or behave.

According to Davis (1984) in Hasbi (2010), organizational culture is a pattern of beliefs and organizational values that are understood, imbued and practiced by organizations so that the pattern gives its own meaning and becomes the basis for rules of behavior in organizations.

ACCEPTABILITY, ELECTABILITY, CAPABILITY AND COMPETENCY OF HEAD OF MADRASAH IN MADRASAH ALIYAH ULUMUL QUR'AN

a. History of Madrasah Aliyah Ulumul Qur'an Langsa City

Madrasah Ulumul Qur'an (MUQ) was established to meet the demands of the community for an educational institution that is able to educate prospective leaders who also have the ability to become scholars, at that time the *ulamas* and communities in the sub-districts in Aceh built Islamic boarding schools in each settlement, This was done in order to renew the growth of *pesantren*, which since the Dutch colonial period had become a means of producing regenerations of community leaders.

This effort was endorsed by the government through a meeting of the Warlords and the Governor of Aceh in 1957. This meeting bring out to provisions, one of which was an order to establish student parks in each district. To realize this, in 1961 in Langsa, the capital of East Aceh Regency, promoted by Lieutenant Colonel Teungku Muhammad Noerdin, Ruler of the Second Level Regional War of East Aceh, Teungku Hasan Tanjong Dama, Teungku Husen Berdan and Teungku Hasan Saudara, a *pesantren* was established which was given a *pesantren* name "Dayah Bustanul Ulum" located on Irian Street (now Jalan Syiah Kuala) Tualang Teungoh Village, was built on an area of 10,556 M².

At that time the students consisted only of junior and senior high school students who attended school in the morning and afternoon. They were stay at the *pesantren* at night, in 1968 there was a program of education and guidance for converts for one year, they were equipped with religious knowledge. In 1972, Dayah Bustanul Ulum was legalized in the form of a Foundation called "Yayasan Dayah Bustanul Ulum Langsa", the Level II Regional Government of East Aceh showed its concern by building two permanent houses for teachers in the Bustahul Ulum Dayah Complex and in the following year, awarding a

house along with the land area of 20 x 35 M. In 1979 the Da'wah course was opened for mothers with 140 participants, in 1981 the course was resumed, but classified into two levels, level I (one) 80 people and level II (two) 23 people.

Seeing the above reality Level II Regional Government of East Aceh along with Ulama and the community intends to build educational institutions, where students are housed, educated with a mix of religious education and general knowledge, with good supervision and guidance, and given training to be skilled in applying knowledge the knowledge they gained from the Madrasa.

September 1980 in the Seminar "History of the Entry and Development of Islam in Aceh and the Archipelago" resulted in a recommendation: "The need to establish an Al-Quran Study Center". In line with the mandate of the 2nd President of Indonesia (Soeharto) at the Opening of the 12th Musabaqah Tilawatil Qur-an National level 1981 in 1981 at the village of Arafah Blang Padang Banda Aceh which gave the invitation "Come While Enjoying the Beauty and the Art of Reading the Qur'an we live in Its contents as torches and guidelines in world life and the hereafter ", then at the end of 1981 in collaboration with the East Aceh Regional Government, East Aceh MUI and the East Aceh MORA Office, the Madrasah Ulumul Qur-an (MUQ) was established, with a curriculum of 50% Religion and 50% general knowledge.

In 1983 the Ulumul Qur-an Madrasah was moved to a new location located on the edge of the Banda Aceh-Medan highway, namely Alue Pineung Village, Langsa Subdistrict, East Aceh District (currently Langsa Timur Subdistrict, Langsa City Government) approximately seven kilometers east of the City Langsa, currently accredited with rank A, is cared for by a Foundation, the Dayah Bustanul Ulum Foundation.

In 1986 the Aliyah-level Madrasa was founded, led by a Madrasa head named Sufri Muris and had experienced a change of heads from the past. Meanwhile, the leadership period of the head of Madrasah Aliyah Ulumul Qur'an City of Langsa was 6 people, namely: Sufti Muris, Dr. Syamsu Nahar, MA., Drs. Muhammad MK, Drs. Muhammad Nasir., Samsuria, M.Pd, and Jailani.S.Pd.¹³

b. Head of Madrasah Aliyah Ulumul Qur'an Acceptability

1. Apply the concept of Islamic education based on the Koran and As-Sunnah. The term integrated as an amplifier of the implementation of Islam as a whole, integral not partial, *syumuliyah not juziyyah*.

¹³ Documentation of Madrasah Aliyah Ulumul Qur'an Langsa.

2. Applying an implementation approach by combining religious education and general education into one integrated curriculum. With this approach, all subjects and all madrasa activities can not be separated from the teachings and messages of Islamic values.
3. Emphasizing integration in learning methods so that they can optimize the cognitive, effective and conative domains. The application of this integration requires the development of a learning process approach that are rich, varied and uses extensive media and learning resources.
4. Integrating *aqliyah, ruhiyah and jasadiyah* education. It means trying to educate students to be children who develop their intellectual abilities, improve the quality of their faith and piety in Allah SWT, develop noble morals, and also have health and skills in daily life.
5. Integrating the involvement and active participation of the learning environment, that are: madrasa, home and community.

c. Organizational culture competency in Madrasah Aliyah Ulumul Qur'an

To achieve the realization of the Madrasah Vision & Mission with an existing educational platform, Madrasah Aliyah applies an Integrated Management System which includes:

1. Educational Competencies

The education system implemented in the Aliyah Ulumul Qur'an Madrasah will always be developed to form graduate students who are more qualified and superior in competence compared to other madrasahs or schools at Langsa and the provincial level.

2. Human Resource Competencies

Madrasah Aliyah Ulumul Qur'an seeks to recruit potential and professional people to realize the vision and mission of the Madrasah. Likewise, the potential of the existing Human Resources for Madrasah Aliyah Ulumul Qur'an will always be explored and developed so that all Madrasah employees can carry out their respective roles optimally.

3. Environmental Competence

Madrasah Aliyah Ulumul Qur'an seeks to establish a conducive environment as a place for teaching and learning. Programs of cleanliness, rejuvenation and development of the dayah environment will be tried to be implemented so that the conditions of the Madrasah Aliyah Ulumul Qur'an as a conducive and enjoyable place for teaching and learning.

CONCLUSION

- a. The Acceptance of Head of Madrasah continues to make efforts to develop Madrasah Aliyah Ulumul Qur'an Langsa by increasing the quality of inputs, that are processes and output optimization.
 - b. Electability of Madrasah Aliyah Ulumul Langsa headmaster is more directed towards democratic and collegial collaboration.
 - c. Chief's capability in creating organizational culture in Madrasah Aliyah Ulumul Qur'an Langsa City, that are improving the quality of teaching, discipline of teachers and students, improving the quality of education with ongoing business.
- Head of Madrasa Competence in creating organizational culture in Madrasah Aliyah Ulumul Qur'an Langsa, that is by the synergy between the Madrasa Head and the foundation.

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THE IMPLEMENTATION OF LEARNING ISLAMIC CULTURAL HISTORY (SKI) AT MTS AL WASHLIYAH 16 PERBAUNGAN

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Abstract: In lesson plan, MTS Al Washliyah 16 Perbaungan teachers have prepared learning tools such as RPP and Syllabus as lesson plans that are supposed to be made and prepared to support the expected learning. This is consistent with the indicators in Rusman's theory that researcher used in carrying out the implementation of learning that needs attention as follows: (1) compiling learning objectives in an operational form; (2) formulating learning objectives in the form of learning products, not learning processes; (3) formulating learning objectives in student behavior, not teacher behavior; (4) formulating standards of behavior to be achieved; (5) containing only one learning goal; and (6) formulating learning objectives in the conditions under which the behavior occurs. Learning is successful if formative and summative evaluations have been carried out after planning and implementing learning. Facilities and infrastructure will support the level of success in implementing Islamic cultural history lesson in MTs Al Washliyah 16 Perbaungan.

Keyword: Implementation, Learning.

INTRODUCTION

The issue of education arises along with the existence of human beings themselves on top of the world (life) because humans are "homo educandum meaning human beings are essentially beings who in addition can and must be educated, also can and must educate". Therefore humans can not be separated from matters of education.¹

Education is still believed by the media to be very effective in building intelligence as well as human skills to be more creative. Therefore, education is constantly being built and developed so that the implementation process produces the expected generation. Education is an activity carried out by humans and is always developing along with the times.

Education is an attempt to mature someone both in terms of intellectual intelligence and one's behavior.² With education can also make someone higher in degree, as the word of Allah in surah Al Mujadalah / 58 Verse 11 which reads:

¹ Soelaiman Joesoef, *Konsep Dasar Pendidikan Luar Sekolah*, (Jakarta: Bumi Aksara, 1992), p. 65-66

² Muhibbin Syah, *Psikologi Pendidikan; Suatu Pendekatan Baru*, (Bandung:Rosdakarya, 1995), p. 89

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ فَأَنْشُرُوا فَأَنْشُرُوا
يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Hi, who believe, if you are said to you: "Be roomy in the majlis", then say surely Allah will give you space. and if it is said: "Stand ye", Then stand, surely Allah will exalted those who believe among you and those who are given knowledge to some degree. and Allah knows what you do.

Education plays a very important role in the formation. Humans because the goal achieved by education is to form a unified whole personality as an individual and social human being and a servant of God who serves Himself.³ As the word of God in QS. Adz-Zariyat / 51 verse 56 which reads: "And I did not create jinn and men but that they might serve me."

Regarding education in RI National Law No. 20 of 2003 concerning the Education System, Chapter 11 article 4 namely: National Education functions to develop the ability and shape the character and civilization of a dignified nation in the context of educating the life of the nation, aiming at developing the potential of students to become human beings who believe in and fear God Almighty, have good health, be knowledgeable, competent, independent, and become democratic and responsible citizens.⁴

In the RI Law it is said that education not only requires intellectual intelligence, but also gets the inculcation of religious values in the material taught to them. So the government strives and organizes a national education system, which enhances faith and piety and noble character in order to educate the nation's life. This is in line with the notion of education in Islam. Regarding Islamic education, according to Akhmad D. Marimba, quoted by Nur Uhbiyati in his book Islamic Education (IPI):

Islamic education is physical, spiritual guidance based on Islamic religious laws leading to the formation of a main personality according to Islamic standards. With another understanding, he often said that the main personality in terms of Muslim personality, namely personality that has Islamic religious values, chose and decided and made based on Islamic values, and was responsible according to Islamic values.⁵

³ Made Pidarta, *Landasan Pendidikan*, (Jakarta: Rineka Cipta, 2000), p. 1.

⁴ Departemen Pendidikan Nasional, *Undang-undang RI No. 20 Tahun 2003 Tentang Pendidikan Nasional*, (Bandung: Citra Umbara, 2003), p. 12.

⁵ Nur Uhbiyati, *Ilmu Pendidikan Islam (IPI)*, (Bandung : CV. Pustaka Setia, 1998), p. 76.

"Islamic religious education is carried out to prepare students to believe, understand and practice the teachings of Islam. The education is through the activities of guidance, teaching or training that have been determined to achieve the goals set."⁶

Islamic Religious Education can be interpreted as a planned program in preparing students to get to know, understand, appreciate, to believe in the teachings of Islam and followed by guidance to respect adherents of other religions in relation to harmony between religious communities to realize national unity and unity.

In education in schools, Islamic Religious Education (PAI) subjects are divided into 4 (four) subjects namely Aqeedah Morals, Quran Hadith, Fiqh, and Islamic Cultural History (SKI). MTs Al Washliyah 16 Perbaungan is an upper secondary education and teaching institution that makes Islamic Religious Education a religious identity. And MTs Al Washliyah 16 Perbaungan has four majors namely, Natural Sciences, Social Sciences, Language and Religion. With the existence of the Department of Religion, MTs Al Washliyah 16 Perbaungan can prepare students to become members of the community who understand and practice the values of Islamic teachings and become experts in religious knowledge. So that the material of Islamic Education provided for the Religion class is deeper than the Natural Sciences, Social Sciences and Language classes. Islamic Religious Education subjects taught in the Department of Religion are Usul Fiqh, Fiqh, Interpretation, Hadith, Kalam, Moral Tasawuf, Arabic Language and Islamic Cultural History. But in this study the authors focus more on the subjects of Islamic Cultural History (SKI) Based on the facts above, researchers are interested in researching about "The Implementation of Islamic Cultural History Learning (SKI) in MTs Al Washliyah 16 Perbaungan".

METHODOLOGY

This type of research uses a qualitative descriptive approach. Qualitative research according to Moleong, is research that intends to understand the phenomena about what is experienced by research subjects, for example, behavior, ways of description in the form of words and language, in a natural context and by utilizing various natural methods.

According to Patton the qualitative method is to understand phenomena that are occurring naturally (natural) in the circumstances that are happening. This concept emphasizes the importance of the nature of the data obtained by qualitative research namely natural data.

⁶ Muhammad Alim, *Pendidikan Agama Islam*, (Bandung: PT. Remaja Rosdakarya, 2011), p. 4

Qualitative research uses qualitative methods, namely observations, interviews, or document reviewers. According to Moleong, this qualitative method was used for several reasons. First, adjusting qualitative methods is easier when dealing with plural reality. Both of these methods present directly the nature of the relationship between researchers and respondents. Third, this method is more sensitive and more adaptable to the many sharpening of the mutual influence on the patterns of values encountered.

So, based on the above theories, it can be concluded that qualitative descriptive research uses research steps from observations starting from the smallest / narrowest things to the larger / broader matters or in other words this research from inductive to deductive form .

Research Design

According to Strauss and Corbin, qualitative research is a type of research in which the discovery procedure carried out does not use statistical or quantification procedures. In this case qualitative research is research on a person's life, story, behavior, and also about organizational functions, social movements or reciprocal relationships.

The research method used in this research is the case study method. Case Study (Case Study) is a study conducted in incentives, detailed and in-depth of a particular organization, institution or phenomenon. According to Nasution, a case study (Case Study) is a form of research that can be carried out on individuals, groups of individuals, groups of people (teachers, tribes), human environment (villages), or social institutions.

This research was conducted to understand and provide an overview of the implementation of learning management in Mts Al Washliyah 16 Perbaungan.

Qualitative research can be used to view data through in-depth observations of the focus of research, interacting with implementers in the field so as to obtain information from informants.

Research Location

Research on the implementation of learning management in Mts Al Washliyah 16 Perbaungan. Researchers are interested in choosing the location of this study because researchers have made prior observations, researchers also have access that makes it easier for researchers to obtain information and conduct research at the school.

Research Presence

Researchers actively interact directly with the object of research. It aims to report in depth so that the data obtained are more complete. Researchers can use direct observation

of the subject and object of research with the aim of gathering as much information as possible so that later reporting can be clearly described.

Researcher's position is very complicated. He is also a planner, executor of data collection, analysis, interpretation of data and in the end he becomes a reporter of the results of his research.

In qualitative research, the form of all data collection techniques and the quality of the implementer, and the results are highly dependent on the research as the main data collection tool. Therefore, a critical and open attitude is very important, and the data collection techniques used are always those that are open and broad in flexibility, such as in-depth interviews, observation.

DATA AND RESOURCES

Data

Data in qualitative research is not in the form of numbers, but narrative descriptions, even if there are numbers, the numbers are in relation to a description. In qualitative data processing there is no data addition, so it leads to generalization. Qualitative data is data presented in the form of numbers. Data in qualitative research is not in the form of numbers, but narrative descriptions, even if there are numbers, the numbers are in relation to a description. In qualitative data processing there is no data addition, so it leads to generalization. In this connection Moleong divides the types of data in qualitative research into words and actions, sources of written data, photographs and statistics.

Sources of Data

The Presentation of Researcher

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The informants in this study were the school principal, vice principal, and teacher. As for the data sources that can be used in research based on data sources, namely: Primary data sources, i.e. sources that are received directly in writing, namely the school principal, deputy headmaster, and teachers at MT Al Washliyah 16 Perbaungan.

Secondary data sources, namely supporting or supplementary data sources obtained directly from the administration (TU), namely regarding documents about the program, school profile, education calendar, data about education staff including teachers in Mts Al Washliyah schools 16 Comparison of reference books in education personnel planning.

RESULT

Implementation of Islamic Cultural History Learning (SKI) in MTS Al Washliyah 16 Perbaungan

To get a clearer picture in the implementation of Islamic Cultural History (SKI) learning at MTs Al Washliyah 16 Perbaungan, the authors present in the form of a general description which is a conclusion from the results of observations and interviews conducted with teachers of Islamic Cultural History (SKI) subjects At Al Washliyah MTs 16 Perbaungan.

Based on the results of observations and interviews with teachers who hold Islamic Cultural History (SKI) subjects, the ongoing learning process is in accordance with the steps in the implementation of learning that begins with planning, implementation and evaluation at the end of learning.

a. Lesson Plan

Planning here is used to prepare things related to learning activities so that the activities can run well. So that the process can run well, the teacher must prepare teaching preparation including preparation of the annual program, semester program, material to be delivered, syllabus and Learning Implementation Plan (RPP).

b. Activity Implementation

Learning is basically the implementation of a learning plan that has been prepared previously. In the implementation it shows the exposure steps of a learning. The lesson material is the substance that will be conveyed in the learning process.

c. Learning Evaluation

An important part of the learning process. Evaluation of learning is needed to measure the level of achievement of student competencies and is used as material for preparing learning outcomes reports and improving the learning process. Based on the results of the interview, the teacher carries out an assessment of the students through the work of the students, the activeness in the discussion, the results of the presentation and the activeness in the learning process. And the evaluations used take the form of written tests, oral tests, homework (PR), practice (drama) and daily tests. On the results of observations the teacher conducts an evaluation at the beginning of the lesson (pre-test) and evaluation is carried out at the end of the lesson (post-test). The teacher also assesses students' work, presentations or student activeness performances in the learning process.

To get a clearer picture in the implementation of Islamic Cultural History (SKI) learning at MTs Al Washliyah 16 Perbaungan, the authors present in the form of a general description which is a conclusion from the results of observations and interviews conducted with teachers of Islamic Cultural History (SKI) subjects At Al Washliyah MTs 16 Perbaungan.

Based on the results of observations and interviews with teachers who hold Islamic Cultural History (SKI) subjects, the ongoing learning process is in accordance with the steps in the implementation of learning that begins with planning, implementation and evaluation at the end of learning.

The Factors which is Influencing the Implementation of Islamic Cultural History Learning (SKI) in Al Washliyah 16 MTS Perbaungan

In the process of implementing teaching and learning activities are expected to produce maximum results to get good output from each learning, but the desired goal does not always get the results as expected because there are factors that affect the goal itself,

namely the constraint factor. The research resulted that there are 3 factors influencing factors, namely:

a. Teacher Factor

In the process of learning the history of Islamic culture in Mts Al Washliyah 16 Perbaungan. Class VII is taught by Ustadz Luqman Hakim, S.Pd, I who is young and straightforward and firm. Likewise, class IX is taught by Ustd Koto.S.Pd.I, but for class VIII taught by Ustadzah Maryam, there are constraints, namely the age factor of teachers who have entered 54 years of age, so their effectiveness and creativity have been reduced and the voice in explaining is not strong enough so the class is not conducive.

b. Students Factor

In line with the observations and interviews with teachers who teach the subjects of the history of Islamic culture, namely Ustad. Luqman Hakim Rangkuti, S.Pd.I, Ustadzah. Maryam S.Pd.I, Ustd.Koto.S.Pd.I Stating that: "... Students for class VII, who basically have different basic education backgrounds, start from public primary education and school backgrounds, so there are many people who are familiar with the history of Islamic culture and who have less interest in learning and their lack of memorization. ... "

"... for class VIII, I think that children have less interest in learning because they feel that the history of Islamic culture is not one of the subjects directly related to their lives ..."

"... class IX is the highest class in Mts Al Washliyah, so I feel that children already have the awareness to learn the history of Islamic culture and their interest is increasing because the values of all subjects in class IX will affect their graduation ..."

c. Facilities And Infrastructure

Facilities and infrastructure is one of the supporters of learning. Madrasah situation which is squeezed by people's homes and population density with the limited yard and free space makes when learning the history of Islamic culture in the last hours makes the class hot and uncomfortable so students feel hot and lack of concentration.

Evaluation of the Implementation of Islamic Cultural History Learning (SKI) in MTS Al Washliyah 16 Perbaungan

Evaluation is a process of assessment and measurement of students to find out the level of their success in mastering the material that has been obtained during the learning process. Learning evaluation is very closely related to formative and summative evaluation, both with tests and non-tests. In this case the Islamic Cultural History teacher (SKI) conducted an evaluation of learning using test and non-test techniques.

Based on the facts in the field about the evaluation carried out in the learning of Islamic Cultural History (SKI), which is as follows.

Formative evaluations are carried out with test techniques through oral questions and students' work. Whereas the nontes technique is through presentation and activeness in responding to all matters related to learning. If in the desired oral test all tastes give answers, then what is done in the field does not include all students, only partly because the oral test certainly takes a long time to carry out. Thus, the description of the results of the evaluation only reflects the ability of some students.

Summative evaluation, the test is only a written test. There is no oral test. Oral tests are important because this test can be used to determine students' understanding of the material that has been taught. This indicates that the appropriateness of the users of the assessment tools needs to be considered by each teacher, because there are no errors, the ability and success rate of students can be measured and assessed properly and appropriately.

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Objectives are a very important component in compiling a curriculum. In formulating goals within an educational institution it is inseparable from the vision and

mission. Vision is an idea of the main objectives, the Mission Is the stages that must be passed to achieve that vision. The vision and mission of the Islamic Boarding School Tahfizhil Quran Foundation is:

Vision: Forming believers who are pious, knowledgeable, knowledgeable and achievement

Mission: In order to realize the vision that has been set, then the mission of MTs Al Washliyah 16 Perbaungan was compiled, as follows:

Preparing the Qur'ani Generation, Increasing Knowledge and Professionalism of Educators in Accordance with the Development of the Education World, Carrying Out Potential Development Activities for Students, Improving the Well-being of Educators and Education Personne

CONCLUSION

In learning planning, MTs Al Washliyah 16 Perbaungan educators have prepared learning tools such as RPP and Syllabus as learning plans that are supposed to be made and prepared to support the expected learning. This corresponds to the words in Rusman's theory of use.

In carrying out the implementation of learning that needs attention are as follows: (1) compile learning objectives in an operational form; (2) formulating learning objectives in the form of learning products, not learning processes; (3) formulating learning objectives in student behavior, not teacher behavior; (4) formulating standards of behavior to be achieved; (5) only contains one learning objective, and; (6) formulating learning objectives in the conditions under which the behavior occurs.

Learning is said to be successful after formative and summative evaluations that have been carried out after the learning planning and learning implementation. Facilities and infrastructure will support the level of success in implementing Islamic cultural history learning at MT Al Washliyah 16 Perbaungan.

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THE STRATEGY IMPLEMENTED BY THE MADRASA'S PRINCIPAL IN IMPROVING QUALITY OF EDUCATION IN MAN 3 MEDAN

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Abstract: The background of this research is the strategy implemented by the madrasa's principal in improving educational policy in State Islamic High School (MAN) 3 Medan. Due to this background, this research aims to outline, (1) the design of strategy, (2) the implementation of the strategy, (3) the evaluation of the strategy implied by the MAN 3 Medan's principal. This research applied case study approach. The researchers developed the informan's responses which were obtained through raising questions. The next step was that the researchers aim to describe and analyze the strategy implemented by the madrasa's principal in improving the quality of education in MAN 3 Medan. The result of this research shows that the school principal is in charge to strategically control all activities in the madrasa. These activities are implemented under the supervision of the principal ranging from design, implementation, to evaluation process. In designing the activities, the principal is managed to conduct both internal and external analysis. By the analysis, it would give support to draw conclusion to make decision and establish policy. The evaluation could be conducted by many regards such as direct observation, setting forward discussion, and consultation among madrasa's society.

Keyword: Design, evaluation, implementation, quality of education, strategy

INTRODUCTION

In the millennium pace of life which is known as the age of science and technology, they rule as the main basis of any life aspect. It is said that education could not be set away from the development of science and knowledge as it is the primary link to educated society. The educational science serves as a knowledge system on education supported by researches and presented in the concepts of education. These concepts of education are founded on a set of experiences which are systematically established as a unity of conceptual scheme.

In the constitution number 20 year 2003 on the national education system article number 3 it is said that the goal of national education is to develop the potentials of the learners favoring to be a man of faith and devotion to the Most Supreme God, having good morals, being healthy, knowledgeable, competent, creative, independent, and being democratic and responsible people.¹

¹The National Constitution of The Republic of Indonesia Number 20 (on National Education System, 2003), p.3

It could be concluded that education as the ground to study should conform to the development of the entire potentials of the learners in generating the future people who are responsible to themselves, environments, and the country. To transform those values, the madrasas as the educational institutions supporting to the development of potentials and self-development of the students, need design of the strategy to improve their quality of education.

The importance of education quality is supported by the strategy implemented by the principal to improve such quality. To achieve good quality, the madrasa should have implemented at least eight standards of national education. If it is possible, it could reach beyond the assigned standard.

The survey which was undertaken by *Political and Economic Risk Consultancy (PERC)* in 2000 on quality of education in Asia region, Indonesia ranked 12th under Vietnam.² This gives information that the quality of education in Indonesia is still poor comparing to other countries.

To improve the quality of education, one of feasible strategy that the madrasa as the educational institution could manage is to encourage the principal to design strategy which contributes to the improvement of the quality of education in the school he is leading. The principal could be managing to improve and design the education system involving many parties to promote good quality of education based on previous set of vision and mission statements. The quality of a madrasa is contributed by the leadership quality of its principle in designing strategy to improve the quality based on the setting which has prepared previously.

Therefore, it is essential to carry out research on how the strategy of the madrasa's principal improving the quality of education.

DISCUSSION

The strategy of the principal

Each organization has its own strategy to achieve the aims of the organization. Strategy means a holistic approach relating to the implementation of ideas, design, and the carrying out an activity under its timeline by the organization in order to achieve its goal. The goal has been determined in the statement of vision and mission of the organization to ensure the design of the program could be successfully implemented and achieved according to joint arrangement.

²<https://docplayer.info/52003029-Menurut-survei-political-and-economic-risk-consultant-perc-kualitas-pendidikan-di-indonesia-berada-pada-urutan-ke-12-dari-12-negara-di-asia.html>

Slamet which was cited by Riyanto stated that “strategy is a design to empower and utilize the existing potentials and facilities to promote effectivity and efficiency.³ From this regard it could be said that the strategy could be employed to empower the facilities and develop the existing resource aimed to improve the activity in the organization.

In educational sector, the principal serves as the highest rank who manages plenty of jobs and functions in running educational organization he or she is leading. The principal should be able to co-work with several parties to ensure that his or her institution could carry out as he or she has planned previously through the vision and mission statement for his or her duties.

In line with Danim, it is said that the duties of the principal are to coordinate, direct, and support whole related activities to his or her complex main jobs, they are: (1) Formulating the aim and the target of the school, (2) evaluate the performance of the teachers, (3) evaluate the performance of the school’s staffs, (4) Organize and supply the sources for school’s organization, (5) establish and generate warm psychological atmosphere among the school community, (6) build connection and care to society, (7) Make a plan with school’s staffs and communities, (8) schedule the work timetable individually and collectively, (9) Managing issues on bookkeeping, (10) Negotiate to the internal and external parties, (11) Carry out contractual job, (12) Resolute the conflict among teachers, (13) encourage the teachers and staffs to optimize their performances (13) Supervise the learning activity or professional coaching, (14) Conduct other activities which give direct support to the school’s operational.⁴

THE QUALITY OF EDUCATION

The quality and education are two different things. Education means a process of learning the knowledges, skills, and the habits of a group of people which is generally done by generations through teaching, training, and research.⁵ While quality means measurement or degree. It could be said that the quality of education is the quality of learning process carried out by school which is aimed to put a man into certain level of goodness. It could be said that the quality of education indicates a quality or measurement on decency of the process of attitude and behavioral change of individual or group of people to wake man to the God’s teaching through teaching, guiding, and training obtained from formal, informal, and non-formal learning activities. To achieve the quality

³ Riyanto, Y. *Paradigma Baru Pembelajaran (Sebagai Referensi bagi Pendidik dalam Implementasi Pembelajaran yang Efektif dan Berkualitas)*. (Jakarta: PT.Kencana, 2010), p.15

⁴Danim, S. *Menjadi Komunitas Pembelajaran Kepemimpinan Transformasional dalam* <https://www.maxmanroe.com/vid/umum/pengertian-pendidikan.html> accessed December 28, 2019.

of education, it is necessary to run the process targeting to obtain the result as mentioned in the stipulated standard of national education.

The achievement of the quality is contributed by the how the service is conducted by the school to its customers in terms of improving good quality of the service. Sudradjad contended that the quality education should generate knowledgeable and competent graduates, in terms of academic and departmental competence which are in line with personal and social competence intertwined with the values of noble morals which is entirely life skill, the education which enables to generate holistic man or man with integrated personality, integrating faith, knowledge, and good deeds.⁶

Yakub stated that the standard quality of education is the input, processing, the output, and the outcome. The quality of education is not merely meeting the standard but orientating to the customer's satisfaction as well.⁷

In line with the input, the process, and the output, according to Husaini, there are thirteen characteristics of the quality, they are: 1. Performance, 2. Timelines, 3. Reliability, 4. Durability, 5. Aesthetic, 6. Personal Interface, 7. Ease of Use, 8. Features, 9. Conformance to the standard, 10. Consistency, 11. Uniformity, 12. Serviceability, and 13. Accuracy.⁸ Hereby, it could be concluded that the quality of education could not be apart from some existing characteristics and when they are carefully carried out, it could improve the quality of the education itself.

To enhance the quality of madrasa, according to Danom, there are five dominant factors contributing to: 1. Leadership of the principal, 2. Students or lads as the center, 3. Optimized engagement of teachers, 4. Dynamic curriculum, 5. Network of cooperation." The principle should be able to establish cooperation to many parties and encourage the engagement of societies in maintaining the quality of education in madrasa.⁹ By maintaining cooperation and network of coordination by the principal, the quality of education could be improved as it was preliminarily designed and stipulated collectively to achieve the planned target. An institution will achieve the target of standard when the inputs, the processes, and its outcomes could meet the condition required by the education service users as it is needed by people in work.

There are some factors that should be regarded in maintaining, establishing, and enhancing the quality of education as mentioned by Lewis, the improvement of quality of any organization is boosted by four key factors which are supportive to the practice of quality service played by four

⁶Hari, S. *Manajemen Peningkatan Mutu Berbasis Sekolah; Peningkatan Mutu Pendidikan Melalui Implementasi KBK*, (Bandung: Cipta Lekas Garafika, 2005), p. 23

⁷Yakub, et. al.. *Sistem Informasi Manajemen Pendidikan*. (Yogyakarta: Graha Ilmu, 2014). p. 57

⁸Husaini Usman, *Manajemen Teori, Praktek dan Riset Pendidikan*, (Jakarta: Bumi Aksara, 2006), p. 411

⁹Sudarwan Danim, *Visi Baru Manajemen Sekolah*, (Jakarta: Bumi Aksara. 2007), p. 68.

foundations of quality such as: 1. Customer service, 2. Sustainable improvement, 3. Processes and facts, 4. Mutual respect among people.¹⁰ for this basis, it could be said that a qualified educational institution runs its educational activities under the four foundations to promote quality of education which refers to customer reviews. The customers are the supporting factor promoting the quality of education in terms of the service excellence given by the madrasa apart from the government as the other factor which has assigned the national standard of education as the reference in achieving the quality of education.

METHOD

This research was conducted in MAN 3 Medan. This research involved case study. Case study elaborates study on individuals, group of people, or communities, organizations, or groups. The data were obtained from observations, interviews, and documents. The observation and the interviews were carried out to key informants such as the principal, the vice principal, and teachers. The supporting informants involved in this research were sorted by snowball sampling technique.

In terms of the data source which are employed in this research were from the principle, the vice principle, administration staffs, and teachers in MAN 3 Medan. The technique of collecting the data involved resource triangulation technique, method, and the researchers. The resource triangulation is triangulation technique which involves the data cross-checking obtained from the key and supporting informants.

In terms of analyzing the data, this research involved data reduction, data presentation, and drawing conclusion. To check the validity of the data, this research involves some sorts of criteria such as credibility, transferability, dependability, and certainty.

RESULT AND DISCUSSION

The design of the strategy made by the principle in improving the quality of education in MAN 3 Medan

Designing an activity in an organization is necessary to achieve the set target. the quality education would benefit many people. The principal could attempt to improve the quality of the madrasa he or she is leading to ensure the sustainable trust of the community. Therefore, it is undoubtedly necessary to a systematic approach through processing a strategy. The implementation of the strategy could enable MAN 3 Medan to

¹⁰Lewis, R. G., Smith, D. H, *Total Quality in Higher Education*, (Florida: St. Lucie Press, 1994.). p. 91.

have more concrete steps in improving the quality of education and actualizing the set of goals. In this regard, the role of the principal of madrasa is undeniably required.

The design of the strategy involves: firstly, conducting an environment analysis either internally or externally, continued to the implementation of the strategy, and ended by evaluation. The internal analysis is necessary to observe the strengths and the weaknesses of the madrasa. While the external analysis is employed to uncover the existing chances and the threats. The principal could begin his or her analysis by having a look into the leadership of the previous principals to get knowledge on what to do, what to maintain, what to sustain, and what to change. Moreover, it is necessary for the principals to listen to the aspiration from the teachers and the staffs.

To improve the quality of education, the madrasa should employ qualified human resources. To allow this, the madrasa should involve strategy in managing and developing the potentials of its human resources to maximum, starting from recruitment, empowerment, until employment as among the progress of a school is shown by the quality of its human resources.

The implementation of the strategy by the principal in improving the quality of education in MAN 3 Medan

As written in the vision statement of MAN 3 Medan such as: "Generating the man of faith who qualifies good morals, knowledgeability, creativity, and concern to the living environment and to the society." That statement is the final target of the future madrasa's society. When the statement of vision and mission meet, it is the standard of quality of the madrasa.

As mentioned by Yulmawati, it was said that quality refers to description of a characteristic of capability in satisfying needs. In this term, the quality of education affects to inputs, processes, and outputs. An effective leadership could improve the quality of education.¹¹

The breakthrough which is performed by MAN 3 Medan is to improve the quality of teachers by organizing teachers' trainings in the madrasa as the effective solution endorsed by the principle. Among such trainings are:

- a) Periodic Meeting for School Subjects' Teachers (MGMP). MAN 3 Medan has put an attempt to optimize the quality of teachers by participating in MGMP. It is expected, thereby, the teachers could enhance their existence, competence, and to foster creativity.

¹¹ Yulinawati. *Pendidikan, Strategi Kepemimpinan Kepala Sekolah Dalam Meningkatkan Mutu*. (Jakarta: PT Refika Aditama, 2007), p. 112

- b) Competence Trainings. There are four competences that should be achieved such as: pedagogical competence, professionalism, skills and attitude competence. These should be achieved holistically by each participating teacher. Therefore, MAN 3 Medan's society often participate in several trainings organized by the school or by the government.
- c) Curriculum Innovation. The trainings on curriculum innovation held by MAN 3 Medan's society aims to comprehend the understanding of curriculum of 2013. MAN 3 Medan has made some significance such as among 70% teachers of the total number of teachers are master graduates (S2). Such percentage sufficiently depicts that the madrasah sustainably improves its quality.

The students as the determining component promoting to quality of education receive more attention as the quality of education is depicted from the capability of students after learning a lesson material. The quality of education is shown by the productivity of its outputs, the range of job, which is acquired, the level of salary and status. The quality of education is shown by more extensive social criteria, such as ability to give a talk and speech, and diplomacy skill.

The participations in several contests such as singing contest and science contest in local or provincial scope. It is not only limited to the contest, but the Madrasa's society extends its participation in organizing the development of entrepreneurship and creativity program through mushroom cultivation to enhance the students' knowledge on science and develop entrepreneurship among them. For the mushroom cultivation, the madrasa cooperates with Indonesian Chamber of Commerce and Industry (KADIN) North Sumatra via The Regional Office (KANWIL) of The Ministry of Religious Affairs of North Sumatra.

The evaluation to the strategy implemented by the principal to improve the quality of education in MAN 3 Medan

Evaluation refers to series of activity which is purposively conducted to observe the success rate of a program. In the management, it is necessary to involve expertise to manage and control several elements within an organization to achieve the set standard. Evaluation is a systemic process to observe the success rate of a program.¹²

In the strategic management, evaluation is frequently carried out to know whether the implementation of strategy formulation suits to the plan. To allow this, it is necessary to involve supervision, assessment, suggestion and critics from many sources. Based on the

¹² <https://readwansyap.wordpress.com/evaluasi-pendidikan/> accessed December 27, 2019

result of observation, the principal conducted evaluation process by direct observation and emphasizing on discussion with the society in the madrasa.

The fast response performed by the principal in terms of security was shown by direct evaluation to any kind of rule violation even though the discussion is always put forward.

The democratic approach is always set forward by the principal as one of among his leadership characteristics. As a result, any kind of policy is not only provided by one party, setting forward the democratic approach. Thus, it is expected to receive more effective result.

CONCLUSION

A principal plays a significant role in assigning rules and policies and controlling all programs and activities in madrasa. Any kind of activity should be under supervision of the principal starting from the design, the implementation, and to the evaluation. In the designing process, the principal should preliminarily analyze either internally or externally. From the analysis, the conclusion could be drawn to make decision and impose policy.

The quality of education could be improved through participation in several training programs, organized by MGMP, trainings on competence, and innovating 2013 curriculum which is organized by the madrasa. The development of the science capability of the students could be allowed by creating the herbs plantation and environmental education and promoting support to the students' passion on entrepreneurship through the mushroom cultivation which has attracted Indonesian Chamber of Commerce and Industry (KADIN) of North Sumatra to build cooperation. The evaluation could be performed by direct observation and prioritizing discussion and listening to the aspiration of the madrasa's community.

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THE APPLICATION OF TYPE JIGSAW COOPERATIVE LEARNING MODEL IN IMPROVING LEARNING OUTCOMES IN JUNIOR HIGH SCHOOL MEDAN

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Abstract: The activity to be achieved in this research is to improve learning outcomes by implementing jigsaw cooperative learning. This study applied classroom action research consisting of two cycles with qualitative and quantitative data analysis techniques. The subjects in this study were 28 students of class VIII Hasanuddin Medan Semester 1 Private Junior High School. In the pre-test activities before the learning model was found, only 4 students or 14, 28% of them have passed the revenge and PAI subjects, while 24 students or 85.71% were declared unfinished. The learning model was applied, then in the first cycle it could be seen that 15 students or 53.57% could be declared complete or experienced an increased, while 13 students or 46.42% were declared incomplete. Cycle II applied from the results of the post-test II could be seen that 24 students or 85.71% could be declared complete or increased, while 4 students or 14.28% were declared incomplete. Thus, using a jigsaw cooperative type strategy produced learning in cycle one to cycle two by using the learning model has experienced a significant increase - + 30%, so students had maximum marks. The results showed that the application of a jigsaw cooperative model could be considered as one way to improve student learning outcomes.

Keyword: Cooperative learning, student learning outcomes.

INTRODUCTION

The Quran is the word of Almighty God Allah Subhana wa Ta'ala neatly arranged Religious education is an integrated part that is contained in the education curriculum and is attached to each subject part of value education. Therefore religious values will always provide a style for national education.¹ According to law no. 20 of 2003 concerning the national education system article 1 paragraph 1 states that: education is a conscious and planned effort to create an atmosphere of learning and learning processes so that students actively develop their potential to have religious-spiritual strength, self-control, personality, intelligence, noble character, as well as the skills needed by himself, society, nation, and state.

To get satisfactory results on student learning outcomes, it is necessary to replace the instructional model that is so that students are not monotonous in carrying out learning process activities, such as only taking notes and listening to the teacher only when

¹ Hasbullah, *Dasar-dasar Ilmu Pendidikan*, (Jakarta:PT Raja Grafindo Persada, 2009), p. 182.

the teacher conveys the lesson. From the results of research in Medan Hasanuddin Sewasta Junior High School, the opinions of 28 students who noticed the teacher explained the lesson was only 4 or 5 students who understood. So the learning outcomes are very low.

The learning model that will be applied is a jigsaw cooperative learning model, which can develop the quality of students' self and students can do it together. Learning in small groups with the principle of cooperative jigsaw type is very well used to achieve learning goals and satisfying results. The learning process is a process of interaction between students and the teacher as a teacher, the learning process is carried out using a pedagogic that includes teaching strategies and methods. The learning success of students achieved can be measured through the assessment of learning outcomes. One teaching method is: "Cooperative learning (cooperative learning) which requires a teaching approach through the use of small groups of students to work together in maximizing learning conditions in achieving learning goals.

The learning atmosphere takes place in an interaction that is trusting, open and provides opportunities for students to obtain and provide input between them to develop the knowledge, attitudes, values, and morals, as well as the skills that they want to develop. In general, patterns of interaction that are open and direct among group members are very important for students to gain success in learning.

Based on the description that the research has described in PAI learning by using a Jigsaw cooperative learning model, then the problem can be formulated as follows: "Can the Jigsaw type cooperative learning model improve student learning outcomes in class VIII at SMP Hasanuddin Hasanuddin Private Field"? and as for the purpose of this research is "To find out whether the type of jigsaw cooperative learning model can build the effectiveness of students in following the PAI learning process"?

THEORY

Islamic Education

Islamic religious education is a conscious and planned effort informing students or students to understand, recognize, believe, and live the teachings of Islamic religion, so too with the demand to respect other religious adherents in religious harmony so that the realization of national unity and unity can be realized.

Cooperative Learning

Cooperative learning is a group of teaching strategies that involve students working collaboratively to achieve shared goals (Eggen and Kauchak, 1996: 276).² Cooperative learning can be defined as a teaching approach where students work together with one another in small study groups to complete individual or group assignments given by the teacher.³ In other words, each student gets their group and discusses or examines the material provided by the teacher together.

Many definitions of experts regarding the notion of cooperative learning include: (a). Jhonson (1994), Cooperative Learning as a teaching method. This method is a learning process that involves students learning in small groups. (b). Salvin (1995), cooperative learning is a learning model where the system of learning and working in small groups of 4-6 people collaboratively to stimulate students to be more passionate about learning. (c). Jhonson (1994), cooperative learning is grouping students in class into a small group so that students can work together with the maximum ability that they have and learn from each other in the group.⁴

The definition above can be concluded that cooperative learning is group learning conducted by students to solve problems together.

Olsen and Kagan (1992) Say that cooperative learning offers three main provisions relating to: (a). It provides enrichment structure for student interaction. (b). Related to the main scope of learning and the need for discussion development in an organizational framework. (c). Increases opportunities for individuals to mention suggestions.⁵

Referring to this opinion, with cooperative learning students can make great progress towards developing attitudes, values, and behaviors that enable them to participate in their communities in ways that are compatible with the aims of historical education because the main purpose of cooperative learning is to gain knowledge from friends.

Jigsaw Type

The jigsaw was first developed and tested by Elliot Aronson and friends at Texas University in 1978 and was later adapted by Salvin and friends at Jhon Hopkins Arends University in 1994.⁶ Jigsaw according to the Indonesian English Dictionary is a jigsaw,

² Trianto, *Mendesain Pembelajaran Model progresif and Inovatif*, (Surabaya:, 2009), p. 58

³ Isjoni, *Pembelajaran Kooperatif Meningkatkan Kecerdasan Komunikasi Antara Peserta Didik*, (Yogyakarta: Pustaka Belajar, 2009), p. 20-21.

⁴ Isjoni, *Pembelajaran...*, p. 22-23.

⁵ Isjoni, *Pembelajaran...*, p. 22-23.

⁶ Trianto, *Mendesain...*, p. 73.

pattern pieces, puzzles arrange pieces of the picture.⁷ Then according to Siti Halimah Jigsaw is a regular group work strategy based on cooperation and responsibility.⁸

The jigsaw teaching technique was developed by Aronson as a Cooperative method. This technique can be used in teaching reading, writing, listening, or speaking.⁹ Jigsaw learning is a widely used technique that has similarities with the "exchange from group to group" technique with an important difference, each student teaches something.¹⁰

The steps in applying the jigsaw technique according to Siti Halimah are as follows: (a). Classes are organized into several "base" groups with about six members each. (b). The task is divided into the same number of sections with different topics. (c). Within each base group, each student examines one of the different issues or statements. (d). The group assigns specific tasks to base group members or lets the group negotiate among themselves about who will do what. (e). What are the conclusions from each of the reading topics, after finishing¹¹ researching and reading them. Then students are told to decipher or read.

The formula states the following types of jigsaw cooperative learning steps: (a). Students are grouped with 4 members. (b). Each person on the team is given different material and assignments, (c). Members from different teams with the same mastery form a new group (Expert Group). (d). After the expert group discusses, each member returns to the original group and explains to the group members about the sub-chapter they are in control of. (e). Each expert team presents the results of the discussion. (f). Discussion. (g). Closing.

While according to Anita Lie the steps in jigsaw learning are: (a). Teaching divides the learning material to be given into four parts, (b). Before the lesson material is given, teaching provides an introduction to the topic that will be discussed in the lesson material for the day. Teaching can write topics on the board and show what students know about the topic. These brainstorming activities are included to activate students' schemata to be better prepared for new learning material. (c). Students are divided into groups of four. (d). The first part of the material is given to the first student, while the second student receives the second part, and so on. (e). then students are told to read/work on their respective parts. (f). After finishing, students share with each other what they have read/worked on.

⁷ Jhon M. Echols dan Hassan Shadily, *Inggris-Indonesia, Indonesia- English Dictionary*, Cet. 27, (Jakarta: Gramedia Pustaka Utama, 2003), p. 336.

⁸ Siti Halimah, *Strategi Pembelajaran*, (Medan: Cita Pustaka, 2007), p. 11.

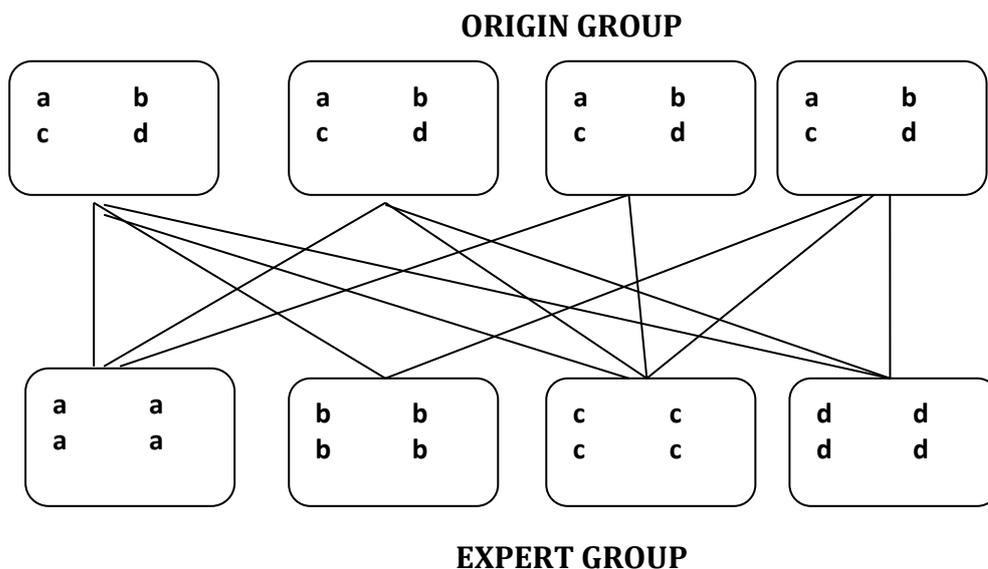
⁹ Anita Lie, *Cooperative Learning*, (Jakarta: PT. Gramedia Widiasaran Indonesia, 2002), p. 69.

¹⁰ Silberman Mel, *Active Learning 101 Pembelajaran Akif*. (Jakarta: 2009), p. 51

¹¹ Siti Halimah, *Strategi...*, p. 146-147.

In this activity, students can complement and interact with one another. (g). specifically for reading activities, then the teacher distributes the unread part of the certificate to each student. Students read the passage. (h). This activity can end with a discussion on the topic in the day's learning material. Discussions can be held between pairs or with the whole class.

Furthermore, according to Nang Hanafiah The steps that can be taken in this jigsaw learning model are as follows: (a). Students are grouped into 4 team members. (b). Each person on the team is given a different piece of material. (c). Everyone on the team is given the assigned material section. (d). Meet in new groups (expert groups) to discuss their sub-chapters. (e). After completion, the discussion as an expert team each member returns to the original group and alternately teaches their teammates about the sub-chapter they are mastering and each other member listens. (f). Each expert team presents the results of the discussion. (g). The teacher gives an evaluation, (h). Closing.¹²



METHODE

In this case, the research is categorized as Classroom Action Research (CAR). This research was carried out at Hasanuddin Junior High School Medan in semester 1. The subjects in this study were class VIII. The number of students is 28 people. With details of 15 men and while 13 women.

The object of this research is the cooperative learning model. Because cooperative learning is very broad. So in this study, the scope is limited specifically in the type of Jigsaw cooperative learning model and student learning outcomes. The type of data collected in this activity is student learning outcomes data. In the type of data collected, class VIII of

¹² Nanag Hanafiah, *Konsep Strategi Pembelajaran*, (Bandung: PT Refika Aditama, 2010), p. 44.

Hasanuddin Medan Junior High School, totaling 28 people, consisting of 13 women and 15 men.

The design of this study is classroom action research (CAR). In carrying out this activity two cycles are carried out. The first cycle has not fulfilled the criteria for success in learning. Therefore an improvement is made by carrying out the next cycle is the second cycle. The implementation of these activities can be described as follows:

Classroom Action Research Design

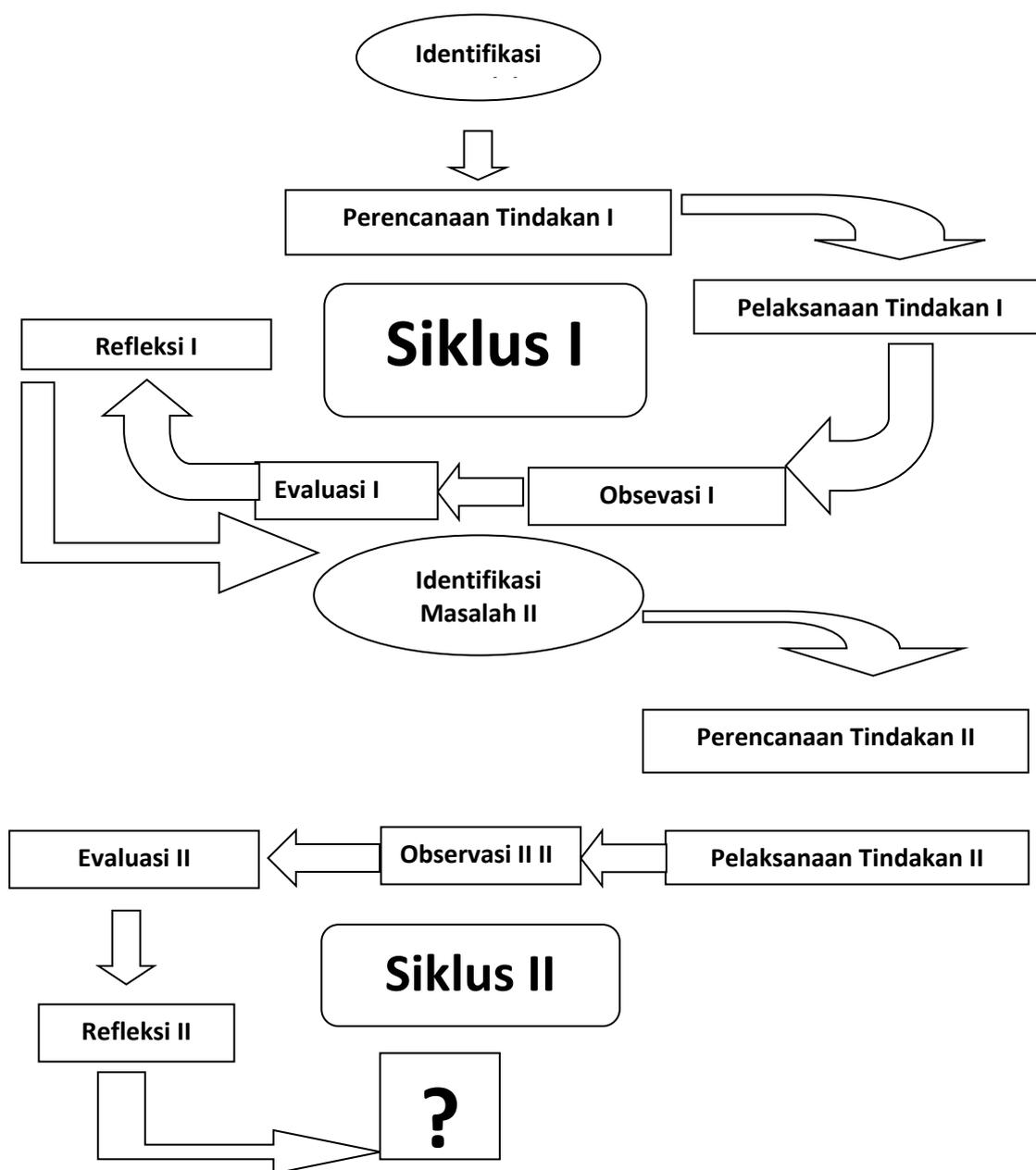


Figure 2: Classroom Action Research Design

1. Planning

At this stage, planning is done that is mature and systematic so that what is intended can be achieved in the research activities.

2. Action Implementation Stage

After the lesson planning has been carefully prepared, the action is taken. At this stage the action is carried out using a jigsaw cooperative learning model as it has been tightened before, where the researcher acts as a teacher.

3. Observation Stage

Observation on the process of Islamic Religious Education learning in the classroom to determine the suitability of the action with the plan that has been prepared and to find out the extent to which the implementation of the action can produce changes in accordance with the desired goals.

4. Reflection Stage

Reflection activities are carried out to consider the teaching guidelines that are carried out as well as to see the suitability achieved and desired in the ongoing learning process, for that reason a reflection is made on the weaknesses or lack of actions that have been implemented in the first cycle to be corrected.

This analysis was carried out using the percentage and quantity of Zainal Aqib data. This analysis is done by knowing the average value of students using the following formula

$$x = \frac{\sum X}{\sum N} \times 100\%$$

Information x : Average value

$\sum X$: Sum of All Student Grades

$\sum N$: Total Number of Students

And to calculate the percentage of mastery learning, use the following formula:¹³

$$p = \frac{\sum \text{students who have finished learning}}{\sum \text{siswa}} \times 100\%$$

According to Zainal Aqib, Siti Jayaroh, et al in his book Classroom Action Research. Data analysis was performed at the reflection stage. The results of this analysis are used as reflection material for further planning in the next cycle. The results of this reflection can also be used as material for reflection in improving learning designs or perhaps as a material for consideration in determining learning models.

¹³ Zainal Aqib, dkk., *Penelitian Tindakan Kelas*, (Bandung: Yrama Widya, 2009), p. 39-41

RESULTS

The first step before planning and taking action on students is the provision of initial tests. The purpose of conducting the initial test that is given to students before planning is to determine the student's initial ability to solve problems related to Dandan and Hypocrisy. From 28 students in class VIII Hasanuddin Private Junior High School Medan.

The result is that from the activities of the pre-test results found only 4 people were declared "Completed" or 14.28%, while 24 students were declared still "Not Completed" or 85.71%. In this pre-test, obtained an average student score of 47.85%. These results indicate that there are still many students experiencing learning difficulties, as evidenced by the level of completeness obtained by using the following formula.

$$P = \frac{f}{N} \times 100$$

Keterangan:

P = Percentage of Test Results

f = Number of Students Completed

N = Total Number of Students

$$P = \frac{4}{28} \times 100$$

$$= 14,28$$

Cycle I

Based on the post cycle I test, it can be seen that 15 students or 53.57% of students are "Completed" while 13 students or 46.42% of students are "Not Completed". In the first cycle, an average student score of 67.85% was obtained. So from the level of mastery obtained by individual students can be obtained classically completeness using the formula.

$$P = \frac{f}{N} \times 100$$

Keterangan:

P = Presentase Hasil Tes

f = Jumlah Siswa Yang Tuntas

N = Jumlah Keseluruhan Siswa

$$P = \frac{15}{28} \times 100$$

$$= 53,57\%$$

Cycle II

This second cycle action is the pace of the first cycle based on the researchers' reflection on the implementation using a jigsaw cooperative strategy. Then the results of the second cycle is the mastery learning in the second cycle there are 24 students "Complete" or 85.71%. While 4 students "Not Completed" or 14.28%. With the increase in learning outcomes, it is sufficient to meet classical completeness in accordance with the expectations of researchers.

Descriptions of Student Learning Outcomes Before and After Cycles

No.	Achievement of learning outcomes	Initial Test	Cycle I	Cycle II
1.	Number of Students Completed	4	13	24
2.	Average value	47,85%	67,85%	71,96%
3.	Percentage of completeness	14,28%	53,57%	85,71%

CONCLUSION

Based on the results of the analysis activities in the previous chapter, it can be concluded that the application of Jigsaw cooperative learning models in PAI subjects can improve student learning outcomes in class VIII of Hasanuddin Medan Junior High School. This can be proven by a significant increase in student learning outcomes after applying the Jigsaw cooperative learning model.

The suggestions that can be delivered from the results of this activity are as follows:

- It is recommended that all components of the school, especially for teachers, be able to improve teaching methods by using a variety of learning models. By using a Jigsaw cooperative learning model. then it can be used as a way to improve learning outcomes.
- It is recommended that all students of the Medan Hasanuddin Sewer Middle School be able to follow the course of the jigsaw cooperative learning model. Because in this finding can improve learning outcomes in PAI subjects.
- It is recommended that researchers be able to research more broadly and research on other subjects, in order to improve students' learning abilities and learning activities

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THE INFLUENCE OF ISLAMIC EDUCATION ON STUDENTS' MORAL ESTABLISHMENT: EVIDENCE IN AL HIJRAH 2 JUNIOR HIGH SCHOOL DELI SERDANG

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Abstract: Moral education is the most important thing in character establishment. It is about happiness and misery at society. Without moral, we do not know the meaning of our religion and human at the earth will destroy. The issue of morality now is pointed at young student especially in middle school. They are in puberty and transition of character. So that, the parents and teachers have to watch over their behavior. This student look at in deep concern on middle school of Al-Hijrah Deli Serdang by providing questionnaire. Surprisingly, the results are great and significant toward the relationship of Islamic religious education and the formation of moral. Most of students tend to act well. It could be seen on their beliefs in and fear of Allah, honesty and open in friendship.

Keyword: Islamic Education, Morality Establishment, Religious.

INTRODUCTION

Education is an effort to improve the quality of a child cognitively, spiritually, socially and psychomotor. Through education, it can guide a child to become more ready to face the developments in scientific knowledge and technology. As it is mentioned in the constitution of Indonesia number 20 clause 1 verse 2 that national education makes reference to the Pancasila ideology which is rooted to values of religion, national culture of Indonesia and era alteration. So, Islamic education in Indonesia is a form of culture inheritance and an integral system for national education.¹

The need for education is mandated to all Indonesia's society which was also written in the constitution of 1945 number 31 verse 1. It's purpose was to improve the potency of student to become a human who has faith, good deed, healthy, creative, independent and democratic.²

Islamic education can be interpreted as a conscious effort undertaken by those who have the responsibility for fostering guidance, development and directing the potential of a child, so that they can act as the nature of the event. So, it is not limited by certain educational institutions or fields.³ Furthermore, it aims to foster and enhance faith through

¹ Hasbullah, *Dasar-dasar Ilmu Pendidikan* (Jakarta: PT RajaGrafindo Persada, 2005), p. 174.

² Hasbullah, *Dasar-dasar ...*, p. 310.

³ Jalaludin, *Psikologi Agama* (Jakarta: PT RajaGrafindo Persada, 2008), p. 19.

the provision and fertilization of knowledge, appreciation, experience, and experience of students about Islam, so that they become Muslims who could continue to develop in terms of faith, piety to Allah and noble in personal life, community, nation and state, and to be able to pursue self development at the level of higher education. Islamic education should be inculcated in the development of personality of a child from in the womb, to schools, starting from childhood to college.

Moreover, the morality of the children in Indonesia nowadays is can be described as appalling. We can see it from the young generation who consume drugs, drink alcohol and cause violence in the society. Therefore, Islamic religious education is very important to fix bad character and behavior of children and mould them into good members of society. In addition, this paper also attempt to address the more spesific issue with regards to junior high school of Al-Hijrah 2 Deli Serdang to understand how is- the implementation of Islamic religious education in that school, how far the morality (*akhlaq*) of the student and is there an effect towards the students win implementing Islamic education in the school.

LITERATURE REVIEW

Islamic religious education was a conscious effort in preparing students to recognize, understand, appreciate, to believe in the teachings of the Islamic religion accompanied by guidance to respect adherents of other religions in relation to harmony between religious communities to uphold national unity and integrity (Majid, 2012 and Mulyasa, 2005). The essence of education is the process of transferring of values, knowledge, and skills from the older generation to the younger generation so that the younger generation is able to live according to those teaachings. Islamic education encompasses two matters: educating students to behave according to Islamic values or morals and to learn the materials of Islamic teachings.⁴

The critisim and unpleasant opinions about Islamic religious education is centered on the perception that Islamic education is too focus on on memorization and overemphasison the formal relationship between the servant and His Lord. This is caused by the assessments of student performance in religious studies whic is measured by how many memorizations and workings on written examinations in class that can be demonstrated by students. The big problem in education so far is the strong dominance of the central administration of education which results in a rigid and uniform-centralized

⁴ Qodri Azizy, *Pendidikan Untuk Membangun Etika Sosial (Mendidik Anak Sukses Masa Depan: Pandai dan Bermanfaat)*, (Semarang: Aneka Ilmu, 2003), p. n.d.

curriculum, focusing on memorization and monologue models, with immense size of teaching syllabus, and less emphasis on the formation of national character.

The author can conclude that Islamic religious education is a conscious effort by educators in preparing students to believe, understand, and practice Islamic teachings through mentoring activities and develop the personality of students to act or behave in accordance with Islamic religious teachings and be accompanied by guidance to respect religious other adherents to harmony between religious communities and the unity and integrity of the nation.

Islamic Religious Education for schools/madrasa functions as follows: a) To increase the faith and *taqwa* of students to Allah SWT and to inculcate such values in the family environment, b) Instilling good values as a way of life as a means to pursue happiness in life in the world and the hereafter, c) Opportunities for students' self-improvement to correct mistakes, shortcomings and weaknesses in daily life, d) Prevention to ward off negative influence from student's surroundings or from other cultures which can endanger themselves and hinder their development as Indonesians as a whole, e) Teachings of religious science in general systems and functions, f) To channel children who have special talents in the field of Islam so that these talents can develop optimally and can be used for themselves and for others.⁵

The purpose of Islamic religious education according to M. Arifin (1982) is the embodiment of Islamic values in the person's life directed by Muslim educators whose dismissal process results in the personality of Muslims who believe, have *taqwa*, and possess knowledge of knowledge capable of developing themselves into obedient servants of God".⁶ Educational objectives are also found in Q.S Ali-Imran verses 137-138. Those verses explained about provisions of Allah as well as relation between cause and effect. For example, if someone wants to be rich, he must undertake efforts, or if someone wants to be happy in the world and the hereafter, he or she must struggle to achieve it as well. Such instruction and lesson is for the righteous (*muttaqin*). The purpose of education is basically for mankind to take lessons from past history, from the *sunnah* (provisions) of Allah that applied to mankind before, so that humans can safely tread the future.

David Elkind and Freddy Sweet (2004), character education can be defined as: "... the deliberate effort to help people understand, care about, and act upon core ethical values. When we think about the kind of character we want for our children, it is clear that

⁵ Abdul Majid, *Belajar dan Pembelajaran Pendidikan Agama Islam* (Bandung: PT Remaja Rosdakarya, 2012), p. 16.

⁶ M. Arifin, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 1982), p. 224.

we want them to be Able to judge what is right, care deeply about what is right, and then do what they believe to be right, even in the face of pressure from without and temptation from within ". Teacher helps form the character of students. This includes the example of how the behavior of the teacher, the teacher talk or submit material, how tolerant teacher, and various other related matters.⁷

Furthermore, the word "*akhlaq*" comes from Arabic form, in plural *khuluq*, means character or behaviour. Ibn Miskawaih explained that morality is the state of a person's soul that drives him to do actions without going through consideration of the mind.⁸ Al-Ghazali also see it as an attitude that is rooted in the soul from which various actions are born easily, and without the need for thought and consideration. If the attitude from which good and commendable actions are born, both in terms of reason and shara ', then it is called good morals. And if born from that despicable act, then that attitude is called bad character.⁹

Morals are the results from the process of applying aqidah and sharia. Like a building, morals are the perfection of the building after the foundation and the building is strong. So, it is impossible for this character to be manifested in a person if he does not have good aqidah and sharia. Prophet Muhammad Saw implies that his presence on this earth carries the main mission to perfect humanity's noble character. He needed a long time to achieve it starting from revamping the aqidah of the Arab community, approximately 13 years, then the Prophet invited to implement sharia after founding the aqidah.

Hence, Islamic morals are fundamental in directing, guiding, encouraging, building human civilization and treating the social ills of the soul and mentality, as well as good moral goals to obtain happiness in this world and the hereafter. Islamic morals are far more wholesome compared to other kinds of morals constructs.

The main examples of moral virtues are such as having good deeds, keeping promises, patience, honesty, fear of Allah, justice, and forgiveness. With the nature of tauhid, humans will love holiness and the truth. Human conscience attempts to follow the teachings of Allah and His Messenger, because that truth will not be achieved except with Allah as the source of absolute truth. Measurements and judgements of good and bad human morals can be obtained through various sources specially from *Qur'an* and *Sunnah*.

⁷ Ismail Sukardi, "Character Education Based on Religious Values", *Ta'dib: Journal of Islamic Education*, 2016, p. 45.

⁸ Zahruddin AR, *Pengantar Ilmu Akhlak* (Jakarta: PT Raja Grafindo Persada, 2004), p. 4.

⁹ Moh. Ardani, *Akhlak Tasawuf* (PT. Mitra Cahaya Utama, 2005), p. 29.

Whatever is ordered by the *Qur'an* and the Hadith is certainly good values to adhere to, otherwise what is prohibited by the *Qur'an* and the Hadith is certain to be abandoned.

Akhlaq is divided into two big groups: *First*, commendable moral (*akhlaq mahmudah*), for example avoiding alcoholic drinks, honesty, helping others and so on. Second, examples of disgraceful moral (*akhlaq madzmumah*) are falsehood, arrogance, spiteful, stingy, etc. The purpose of moral education in Islam is to mould good morals of human beings, to be hard-willed, polite in speech and action, noble in temperament, wise, civilized, sincere, honest and holy. In other words, moral education aims to deliver the objective of developing humans with good virtue (*al-fadhilah*). Given that, Omar M Al-Toumy Al-syaibany believes that the aim of morality is to create happiness in the world and the hereafter, perfection for individuals and create happiness, progress, strength and determination for the community.¹⁰

There are several methods essential in character education in Islam. Firstly, education directly, that is by using the instructions, guidance, advice, mention the benefits and dangers of something. Advice can be given in the form of words of wisdom, such as the following: a) manners are the best legacy; b) good manners are a true friend; c) reach a consensus is the best leader; d) *ijtihad* is a favorable; e) intellect is the most useful treasures; f) there is no calamity greater than ignorance; g) there is no opponent more reliable than consultation; and h) there is no silence is worse than glorify themselves. Secondly, moral education indirectly, by way of suggestion. As dictated poems which contain wisdom to children, preventing them from reading poems empty. Thirdly, take advantage of the trends and traits of the children in the context of moral education.¹¹

The same study done by Nuriman and Fauzan (2017) about the influence and relationship of Islamic moral values to the students' behavior in Aceh Province. The study found significant differences between male and female student and positively related to student behavior.¹²

In the formation of student morals, every teacher should realize that in the formation of morals, it is very necessary for coaching and moral training of students should not only be taught theoretically, but must be taught in a way that internalizes morals in practical life. In terms of the formation of teenager morals, religious education has a very

¹⁰ Moh. Ardani, *Akhlaq Tasawuf...*, p. 49-57.

¹¹ Ismail Sukardi, "Character Education Based on Religious Values", p. 51. See also Muhammad 'Athiyah al-Brasyi *Prinsip-prinsip Dasar Pendidikan Islam*, terj. Abdullah Zaky al-Kaaf. from original title *At-Tarbiyah al-Islamiah*. (Bandung: Pustaka Setia, 2003), p. 116-118.

¹² Nuriman, & Fauzan, "The Influence of Islamic Moral Values on the Students' Behavior in Aceh". *Dinamika Ilmu*, 2017, p. 1.

important role in their life. Religious education acts as a check on behavior or actions that are born from emotion-based desires. If the religious teachings are used as a guide in daily life and instilled since childhood, then bad behavior and worldly desires will be more restrained and easier to deal with.

METHODOLOGY

Islamic education was theoretically proposed as a tool for establishing morality. This study aims to empirically investigate such theoretical link using expost facto method with quantitative approach and technically use random sampling. The target population for the study involves the students in the seventh and eighth grade junior high school of Al-Hijrah 2 Deli Serdang which has 117 students in total. The current study has one independent variable i.e., Islamic Education at school(X) which contains five measured indicators such as 1) Believe in and fear Allah Swt, 2) Always do good, virtuous and avoid bad behaviour, 3) Good friends with everyone, 4) Know the boundaries between good and bad, and 5) Accustomed to practicing *sunnah*. Then, the dependent variable is the formation of student morals (Y) which also contains of seven measured indicators: 1) Honesty, 2) Discipline, 3) Responsible in character, 4) Politeness, 5) Social Relations, 6) Forgiving, and 7) Admit mistakes.

Collection of data is done using methodological tools such as interviews, observations and questionnaires. The number of questionnaire for each variables is 15 items, so that it add up to 30 items in total.

In this case the researcher submitted a statement in written form or questionnaire with the type of research 5,4,3,2,1, namely: a). Very often (score 5), b). Often (score 4), c). Sometimes (score 3), d). Had (score 2), f). Never (score 1).

Then, the format instrument / research questionnaire is as follows:

Table 1. The Format of Instrument

Variable	Indicator	Item Number	Total
Islamic Education at school (X)	Believe in and fear Allah	1, 2, 13	3
	Always do good, virtuous and avoid bad behavior	7, 10 , 11 , 14	4
	Good friends with everyone	5	1
	Know the boundaries between good and bad	6, 8, 9	3
	Accustomed to practicing <i>sunnah</i>	3, 4, 12, 15	4

The formation of student morals (Y)	Honesty	6, 10	2
	Discipline	1, 2, 3, 14	4
	Responsible in character	4	1
	Politeness	5,7,11,12,13	5
	Social Relations	15	1
	Forgiving	8	1
	Readiness to admit errors and mistakes	9	1
Total			30

FINDING AND DISCUSSION

In this study, the data collection instrument was in the form of a questionnaire, namely the teacher's questionnaire with variable X (independent). But before describing the questionnaire data, the author first outlines the distribution of variable data (Islamic religious education). The distribution of Islamic education data X is 1896 in total. With giving the score refers to the following assessment of scores: a). Respondents who answered (a) were rated 5, b). Respondents who answered (b) were rated 4, c). Respondents who answered (c) were rated 3, d). Respondents who answered (d) were rated 2, e). Respondents who answered (e) were rated 1.

The result is that from 60 respondents from 3 items (180 questions) given, it can be stated from variable X that most respondents from the indicators respectively answers, 44.4% said very often for indicator believe in and fear of Allah, 29.1% said often for indicator always do good, virtuous and avoid bad behavior, 58.3% say often for good friends with everyone, indicator know the boundaries between good and bad 11.1%) said often, last indicator accustomed to practicing sunnah 19.6%) said sometimes.

At the sametime, variable Y explains its data distribution 7553 in total. From variable Y, we can see from indicators answer, 62.5% of honesty indicator say often, 43.7% of discipline indicator say often, 41.7% of responsible in character say very often, 45.7% of politeness indicator said often, 40% of social relation say often, 50% of forgiving say often, the final indicator, 36.6% readiness to admit errors and mistakes say often.

Then, there is a significant relationship between Islamic religious education in IT Al Hijrah 2 Deli Serdang Middle School and its influence on the formation of high student morals. The influence can be seen from the results of the calculation of the product moment statistics that is 0.90. Other study done by Nuriman and Fauzan also positively obtained significant result.

From the results, we can interpret that the implementation of Islamic religious education suitable with its moral formation in Al-Hijrah Middle school. No students has unwilling to do disgraceful moral. So, the objective of developing humans with good virtue (al-fadhilah) is deliver to them.

Interestingly, students like to have good friends with everyone and apply honesty in their life. It's very surprising and rare. Seeing the environment is complicated enough to do such bad action towards the environment such as lie, hate, spiteful and so forth. But, the teacher and parent should show good and bad thing, given that in teenage years, middle school student are in puberty. They are still do not know yet what is nice and bad for themselves. So, the full guidance must be acted because it will impact to perform recognition of errors and mistakes.

The best of character is believe in and fear Allah. It shows real personality of persons which involves prayer and applying compulsory and sunnah. Moreover, students are encouraged by some activities such as Islamic mentoring, nasyid and calligraphy which their skills. Therefore, they will focus to improve the personality development.

CONCLUSION

Based on the previous description, at the end of this research the following conclusions which could be explained that activities of Islamic religious education activities at Al Hijrah 2 Junior High School, Deli Serdang such as Tahfizul Qur'an, Prayer, Islamic Mentoring, Nasyid, Calligraphy. Then, the formation of morals is meant to guide and direct students to have good morals to friends, teachers, and other creatures of God such as animals and plants. In accordance with the Vision of Al Serijang Deli IT Al Hijrah 2 Junior High School "Realizing the Personality of a Sholeh, Smart and Independent Child".

For recommendation, teachers and parents should pay more attention on the mechanisms and methods regarding the development of their children, especially the formation of morals. Given that, students as the next generation are advised to maintain good attitude and practice religion in the family, school and community. It is also recommended that students continue to be diligent, hardworking, and be expected to be able to apply their religious knowledge and have good character.

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GUIDELINES AND COUNSELING IN THE DEVELOPMENT OF THE COMMUNITY MENTAL HEALTH WORKING IN THE CRIMINAL LAW PROCESS

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Abstract: Guidance and counseling is an assistance given to individuals to solve problems that occur in the community. Mental health is a condition that allows a person's physical, intellectual, and emotional to develop. People who undergo criminal proceedings at the investigation level experience mental/psychological pressure. Communities undergoing legal proceedings at the level of investigation as a whole need guidance and counseling. This article aims to know the mentality of people undergoing criminal legal proceedings at the investigation level; to know the level of guidance and counseling needs for people who are undergoing criminal investigation proceedings at the level of mental health development; and to find out what the community needs when undergoing legal proceedings related to health mentally. This research was a library research, namely by collecting data sourced from books and supporting documents such as newspapers, magazines and other literature. The results of this study are that people who undergo criminal proceedings at the investigation level experience mental and psychological disturbances and pressures requiring counseling guidance but there are no rules in the Republic of Indonesia (Unitary State of the Republic of Indonesia) governing the permissibility and guidance of the community who carry out criminal legal processes.

Keyword: Counseling Guidance, Mental Health, Society.

INTRODUCTION

Humans are God's creatures created to worship and as khalifah on earth, the variety of problems experienced by humans as a result of ways of thinking, acting, lacking control, resulting in the emergence of new problems. In the Qur'an, it is stated that human relations with other human beings is advice advising, this is one of the commands that everyone who is in trouble then we must give advice or guidance. In this case, an in-depth study is needed. As there is in the Qur'an about the advice that is found in the Q.S al-'Ashr verses 1-3 that read:

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ

Meaning: "For the sake of time. Truly man is truly at a disadvantage, except for those who believe and do righteous deeds and advice advise to obey the truth and advice advise to keep patience"

From the above verse explained the obligation to humans with other humans is advice advising in truth and patience, then in a hadith also explained about the advice that is, the Prophet Muhammad said: "Religion is advice" we ask, for whom O Messenger of Allah? he answered, for Allah, for His book, for His Messenger, and for leaders, and ordinary people (HR.Muslim).

In another hadith explains, from Abu Hurairah r.a "if your brother asks for your advice give him advice" (HR. Muslim)

In the development of science, this advice is also a discipline, namely guidance and counseling. Guidance and counseling is learning to develop fitrah or return to fitrah, by empowering (empowering), faith, reason, and will given by Allah swt.¹

Guidance and counseling seeks to help individuals, where their role is increasingly needed, given the problems that have occurred in the midst of society today which is very complex. As it is known in living the wheel of life is not free from trials and trials, it takes a strong belief, and a healthy mentality so that control of the heart and mind can be controlled.

Humans as creatures who have a physical and spiritual, these two dimensions are needed different ways to meet their needs so that it runs well. Physical needs good nutrition, so that all physical needs that are needed can be met, so also spiritually requires good nutrition to be able to meet their needs so that whatever is decided spiritually is a positive action.

Faith, Science, Ihsan are some of the nutrients that are needed spiritually so that the results of that spiritual movement are good and positive actions. When physical and spiritual needs are not met it will cause new problems, when the stomach is hungry, emotions will peak because of respect for the lack of basic needs, which results in a momentary emotion, as well as if faith is low then it is easy to vent anger, so with a reflex hurting and harming others so as to result in victims of deeds committed. Cannot be denied as a result of unintentional or intentional acts will be held accountable before world courts and God's courts. Humans are people who have to live side by side and always interact with each other, so that there may be offense that affects the pressure and mental health that sometimes cannot be resolved by deliberation and consensus so that it must end in court that begins by complaining with one another related to the case experienced, felt, and seen through the police.

¹Anwar Sutuyo, *Bimbingan dan Konseling Islam*, (Yogyakarta: Pustaka Pelajar 2013), p. 22.

The number of problems that occur at any time, in the midst of society many problems must be resolved, ranging from murder, corruption, rape, kidnapping, violence, drugs, corruption, free sex, all will be held accountable in the eyes of the law.

In this case, according to some references that researchers read that almost all suspects (people undergoing criminal legal proceedings at the investigation level) experience mental / psychological pressure, but there is no regulation in the unitary state of the Republic of Indonesia that regulates the permissibility and guidance and counseling of suspects (people who undergo criminal proceedings at the investigation level), while for assistance in terms of legal proceedings, the state prepares lawyers (lawyers) who are prodeo for suspects who are unable to pay, and if the suspect is able to pay, then the state invites the suspect to appoint a legal advisor (lawyer) himself.

Through the basis of the case study it is deemed necessary to have guidance and counseling for people who are undergoing criminal legal proceedings at the investigation level, because their thinking will not be stable, there is guilt, there is a sense of sin, and there is shame so that the level of frustration results in a mental breakdown, a burden that thus it will be felt by everyone who is undergoing legal proceedings, in this case they are referred to as suspects at the investigation stage, defendants at the judicial stage, and convicted at the stage of judicial decisions.

How to provide guidance to those who are undergoing legal proceedings? and how does counseling play a role in providing mental guidance to people who are currently undergoing legal proceedings at the investigation level? When viewed from the development of social problems increasing, as evidenced by the number of people who become suspects in the North Sumatra Regional Police and continue to increase it can be seen from the news media online and print media, there are suspects are still under age, there are elderly, there are elderly still in school, there are women who are pregnant.

The suspects who have not been convicted means that the suspicion can be right or wrong, but they have received social sanctions, extreme shame, despair, loss of confidence in the closest people, tiredness, no more comfortable seats, places comfortable sleep, all as if in a dream, life changes 360 degrees, in terms of psychology is not in good condition, they need attention, need friends to talk, need the presence of people they care about, because loneliness increasingly feels where when sleeping can no longer hug children who loved, so the level of frustration peaked.

A counselor plays an important role in assisting people who undergo legal proceedings to give peace to their qolbiyah, to be patient in undergoing, to be sincere about

all consequences received. The impact of complaining and reporting will result in a criminal investigation so that one of the parties is named as a suspect at the investigation level.

It is a question whether the person who has been named as a suspect is psychically and mentally distressed? Do people who have been named suspects need guidance and counseling? Does the state represented by the investigator prepare counselors to provide guidance and counseling on the psychological and mental health of the suspect? Who is funding the counselor? All of these are still questions for us all and need further study.

Based on the above thought, the researcher is called and interested in raising the problem to provide a scientific finding that answers the problems experienced by people undergoing legal processes so that mental health development is a priority so that people who undergo the legal process are properly treated as creatures of God who every when it can change for the better. And considering that no one has discussed this issue even though it is related to one's psychological problems so it is considered necessary to provide scientific findings.

DISCUSSION

Guidance and Counseling in Community Mental Health Coaching Undergoing Criminal Legal Process At Investigation Level

Guidance and Counseling

Islamic guidance and counseling is an effort to help individuals learn to develop fitrah and / or return to fitrah by empowering (enpowering) the faith, reason and will given by Allah swt,² to him to study the demands of Allah swt and his apostles so that the fitrah that exists in the individual develops with true and strong, according to the demands of Allah Almighty.

Guidance and counseling are activities that are "helpful" said to help because in essence individuals themselves who need to live according to God's demands (the straight path) so that they are safe.

² Anwar Sutoyo, *Bimbingan Konseling Islam...*, p. 22.

Mental Health Development

Understanding Mental Health

Mental health is the realization of a truly harmony between the functions of the soul, and has the ability to deal with ordinary problems that occur, and feel positively his happiness and ability.³

Mental health is a very important dimension of life, because with mental health, life will run well and naturally. Mental health in general can be interpreted as a normal mental condition and has the motivation to live a quality life (in harmony with religious and cultural values), both in personal, family, work / professional life, as well as other aspects of life.

In the book Abdul Mujib and Yusuf Mudzkir, that Muhammad Mahmud Mahmud found two patterns in defining mental health⁴: a). Negative pattern (salaby), that mental health is the avoidance of a person from neurosis (al-amradh al-abiashabiyah), and psychosis (al-amrdh al-dzihaniyah). b). Positive pattern (ijaby), that mental health is the ability of individuals in adjusting themselves and their social environment.

Mental health can also be interpreted as a condition that allows optimal physical, intellectual, and emotional development of a person and that development is in harmony with the development of others.⁵

The explanation above can be concluded that with mental health one can change attitudes and traits in daily life both positive and negative conditions.

Mental Health Characteristics

A healthy mentality will impose on a person in carrying out daily life. The formulation of mental health will in turn give birth to the formulation of mental health characteristics which are summarized from the signs or characteristics that are reflected in a healthy person.⁶

In this case Jahodah put forward the characteristics of mentally healthy people as follows: a). Have a positive personality attitude or attitude towards himself. b). Having the ability to actualize themselves. c). Able to carry out integration of physical functions. d). Having a self-autonomy which includes elements that regulate behavior from within or

³ Zakiah Daradjat, *Kesehatan Mental*, (Jakarta: Gunung Agung, 1968), p. 13.

⁴ Abdul Mujib, Yusuf Mujadzakir, *Nuansa-Nuansa Psikologi Islam*, (Jakarta: PT. Raja Grafindo Persada, 2002), p. 133.

⁵ Syamsu Yusuf, *Kesehatan Mental: Perpektif Psikologi dan Agama*, (Bandung: Remaja Rosda Karya, 2018), p. 26.

⁶ Saiful Akhyar Lubis, *Konseling Islam dan Kesehatan Mental* (Bandung: Citapustaka Media Perintis, 2011), p. 136.

even free behavior. e). Having an objective perception of reality and having social sensitivity. f). Has the ability to master the environment and interact with it.

A similar sentiment was also conveyed by Zakiah Drajat, a person's mental health characteristics have a broad base of mental health limitations, concluding that a person with a healthy mentality is:⁷ a). Avoid all mental disorders and diseases. b). Able to adjust. c). Able to avoid feelings of pressure or things that lead to frustration and also able to deal with ordinary shocks, d). The harmony of the functions of the soul in its life is realized, e). Able to make maximum use of the potential and talent he possesses, f). Feeling yourself valuable, useful, and happy.

Based on the characteristics put forward by mental health discipline experts, that the influence of individuals with good mental health will have an impact on behavior and lifestyle, so that he will tend to stay away from deviant behavior.

Signs of Mental Health

The signs of mental health According to Muhammad Mahmud Mahmud there are nine signs, among others:⁸ a). Establishment, calmness (*al-thuma'nina*), relax in carrying out the obligations both obligations to himself, society, or God. b). Adequate (*al-Kifayah*). c). Accept the state of himself and others. d). The ability to maintain or protect oneself. e). The ability to assume responsibilities, both his, family, social and religious responsibilities. f). Having the ability to make sacrifices and make amends. g). The ability of individuals to form good social relationships based on mutual trust and complementarity. h). Have realistic desires so that they can be achieved well. i). The existence of a sense of satisfaction, joy and happiness in responding to or receiving favors obtained.

The existence of the signs mentioned above we will understand individuals who are mentally healthy, and are having mental health disorders. So that treatment can be done as soon as possible to someone who is being disturbed.

Classification of Mental Health Disorders.

To make it easier to distinguish mentally healthy individuals from mentally unhealthy individuals, the classification of mental disorders according to DSM-IV is as follows.⁹ Disorders that are usually diagnosed first in infancy, childhood, or adolescence: a). Mental retardation, b). Learning disorders, c). Impaired motor skills, d). Communication disorders, f). Pervasive developmental disorders, g). Disorders of concentration and

⁷ Zakiah Daradjat, *Islam dan Kesehatan Mental*, (Jakarta: CV Haji Masagung, 1998), p. 9.

⁸ Mujadzakir, *Nuansa-Nuansa Psikologi...*, p.136.

⁹ Latipun Moeljono Notoesdirgjo, *Kesehatan mental* (Malang: Universitas Muhammadiyah Malang, 2005), p. 41.

disruptive attention, h). Eating disorders in infants and early childhood, i). Tick disorders, j). Impaired elimination.

Mental disorders are caused by general medical conditions that are not disclassified to others: a). Disorders related to substance use, b). Schizophrenia and other psychotic disorders, c). Mood disorders (feelings), d). Anxiety disorders, f). Somatoform disorder, g). Artificial Disorders (factitious), h). Dissociative Disorders, i). Sexual disorders and gender identity, j). Eating Disorders, k). Sleep disturbance, l). Another unclassified impulse control disorder, m). Adjustment failure, n). Personality Disorders, o). Other conditions that can be the focus of clinical attention, p). Other mental disorders.

Mental disorders are simply defined as absence or lack of mental health, mental disorders are marked: a). There is a decrease in mental function, b). The occurrence of improper or reasonable behavior. c). To determine the criteria for mental disorders there are six types, namely, d). People who have received psychiatric treatment or treatment, e). The wrong person social adjustment, f). Psychiatric diagnosis, g). Subjective unhappiness, h). There are objective psychological symptoms, i). failure to adapt positively.¹⁰

Development of Mental Health According to Islam

In the Koran there are many verses that explain about mental health including:

1. Q.S. ar-Ra'd:28

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Meaning: (ie) believers and their hearts are at peace in the remembrance of Allah. Remember, only by remembrance of Allah does the heart become at peace.¹¹

2. Q.S. al-Baqarah:112

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Meaning: "O our Lord, make both of us submissive to You and (make) among our children and grandchildren the people who are obedient to You and show us the ways and places of our Hajj, and accept our repentance. Verily, You Are the Recipient, the Most Merciful".¹²

3. Q.S. Fushshilat: 30

إِنَّا لِلَّهِ قَائِلُونَ رَبَّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

¹⁰ Latipun Moeljono Notoedirdjo, *Kesehatan...*, p. 57.

¹¹ Q.S. ar-Ra'd/13:28

¹² Q.S. al-Baqarah/2:112

Meaning: Verily those who say: "Our Lord is God" then they establish their stand, then the angels will come down to them saying: "Do not be afraid and do not feel sad, and cheer them up with the jannah that God has promised you".¹³

4. Q.S. al-Isra: 82

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

Meaning: And We send down from the Qur'an that is an antidote and mercy to those who believe and the Qur'an does not add to the wrongdoers other than losses.¹⁴

5. Q.S. Yunus:57

يَا أَيُّهَا النَّاسُ قَدْ جَاءتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

Meaning: O people, verily you have come to learn from your Lord and healer for diseases in the bosom and guidance and mercy for those who believe.¹⁵

From the information above verses can be learned and concluded in fostering mental health according to Islam it is: a). Faith in Allah, b). People who do good deeds, c). Counseling one another with truth and patience, d). Remembrance of Allah, e). Surrender to God, f). Istiqomah (firm in establishing God and carrying out his Shari'a).

With the above method it is very possible to improve people who are experiencing mental health disorders, because mental health is closely related to spirituality. The Islamic perspective, the spiritual can only be overcome by a spiritual approach.

SOCIETY

Understanding the Community

Aristotle (384 - 322 before AD), an expert in ancient Greek thought states in his teachings, that humans are Zoon Politicon, meaning that humans as creatures basically always want to get along and gather with other fellow human beings, so creatures who like to be social. And because of their sociable nature, humans are called social creatures.¹⁶

The desire to live together has indeed become a human trait, it is a physical necessity to carry on his life. Living together as a relationship between individuals of different levels, for example: marital relations in the household, family, ethnicity, nation and household in the world. The shared life can take the form of villages, cities, regions, countries and the United Nations.¹⁷

¹³ Q.S. Fushshilat/41:30

¹⁴ Q.S. al-Isra/17:82

¹⁵ Q.S. Yunus/10:57

¹⁶ C. S. T. Kansil, *Pengantar Ilmu Hukum dan Tata Hukum Indonesia*, (Jakarta: Balai Pustaka, 1989), p. 29.

¹⁷ C. S. T. Kansil, *Pengantar Ilmu Hukum dan Tata Hukum Indonesia....*, p.30

Human unity which arises from the same nature is commonly called society. So the community is formed when there are two or more people living together, so that in the life of the relationship arises various relationships or ties that result in that one and the other knows each other and influences.¹⁸

The British call society by society. Society is a relatively independent or self sufficient population characterized by internal organizations, territoriality, culture distinctiveness, and sexual recruitment. Society also means civilized community, a civilized community, or civil society, or in The Encyclopedia of Religion referred to as the median community.¹⁹

Islamic society is a group of people who have habits, traditions, attitudes and feelings of unity that are bound by the similarity of religion, namely Islam. In sociology studies, Islamic societies are distinguished in terms of the religious identity of the community and the traditions of the Islamic religion that live and develop in society.²⁰

In the context of the ummah, Ali Shariati defines society as a group of people who all agree individually on the same goal and each helps to move towards the expected goals on the basis of the same leadership.²¹

In the context of the ummah, Ali Shariati defines society as a group of people who all agree individually on the same goal and each helps to move towards the expected goals on the basis of the same leadership.²²

Society is a group of individuals and a group of families who live in a certain area, living together with the foundation of regulations that apply in their environment.²³

The researcher draws the conclusion that a society is formed because every human being uses his feelings, thoughts and desires to react to his environment and this shows that humans are social creatures who naturally need each other.

Community Groups

The Community Groups are: (a). In society there are various groups, for example groups of students/students when resting in school/college, groups that arise due to family relations associations and so on. Generally there are three kinds of large groups namely, (b). Group based on family relationships: family gathering. (c). Groups based on interests/occupations; economic associations, cooperatives, trade unions, social

¹⁸C. S. T. Kansil, *Pengantar Ilmu Hukum dan Tata Hukum Indonesia...*, p. 31

¹⁹Safei, dan Agus Ahmad, *Sosiologi Islam* (Bandung: Simbiosis Rekatama Media, 2018), p. 73.

²⁰ Safei, dan Agus Ahmad, *Sosiologi Islam...*, p. 74.

²¹Safei, dan Agus Ahmad, *Sosiologi Islam...*, p. 20.

²²Al Rasyidin, *Falsafah Pendidikan Islam* (Bandung: Citapustaka Media Perintis, 2017), p.32.

²³Hasan Basri, *Filsafat Pendidikan Islam* (Bandung: Pustaka Setia, 2017), p. 47.

associations, arts associations, sports and others. (d). Groups based on the relationship of goals/views or ideology; political parties, religious associations.²⁴

Ali Nurdin summed up the special characteristics of an ideal society according to the Koran as follows:

A society that is completely based on solid faith. The faith serves as a motivator as well as a counterweight in all the progress processes that occur in society. Besides that, with his faith, the community will reach glory and heights: a). The society in which each member works together to command each other the ma'ruf or all forms of kindness that do not conflict with religious values, b). A society in which its members always endeavor to prevent any evil, that is, any form of violation of the ma'ruf, c). A society in which every member makes deliberation as one of the pillars supporting the life of the community. A society that upholds the values of justice, as part of the ma'ruf, d). The community in which the brotherhood of fellow citizens is created. This brotherhood is not only limited to fellow Muslims, but includes ukhuwah Islamiyah, ukhuwah 'ubudiyah (brotherhood in submission to Allah), ukhuwah wathaniyah wa al-nasab (brotherhood of fellow countrymen and relatives), ukhuwah fi din al-Islam (brotherhood among Muslims).²⁵

Community life

Every human being has his own nature, character and will. But in human society, they have relations with each other, cooperating, please help, helping to get the necessities of life. However, often the interests are different and some are even conflicting, which can lead to disputes that interfere with the harmony of living together. In this case a strong person or group oppresses a weak person or group to emphasize their will.²⁶

That every community (ummah) has an educational responsibility to remind, teach, educate, train, direct, and guide others in order to remain firm (istiqomah) in their agreement or shahadah primordial with Allah swt. When people ignore, let alone forget the educational responsibilities, then in fact they have broken or kufr of the agreement they have made with God.

In an Islamic perspective, there is no noble and most worthy covenant to be obeyed, except the agreement with Allah. Then, for those who break the covenant with God, there is no balanced reward except hell or 'very painful punishment.²⁷

²⁴ Kansil, *Pengantar Ilmu Hukum...*, p. 29.

²⁵Rasyidin, *Falsafah Pendidikan Islam...*, p. 35-36.

²⁶Kansil, *Pengantar Ilmu Hukum...*, p. 29.

²⁷Rasyidin, *Falsafah Pendidikan Islam...*, p. 38.

In general, the educational tasks that must be carried out by the community include:

a). Directing yourself and all members of the community (ummah) to do tawheed and be devoted to Allah, b). The community is obliged to submit to Islam, mentor, and grant the shari'a of Allah swt, as did the Prophets and Apostles. Among the content that must be educated is reading the verses of Allah, calling on people to worship God and stay away from Thagut, give a fair verdict, bring good news and give warnings, and be a witness for fellow ummah. c). The community is obliged to call each other to the way of Allah, encourage those who are sorry and prevent evil. d). Society must educate others to always compete in doing obligations, because among the secrets of why Allah made man in groups - not just one ummah - is to test and see how humans compete in virtue. e). Society (ummah) is obliged to share the grace of God or sacrifice for each other, because in fact God Almighty has prescribed such things. f). The community (ummah) must uphold a just attitude so that they can be witnesses to the deeds of their fellows, as the apostles were sent by Allah to be witnesses of their deeds. g). The community is obliged to educate the responsibilities of each of its citizens, because they only live in a span of time. One day, death will pick up without being able to be pushed back or advanced. There will be a time when every ummah will be called to look at its notebooks and receive a reward for everything that has been done.²⁸

Law Society

According to ter Haar, the legal community (legal community) is: a). Regular human union, b). Settling in a certain area, c). Having rulers, d). Having tangible or intangible wealth.²⁹

Law as a tool to change society

Every group of people always has a problem as a result of the existence of differences between the ideal and the actual, between the standard and the practical, between what should or is expected to be done and what is in reality done. Standards and group values in society vary as factors that determine individual behavior.

Deviations of ideal values in society can be referred to as examples: theft, adultery, inability to pay debts, injuring others, killing, defaming a good person, and the like. All of these examples are deviant forms of behavior. cause problems in society, both simple society and modern society. Such a situation, the group faces a problem to ensure order if

²⁸Rasyidin, *Falsafah Pendidikan Islam...*, p. 38-39.

²⁹ Bushar Muhammad, *Asas-Asas Hukum Adat*, (Jakarta: PT. Pradnya Paramita, 2006), p. 21.

the group wants to maintain its existence.³⁰ The legal function in the groups referred to above is the application of social control mechanisms that will clean the community of unwanted community rubbish so that the law has a function to maintain the existence of the group. Group members will succeed in overcoming demands that lead to deviations, in order to guarantee so that the group remains intact, or else the possibility of law fails in carrying out its duties so that the group is destroyed, divorced, or extinct. because it appears to have a dual function.³¹

Aside from being a social control, the law also functions as a tool to change society or can be called social engineering. The community modifier meant by Roscoe Pound, is analogous to a mechanical process, it is seen by the development of industry and business transactions that introduce new values and norms.

In this case, the role of the "modifier" is held by the judge through "interpretation" in hearing the case he faces in a "balanced" manner. These interpretations can be done by taking into account several things.³² The study of the actual social aspects of legal institutions is as follows: a). The aim of effective lawmakers, b). The study of sociology in preparing law, c). Study of legal methodology, d). Legal history, e). The significance of the reasons and solutions of individual cases which in the previous generation contained abstract justice from an abstract law.

People Undergoing Legal Process

There are also people who undergo legal proceedings who are intentionally or unintentionally committing administrative or criminal offenses.

In the world of law the words of people (person means the bearer of rights, that is, something that has rights and obligations and is called a legal subject. And there are also legal subjects are as follows:³³

1. Legal Subject

- a. Humans (naturlijke person)
- b. Legal entity (rechtspersoon)

2. Legal Objects

The definition of a legal object is anything that is useful for a legal subject and that can be made the object of something related to law. And ordinary legal objects are objects. And according to article 503 of the Criminal Code, the object can be divided into: a).

³⁰ Ronny Hanitjo Soemitro, *Beberapa Masalah dalam Studi Hukum dan Masyarakat*, (Bandung: Remaja Rosdakarya, 1985), p. 53.

³¹ Zainuddin Ali, *Sosiologi Hukum* (Jakarta: Sinar Grafika, 2019). p. 23

³² Zainuddin Ali, *Sosiologi Hukum...*, p. 24

³³ Kansil, *Pengantar Ilmu Hukum...*, p. 117

Tangible objects, that is, everything that can be felt by the five senses, such as houses, books, and others. b). Intangible objects (immaterial objects) are all kinds of rights such as: copyright, trade mark rights and others.³⁴

CRIMINAL LAW

Understanding of Criminal Law

Criminal law is a law that regulates violations of violations and crimes of crime against the public interest, where actions are threatened with law which constitutes suffering or torture.³⁵

Distribution of Criminal Law

Criminal law can be divided into: a). Objective criminal law (jus punale), which can be divided into: Material criminal law, and Normal criminal law (criminal procedural law). b). Subject criminal law (jus puniendi). c). General criminal law. d). Special criminal law, which can be divided into, e). Military criminal law, f). Tax criminal law (physical)

The Purpose of Criminal Law

Criminal law is a science of law: therefore the review of materials regarding criminal law is mainly carried out from the perspective of human answers regarding "acts that can be punished". If a person violates a criminal code, then the result is that the person can be held accountable for his actions so that he can be subject to punishment (except crazy people, under age and so on). The purpose of the criminal law is to provide a system in the many ingredients of the law: the principles of principle are linked each other so that they can be included in one system. Such investigators are dogmatic jurists.³⁶

In addition, criminal law is seen as social science. As a social science, the causes of crime are investigated and ways to be eradicated are investigated.

Criminal offenders

- a. Suspect. Republic of Indonesia Law No. 8 of 1981 concerning criminal item 14 referred to as a suspect is a person who because of his actions or circumstances, based on preliminary evidence, should be suspected as a criminal.³⁷
- b. Defendant. The defendant is a suspect who has been prosecuted, prosecuted and tried in court³⁸.

³⁴ Kansil, *Pengantar Ilmu Hukum...*, p. 118

³⁵ Kansil, *Pengantar Ilmu Hukum...*, p. 257

³⁶ Kansil, *Pengantar Ilmu Hukum...*, p.265

³⁷ KUHP, *Kitab Undang Undang Hukum Acara Pidana* (Jakarta:Yayasan Bima, 1982), p.5

- c. Convicted. Law of the Republic of Indonesia No. 8 of 1981 concerning criminal item 32. The meaning of a convicted in the Law is a person who is convicted based on a court decision that has obtained permanent legal force.³⁹

From the explanation above, it can be concluded that criminal law is a rule that regulates the structure of people's lives so that every community feels comfortable when interacting, socializing and so on.

CRIMINAL INVESTIGATION

Definition of Investigation

Investigation is a series of investigative actions in terms of and according to the method set out in the legal draw to search for and collect evidence which with evidence makes clear about the crime that occurred and is used to find the suspect.⁴⁰

Scope of Inquiry

- a. Report/complaint is a notification conveyed by a person because of the rights and obligations under the law to the authorized official regarding whether or has been or is suspected to have occurred a criminal event.
- b. Investigators are police officials of the Republic of Indonesia who, given certain powers, can carry out investigative tasks set out in the law.
- c. Investigation is a series of investigative actions to look for or find an event that is suspected to be a criminal offense to determine whether or not an investigation can be carried out in the manner stipulated in the law.

As for the matter of investigation, the person being investigated is: a). A witness is a person who can provide information for the purposes of investigation, prosecution and trial of a criminal case which he hears himself, sees for himself, and experiences himself. b). Suspect: a person who due to his actions or circumstances, based on preliminary evidence should be suspected as a criminal. c). Expert is a person who has special expertise in matters needed to make light of a criminal case in the interest of the examination. d). Collecting evidence is an investigator looking for information related to objects or non-objects that can be used as tools to prove whether or not a crime occurred. e). A coercive effort is if someone who knowingly does not comply with the laws and regulations in the criminal proceedings at the investigation level.

³⁸ KUHP, *Kitab Undang Undang Hukum Acara Pidana...*, p. 6

³⁹ KUHP, *Kitab Undang Undang Hukum Acara Pidana...*, p.8

⁴⁰ KUHP, *Kitab Undang Undang Hukum Acara Pidana...*, p. 23.

The efforts made are as follows: a). Summons are made for suspects and witnesses, b). A search is made of the scene of the crime and the place where he is able to provide information on the crime, c). Confiscation is carried out based on the information of the suspect and witness of objects related to the criminal act committed, d). Arrest is carried out by the investigator in this case by the police, e). Detention: i.e. the placement of the suspect or accused in a certain place by the investigator or the public prosecutor or judge by stipulation, in terms of and according to the manner stipulated in the law.

Investigation Supervision:

When you want to conduct an oversight of the investigation, the things you do include: a). Title of case, b). Determination of the suspect, c). Supervision of criminal investigations.

Suspect Rights

The rights of the suspect are protected by the Law of the Republic of Indonesia in this case the Criminal Code as the highest legal basis in Indonesia, and in this case the rights of the suspect are as follows: (a). Right of priority in case settlement. (b). Right of preparation for defense, (c). The right to give information freely, (d). The right to get an interpreter. (e). The right to legal assistance, (f). The right to choose his legal advisor, (g). The right to free legal assistance, (h). The right to contact legal counsel. (i). Personal doctor visit rights, (j). Rights are notified of, contact or receive family visits and relatives, (k). The right to send a letter, (l). The right to receive visits by clergy, (m). The right to be tried at a hearing is open to the public. (n). The right to file witnesses, (o). The right not to be burdened with evidentiary obligations, (p). Right to compensation and rehabilitation, (q). Legal advisors / lawyers are those who accompany people who are in criminal proceedings, (r). Infrastructure, (s). The Criminal Procedure Code (KUHAP).

Implementation of Guidance and Counseling in Fostering the Mental Health of People Who Are Under Criminal Legal Process At the Investigation Level

Investigations at the investigation level are called suspects, hearings at the prosecution level and at the court level are called prosecutors and after a sentence that remains is called a convict. The accused individual is a social creature who needs a counselor to interact and solve problems in the form of advice, motivation and others. In daily life the timpwa also need the help of other individuals, so that the cases they face can be resolved, all of which can be done and influenced by their mental health.

Humans when born in the world already need help and guidance from other humans, especially guidance from fathers and mothers. Father and mother nurture him to be individuals who grow and develop optimally and normally. So apart from that everyone who faces a problem especially in this study is the suspect in dire need of guidance and counseling that is able to provide solutions or advice for the problem being faced.

After we know the rights of the suspect, it can be understood that this counseling is in the right which a person has to make it easier to know the relationship between counseling and the suspect's rights. In this case, experts are needed: (a). Psychiatrist expert's description Psychiatrists will use a psychological approach, (b). Physician-related information Doctors or other medical personnel will use regular checks on their physical health Statement of spiritual teacher related to spirituality. (c). Spiritual teachers will use approaches in understanding religion, giving advice and patience, giving solutions so that with the religious approach it is hoped that people who undergo legal proceedings at the investigation level are able to undergo the problems they face without despair. Because mental health affects the information in the investigation, health and psychology.

Only people who are physically and mentally healthy, can be held accountable for their actions. Punishment is expected to be effective so that later they are able to change their way of thinking and consider the consequences for actions that harm others and their environment. Get knowledge, understand religion, and be able to carry out religious orders that have an impact on religion on his mental health.

METHODS

The method used in this paper uses the library research approach. Literature study or literature is a series of activities relating to the method of collecting library data, by reading and recording and processing research material.⁴¹

In this literature study there are four main characteristics that need attention: First, the writer or researcher deals directly with text (nash) or numeric data, not with direct knowledge from the field. Second, library data is ready to use, which means that the researcher does not go directly into the field because the researcher is dealing directly with the data source in the library. Third, library data are generally secondary sources, in the sense that researchers obtain material or data from second hand and not original data from the first data in the field. Fourth, library data conditions are not limited by space and time.⁴²

⁴¹ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2003), p. 3

⁴² Mestika Zed, *Metode Penelitian Kepustakaan....*, p. 4-5

Based on the explanation above, the data collection used by the author in making this article. The author examines several journals, books and other documents along with sources of data or other information deemed relevant to this paper.

CONCLUSION

From this study it can be concluded that: (1) Almost all those related to criminal behavior experience mental health disorders (2). Investigators are responsible for paying attention to the advice of psychiatrist experts and counselors related to mental / psychological health. (3) the approach and practice of guidance and counseling in law enforcement agencies already exists, it's just that there are no rules about whether or not guidance and counseling in law enforcement agencies, in this case according to what is stated in the law related to the rights of the suspect, that is, they can bring spiritual teachers (spiritual leaders).

The recommendation from this study is that it is expected that the state will make rules about mentoring and counseling assistance to the mental health of people who are undergoing legal process at the investigation level by presenting counselors. for academics it is advisable to make the first follow-up research to determine the level of guidance and counseling needs in the mental health of people who are undergoing criminal legal proceedings at the investigation level. the second conducts a study of the psychology of criminals at the investigation level.

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THE ROLE OF THE PRINCIPAL OF MADRASA AS A SUPERVISOR IN DEVELOPING TEACHER PROFESSIONAL COMPETENCE IN MTs. AI MUSLIMIN

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Abstract: The purpose of this research is to determine the role of the madrasa principal as a supervisor in developing professional competence of teachers at MTs Al-Muslimin with the scopes: 1) To find out the role of the madrasa principal as a supervisor at MTs. Al Muslimin, 2) To find out the forms of supervision conducted by the madrasa principal at Al Muslimin MTs, 3) To find out the madrasa principal supervision functions related to learning at MTs Al Muslimin, 4) To find out how the principal of Madrasa develops professional competence of teachers through supervision activities at MTs Al Muslimin. The method applied in this study is qualitative method. Data were collected through interview, observation and document study techniques. The technique of data analysis were data reduction, data presentation and drawing conclusion. The supervision form of MTs Al Muslimin principal is by using academic supervision which is carried out to monitor and find out the teacher in carrying out learning activities ranging from planning, implementation, and assessment activities. The technique of supervision by the principal of madrasahs is through class visits; classroom observation; and hold a meeting (meeting). Madrasa principal uses democratic characteristics which are through deliberation, collaboration, and making decisions from teachers' opinions. His communication with the teacher is very good such as greeting, and joking with the teacher.

Keyword: Supervision of madrasah principal, teacher professional competence.

INTRODUCTION

As a supervisor, the Madrasah Head has the responsibility, providing guidance and assistance to the teacher in supervising learning. The education supervisors include school principals, school owners, madrasah supervisors and other supervisors. Other supervisors referred are senior teachers who can advise their peers in improving learning skills.

The Madrasah Head as a supervisor is required to carry out the task of supervising teacher performance to see whether the teaching and learning process carried out by the teacher has been running effectively or not or in other words whether the learning objectives have been achieved. or not according to plan learning. The role of the Madrasah Head as a supervisor develops and implements an education supervisor program and utilizes the results that are realized in the classroom supervision program, extracurricular activities, as well as improving the performance of the teaching staff in efforts to develop Madrasahs.

According to Erdianti, that in carrying out its function as an educational supervisor, the Head of madrasa in the implementation of supervision activities in an effort to provide teacher assistance to improve and develop the professional abilities of teaching teachers in order to achieve goals effectively, certain strategies are needed that are expected to improve the quality of teaching and learning.¹ Furthermore, According to Amiruddin Siahaan ddk. Supervision is the effort of the head of the education unit to be able to make various changes that enable all education and learning programs to take place well, so that the education staff can carry out creative learning tasks in a creative manner, and make the learning process comfortable for students, but all learning programs are optimally achieved.²

According to Nasution, Supervision is assistance in developing teaching and learning situations in order to obtain better conditions. According to Boardman, supervision is one of the efforts to stimulate coordinating and guiding the continuous growth of teachers in madrasas both individually and as a colleague, in order to be more understanding and more effective in realizing all teaching functions so that they can stimulate and guide the growth of each student continuously, as well as capable and more capable of participating in modern democratic societies³.

As a supervisor the aim is to help improve and improve the management of education in schools, in order to improve the quality of education in general and the teaching and learning process in particular, supervision is important to carry out. Good supervision directs his attention to the fundamentals of education and wa development in achieving general educational goals where the goal of supervision is the development of a good learning and teaching situation.

Sagala explained that the main function of supervision must be carried out so that the objectives can be achieved optimally by; a) determine the problem that is really urgent to be addressed; b) organizing inpeks; c) assessment of data and information on the results of the index; d) assessment; e) training; f) guidance or development. While according to Suharsimi Arikunto there are at least three supervisory functions, namely: 1) The Function of Improving Learning Quality when the teacher is giving help and direction to students. The supervisor's primary concern is how the student behaves, with or without the

¹Erdianti. 2014. "Strategi Kepala Sekolah Sebagai Supervisor Dalam Mengembangkan Kompetensi Profesional Guru." *Jurnal Al-Ta'dib Jurusan Tarbiyah Stain Sultab Qaimuddin Kendari*. Vol. 7. No.1 Januari-Juni. p. 43-44.

²Amiruddin Siahaan, dkk. *Administrasi Satuan Pendidikan: Pendekatan Sistematis Dalam Pengelolaan Pendidikan Untuk Meningkatkan Efektivitas Pencapaian Tujuan Pada Satuan Pendidikan*. (Medan: Perdana Publishing, 2013), p. 196.

³Inom Nasution. *Profesi Kependidikan*. (Depok: Prenada Media Group, 2017). p. 76.

teacher's direct help; 2) Triggering Function of Elements Related to Learning, Supervision which functions to trigger or drive changes occurring to the elements associated with, or even which are factors that influence the improvement of the quality of learning; 3) Fostering and Leading Functions, Supervision has a lead function carried out by officials who are entrusted with the task of leading the school, namely the school principal, directed to teachers and administrators. Of course, when reading these sentences our hearts "rebel", because in schools there are not only teachers and administrative staff, but there are students who actually get leadership and guidance. But as was explained at the beginning of the description of supervision that the main target is the teacher, assuming that if the teacher has improved, there will be an impact on students⁴.

According to Danim, stated that the aim of supervision of learning is to improve the quality of student learning processes and outcomes. Viewed from the side of the process, the general goal of supervision is to provide technical assistance and guidance to teachers in order to be able to improve the quality of their performance in carrying out tasks and managing the teaching and learning process. Specifically the purpose of supervision is the learning presented below.ys of learning and ways⁵.

The teacher is a component of human resources in the field of education that must be nurtured and developed continuously. In order for teachers to be able to carry out the tasks that are their responsibility in the madrasa, it is always necessary to get an implementation in the form of technical assistance. This technical assistance is given to teachers in an effort to increase capacity continuously. The assistance is in the form of supervision.

According to Mulyasa in Mesiono, explaining the role and function of teachers influencing the implementation of school education as follows; a) As educators and instructors, that every teacher must have emotional stability, want to advance students, be reality, be honest, and be open, and be sensitive to development, especially educational innovation, b) As members of the community, that every teacher must be good at getting along with community, c) As a leader, that every teacher is a leader, who must have personality, master the sciences of leadership, the principle of human relations, communication techniques, and master various aspects of school organization activities, d) As an administrator, that every teacher will be confronted with various administrative tasks that must be done at school, so that they must have honest, thorough, diligent

⁴ Suharsimi Arikunt0. *Dasar-Dasar Supervisi (Buku Pegangan Kuliah)*. (Jakarta: Rineka Cipta, 2004). p. 13-14.

⁵Sudarwan Danim. *Profesi Kependidikan*. (Bandung: Alfabeta, 2010). p. 156.

personalities, and understand education strategies and management, e) As a manager of learning, that every teacher must be able to master various learning methods and understand the teaching and learning situation⁶.

Teacher competence is the ability of a teacher to carry out obligations responsibly and properly. Competence can be defined as mastery of knowledge, skills, values, and attitudes that are reflected in the habits of thinking and acting in the profession as a teacher.

Competence is the ability and power in attitudes that are reflected in the habits of thinking and acting in carrying out the profession as a teacher. Teacher competencies need to be developed continuously so that the implementation of education is supported by professional educators and have personalities that support the implementation of their duties so as to produce teachers who have high productivity. Teacher competencies have good personality, noble character, and are authoritative as well as being role models for students and support the implementation of their duties, so that educators can develop themselves in a sustainable manner.

As a supervisor, the madrasa head is obliged to coordinate all madrasa activities and madrasa administration by linking all personnel of the organization with the tasks that are carried out so that there is unity, harmony and results in appropriate policies and decisions. This coordinating action includes: Supervision, giving the value of direction and guidance to each personal organization.⁷

The madrasa head as a supervisor means that the madrasa head functions as a supervisor, controller, mentor, director and model for teachers and employees in the school, as a supervisor is to understand the duties and positions of the employees or staff in the madrasa he leads. The madrasa head not only supervises employees and teachers who are carrying out activities, but he provides himself with his knowledge and understanding of the duties of the functions of his staff, so that supervisors and guidance run well and are not confusing.

METHODS

This study uses a qualitative approach that serves to give meaning in depth to existing data or facts. The approach was chosen because this research does not aim to test hypotheses, but rather describe data, facts, and circumstances or trends that exist, and conduct analysis and predictions about what must be done to achieve the desired state in

⁶ Syafaruddin, dkk. *Inovasi Pendidikan*. (Medan:Perdana Publishing, 2012). p. 157-158

⁷ Herabudin. *Administrasi Dan Supervisi Pendidikan*. (Bandung: CV Pustaka Setia, 2009), p. 210-212.

the future. The method used in this research is descriptive method that is a research method that seeks to describe and interpret objects according to what they are. In this study, the authors describe what they are about the Role of Madrasah Heads as Supervisors in Developing Professional Competence of Teachers in MTs Al-Muslimin.

RESULTS AND DISCUSSION

The Role of Madrasah Heads as Supervisors in Developing Professional Competence of Teachers in MTs Al-Muslimin, as follows:

Principal as Supervisor at MTs Al-Muslim

The Madrasah Head as a supervisor at MTs Al-Muslimin prior to planning the supervision in advance. The Madrasah Head analyzes the situation and field conditions and shares with the teacher. Head of Madrasah never informs the teacher on the timetable of supervision. Head Madrasah only informs the teacher at the teacher council meeting that at any time there will be supervision of the teacher. The technique is carried out in the supervision of the Head of Madrasa through class visits; classroom observation; hold meetings or meetings with teachers at MTs Al-Muslimin. Then the follow-up actions from the supervision carried out by the Head of Madrasa with follow-up guidance, training and evaluation, where the teacher has deficiencies, this action will continue.

Forms of Supervisor Conducted by Madrasah Principals at di MTs Al-Muslimin

The form of supervision of the Head of Madrasa in Al-Muslimin MTs is that he uses academic supervision, which is carried out to monitor, find out the teacher in carrying out learning activities starting from planning, implementation, and assessment activities. He implemented academic supervision by preparing the program early in the year (semester), socializing with the teacher through meetings (meetings), analyzing, then following up on supervision. The Madrasah Head in conducting academic supervision by monitoring the teacher in teaching and learning activities, guiding, directing the teacher, if there is a teacher who makes mistakes in learning, he can direct the teacher. To improve academic supervision competencies in the preparation of learning programs can guide teachers at the beginning of the semester to create a learning program, before starting learning activities I usually prepare a lesson plan plan (RPP), see the teacher syllabus, and develop curriculum. So that learning activities run effectively and efficiently. Apply learning methods in academic supervision using media (media tools), learning techniques, using lectures. That method is used in teaching and learning activities. With this method students of MTs Al-Muslimin can understand easily.

Supervision Functions of Madrasah Principals Regarding Learning in MTs Al-Muslimin

The supervisory function of the Madrasah Head in relation to learning can help teachers and guide them in carrying out learning activities directly, and the Madrasah Head also provides knowledge and skills to each teacher in order to be able to assist teachers in improving teaching skills in the classroom. Assist teachers at MTs Al-Muslimin in solving problems found in the teacher during the learning process that cannot be solved by the teacher.

Teacher Professional Competency Development Through Supervision at Al-Muslimin

Teacher competency in MTs Al-Muslimin is due to the implementation of supervision, the Head of Madrasah MTs Al-Muslimin examines teacher learning programs from the beginning of the year, syllabus and lesson plans. In developing teacher competencies by encouraging, motivating, and providing solutions to teachers so that the ability of teachers to increase with the motivation of the Principal of Madrasah. The results of supervision carried out by the Head of Madrasa bring positive values of new enthusiasm for teachers and carry out their duties as education that conveys knowledge in the classroom to students at MTs Al-Muslimin.

CONCLUSION

Based on the findings of research in the field regarding the Role of Madrasah Heads as Supervisors in Developing Professional Competence of Teachers in MTs Al-Muslimin, the Researcher concluded that Madrasah Heads as supervisors at Al-Muslimin MTs before conducting supervision planning, the madrasa head never told the time schedule for implementation of supervision the madrasa head teacher only informs the teacher at the teacher council meeting that at any time there will be supervision of the teacher. The technique is carried out in the supervision of the headmaster of madrasahs through class visits; classroom observation; hold a meeting (meeting). The form of supervision of the Head of Madrasa in Al-Muslimin MTs is that he uses academic supervision, which is carried out to monitor, find out the teacher in carrying out learning activities starting from planning, implementation, and assessment activities. The madrasa head's supervisory function related to learning can help teachers and guide direct learning activities, and he also provides knowledge and skills to each of the destination teachers in order to help improve the teaching abilities of teachers. In developing teacher competency by encouraging, motivating and providing solutions to teachers so that the teacher's ability is improved by the motivation of the Madrasah Head.

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THE IMPLEMENTATION OF CHARACTER BUILDING EDUCATION THROUGH ISLAMIC EDUCATION

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Abstract: Character is a trait owned by someone in their behavior and moral that can distinguish between one person and others, and can be a characteristic to recognize someone. Character building education is an effort carried out by someone which aims to educate an individual by building his personality so that he becomes an individual who is beneficial to himself and the environment. The goal of character building education is to develop a set of values that shape a student to be a good and pious human being, think and behave well. In fact, there are many students in schools who have different characters, so that the environment around them can distinguish between one another. This study aims to provide character building education among students through Islamic education.

Keyword: Implementation of Character Building Education, Islamic Education, Learning,

INTRODUCTION

In the national education system law uu sisdiknas no.20 of 2003 chapter II article 3 emphasizes that national education develops capabilities and shapes the character and civilization of a dignified nation in the framework of the intellectual life of the nation. National education aims to develop the potential of students to make people who believe and devote to Allah Almighty noble, healthy, faithful, capable, highly creative or independent, and become citizens who democratic. From the description of the National Education System Laws and Regulations.¹ one of the focuses of the goals on national education is in character building.

Talking about character is a very important and basic thing. Character is a soul or character in which it distinguishes between human and animal. People who have a strong character both individually and socially are those who have morals, character, morals. Seeing how important the character to us, the educational institution has the responsibility to instill it through the learning process.

In order to instill character to students, it is called an educational process, in this case known as character education, character education is defined as a deliberate effort by

¹ UU sisdiknas no.20 tahun 2003 pasal 3

the school to help the development of character or soul as much as possible.² Therefore the Indonesian government through the Ministry of National Education has launched the application of mental education or behavior for all levels of education ranging from elementary school to college.

Religious education is very important to be taught in schools because schools are able to realize a very good character in themselves. However, in reality religious education efforts undertaken by educational institutions or institutions of other development institutions prior to directing and devoting a comprehensive attention to efforts to internalize excellent character, moral education both through Islamic religious education and character education are not enough to internalize the values good. because of moral education, character education and religious education which in other words can be mentioned with character education still emphasizes many aspects that are clear and lacking or affective and physicalomotor aspects, it is very reasonable education to develop comprehensively the three aspects so that the words affective and optimal.

There are some data, including from the child protection commission as quoted by Agus Wibowo, saying that 32% of adolescents aged 14 to 19 years in big cities in Indonesia, namely Bandung, Jakarta, Surabaya, and Medan have had sex. And the results of another survey said, 1 in 4 Indonesian teenagers having premarital sex.³ proves 62% of adolescents lost virgins are still sitting on junior high school and even 21.2% of them went extreme, namely having had an abortion.⁴

Syukur Kolil examined and cited farid nasution of 510 respondents who were high school students in Medan revealed that 15% of adolescents claimed to have sex before marriage.⁵ In other cases, based on data from the national narcotics agency until 2013 alone the total number of drug users in Indonesia reached 3.2 million people. Of this number 32% of users are students and students.⁶ Very sad if we look at the reality. Any parent will surely be sad and even cry if they witness their child doing the action.

The problems that are seen in the abusive attitude of younger children, they we see increasingly disrespect for parents, teachers, and increased violence, widespread cheating,

² Zubaedi, *Desain Pendidikan Karakter: Konsepsi Dan Aplikasinya Dalam Pendidikan*, (Jakarta: Kencana, Cet. 2, 2012), h. 14

³ Agus Wibowo. *Strategi Membangun Karakter Bangsa Berperadaban*. (2012).

⁴ Agus Wibowo. *Strategi...* h.

⁵ Farid Nasional, *Pendidikan Anak Bangsa: Potret Carut Marut Dunia Pendidikan dan Gagasan Pendidikan Masa Depan*, (Bandung: Citapustaka Media, 2009), h. 14.

⁶ Agus Wibowo, *Strategi...* h. 10.

and increasingly common lies. This incident is very worrying and the public must be vigilant.

Moral decline or decadence and dishonorable behavior that hit students is a general phenomenon that applies everywhere, including in Indonesia. If we ask parents in Indonesia it seems they have the same worries and worries after looking at the phenomenon of character or moral decline in a group of children and adolescents.

In Zubaedi's opinion, this condition of moral decline indicates that all religious and moral lessons learned in school have no significant impact on the school environment or outside of schools in Indonesia. Even the most visible is so many people in Indonesia that are not consistent, actions and words are not appropriate. Many people assume that such a condition is thought to start from what they have produced from education.⁷ Moral occurs because a learning process tends to teach moral education and a character as text and less prepare students to respond and face a contradictory life. Real education contributes to this situation.

Zubaedi explained that the context of formal education in schools could be one of the causes an education in Indonesia was more focused on an intellectual development and merely positive, while the soft skills or non-academic aspects as a main element of character education had not been considered optimally and even tended to be very optimal in ignored.⁸ At present, there is a tendency that an academic measure is still a primary objective of educational outcomes, such as a national exam, so the character education process is still difficult to implement.

Talking about a problem above, it is very important to implement character education in a school. As for the implementation of character education in schools can be done one way by integrating the values of a character in a learning. Integrating the value of a character can be done through learning Islamic religious education and how it is implemented.

THE CONCEPT OF CHARACTER EDUCATION

Islamic education has characteristics that make it very unique in the centre of an education system, both traditional and modern, some characteristics are related to the underlying philosophy, some are to its contents and some to its methods and some to its processes.

⁷ Zubaedi, Desain, h.2

⁸ Ibid, h.2-3.

There are three that form the characteristics of Islamic philosophy education. The first is the Islamic concept of nature, humans, and life, which is a discussion that is intended, and a togetherness that discusses a solid balance.⁹

METHODS

This research method is a study that will discuss, find and explore information about the implementation of the Washliyah AL Junior High School. The type of research approach undertaken in this study is classified as a descriptive approach. And while the method used is a qualitative method. According to Bogdan and Taylor as quoted by Lexy J. Defining qualitative methods as a research procedure that produces descriptive data in the form of written and oral words from people who can be observed.¹⁰

This qualitative research is a study aimed at describing and analyzing a phenomenon, social events and activities, attitudes, beliefs, perceptions, thoughts of people in groups and individually. Because of that, a descriptive approach is used to describe and describe and explore and explain the implementation of character education in Al Washliyah Junior High School. To be able to explain some of these problems, an observation was made of what was said and seen research information.

The existence of this qualitative method is very suitable for use with this study because it matches the characteristics of a study they are:

DISCUSSION

Definition of character

Etymologically, the word character is from English, which is character and comes from Greek, greek.¹¹ And can also be translated into carving, painting, carving or scratching.¹² And in the Indonesian dictionary the character is translated as a mental trait, and a character, character or character that is very noble so that it distinguishes between one person with another person and character. We can also characterize a letter, a number, a room, a special symbol can be displayed on a projector and screen with keyboard.

⁹ Hery Noer Aly, *Watak Pendidikan Islam*, (Jakarta: Friska Agung Insani, 2002), h.55

¹⁰ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT. Remaja Rosdakarya, Ed, cet, 2010), h. 4

¹¹ Ryan Kevin, *Building Character in Schools: Practical Ways to bring Moral Instruction To Life*. (San Francisco: Jossey Bass, 1999), h.5

¹² John M. Echols dan Hasan Shadily, *Kamus Inggris - Indonesia*, (Jakarta: PT. Gramedia Pustaka Utama, cet.27, 2003), h. 214

Human character is a human who has a personality, behavior or character certain. With meaning this, means the character is identical with personality or a character. Personality is a characteristic or character and a characteristic or norm from within a person that comes from a form that is received from the environment, for example, when a family was a child and brought from childhood.

Ratna megawangi says, Word character is derived from the Greek language, namely *charassein*, which means to carve into a pattern. To educate children to have character is needed in the process of carving, namely care and education that is very alert or precise. Character is what can be seen by others or marked from behavior and a speech, and an other action. Arabic language is very similar meaning with a very noble character that is a character or a habit that does a very good thing.

Fuad Hasan et al explained about character is an integration of habits, sentiments, and ideals that make a person relatively stable and highly predictable. Meanwhile, as quoted by Hanna Djumhana Bastamam, the character is the relative permanent form in which human energy is canalized in the process of assimilation and socialization.¹³

Syafaruddin et al said that character is a very good personal quality in a person means to know and appreciate the good, want good deeds and display a goodness as a manifestation of human awareness in depth about the values of truth and goodness in a good life as well.¹⁴

In line with the opinion above the Ministry of Religion of the Republic of Indonesia in (2010) as quoted Mulyasa argues that the character can be interpreted as the totality and personal characteristics that are very inherent in humans means specifically these characteristics distinguish between one individual with others individual.¹⁵ Meanwhile Wahab's Fuad was quoted by Hamid and Saebani, the term character is the same as the term morality in an Islamic view. And based on a statement above, the research approach carried out is a descriptive approach. The selection is based on that qualitative research has a natural flow as a source of data, while research serves as a key instrument. Qualitative research is very likely to analyze data inductively and meaning is a major concern in a qualitative method.

¹³ Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, Cet.1, 2008), h.182.

¹⁴ Fuad Hasan dkk, *Kamus Istilah Psikologi*, (Jakarta: Proses Bekerjasama Dengan Pusat Pembinaan Dan Pengembangan Bahasa Departemen Pendidikan Dan Kebudayaan, 2003), h.47

¹⁵ E. Mulyasa, *Manajemen Pendidikan Karakter*, (Jakarta: Bumi Aksara, cet 3, 2013), h. 4.

The purpose and function of character education

The Ministry of National Education has explained that a character education aims to develop a value that forms a nation's character that is with Pancasila, including: a. Developing the potential of the learner to be a good and pious human being, think and behave well: b. Building a nations characterized by Pancasila: c. Build a potential of every citizen to have a confident within themselves, and be proud of the nation and a country and seek the good of humans.¹⁶

Asmi, as quoted by Syafaruddin, explained that the purpose of character education is to instill the values in each person and to reform the common life order that better respects individual freedom. The goal in the long run is to base yourself on the contextual active response to the accepted social natural implus so that it can sharpen the vision of life that will be achieved through a process of forming oneself continuously. Whereas in the long run this is an approach to talking closer to reality through a process that reflects the continuous interaction between idealism, and choices that will be developed objectively.¹⁷

Syafaruddin quotes that the character has a purpose: a). Forming a moral human in Indonesia. Forming intelligent Indonesian people, b). Forming Indonesian people who are innovative and like to work very hard, c). Forming Indonesian people who are optimistic and confident, d). Forming Indonesian people with patriot spirit.

Stages of Character Development

The formation or development of a character is believed to be the most important thing to do in the school environment to become a foundation in the organization of character education in schools. Zainal and Sujak explained that the purpose of character education is basically to encourage the birth of children who are authoritative and good will encourage students to grow according to their capacity and commitment to do things very well and do everything very correctly and have their life goals. And as for the community is very instrumental in shaping the character of children through both their parents and their entire environment.¹⁸

The principles of character education

The Ministry of National Education 2010 outlines a principle that is used in the development of character education, they are:¹⁹

¹⁶ Kementrian, *Panduan...*, h. 7.

¹⁷ Syafaruddin et.al, *Inovasi...*,h. 182

¹⁸ Zainal Aqib dan Sujak, *Panduan dan Aplikasi Karakter*, (Bandung: Yrama Widya, 2011), h. 9.

¹⁹ Kemendiknas, *Kerangka Acuan Pendidikan Krakter Tahun Anggaran 2010*, (Jakarta: Direktorat Jendral Pendidikan Tinggi Kementerian Pendidikan Nasioanl,2010), h.11-13.

- a. Sustainable It is very meaningful that a process of developing a character's values that a very process starting from the beginning the student's entry until completion of an education starting with RA / TK and elementary level and SMP / MTS level and followed by high school / MA or SMK and up to universities is to strengthen the character and deepen the character that has been obtained
- b. Through all subjects, self-development, and a culture of community education units that the process of developing a character that is done every subject and every curriculum activity that continues to change and extra curriculum and curriculum development or values through the four pathways to a development and character development through a variety of predetermined subjects
- c. A value is never taught but it is developed through a learning process containing a meaning that the material contained in the values of character is not an ordinary teaching material and cannot be solely captured alone or taught further is internalized through a learning process. This means that what a value cannot be made in the subject presented as it does when teaching the meaning of a concept or theory and procedures or facts in courses in higher education and Islamic religion and Indonesian language and history and mathematics and mathematics and work and health and arts and skills and others as important as related to the world of education to develop student character values. Because of that students no longer need to change the subject of an existing discussion but using the subject matter of language has greatly developed a character's values. Educators didn't have to develop special learning processes develop an idea. One thing we must keep in mind is that learning activities can be used to develop abilities in the cognitive and affective and conative and psychomotor domains. And a principle of character value is not asked in a test. even so students really need to know the meaning of a value that are growing in the students. The students must not be in a position that does not know and does not understand a value of the meaning.
- d. An education process is carried out by the students actively and very pleasing this principle states that a process in the world of character education carried out by the learner is not the educator. The educator implanted Tut Wuri Handayani's principle in his behavior about kindness and caused a sense of pleasure and was not indoctrinative. Beginning an introduction to an understanding of values that is developed that the educator guides the students that they must be active in the teaching and learning process in order to find a source of information and other sources both in fact and value and from data.

The Ministry of National Education in 2010 cited by Heri Gunawan provided that there were 11 principles to create an affective character:²⁰ (a). Promoting a basic ethical values as a character base. (b). Comprehensive character characterization to include values, thoughts, feelings and behavior, (c). Using a very powerful / proactive and effective approach to building a character, (d). To create a school communication that instills care, (e). To give an opportunity for the learner to show a noble behavior or behavior, (f). To have sufficient curriculum and meaning and challenge to achieve the meaning of success, (g). Work for the growth of an impulse from the students, (g). Functioning all staff as a means of moral communication and a responsibility for character education, (i). And there is a division of moral leadership and broad support and building character education initiatives, (j). Enabling a group of families and community members as a joint to build a character, (k). Evaluating a character in the school and the function of the school staff as an educator who has character and keeps a character in a student.

Implementation of character education

The development of character values can be divided into four pillars, they are: a). Classroom learning activities, b). Daily activities in the form of an educational culture, c). Curriculum activities and extracurricular activities, d). Daily activities at home and in the community.²¹

In teaching and learning activities in the classroom the development of character values is carried out by using an integrated approach in all subjects in the world of education and especially specifically for the world of religious education and civic education, because indeed their aim is to develop attitudes and values then the development Character values must be the main focus for using a value education strategy and method. And for both subjects is the value of character can be developed as the impact of a learning and also the impact of accompaniment and meanwhile for other subjects that formally have a main mission in addition to the development of values and character, must be developed activities that have a very high impact the development of a value or character in the learner.

Methods and Models of Character Learning

Syafaruddin explained in general the character education strategy includes modeling, coaching, and training to instill good character.²² And as for some strategies in attitude or affective learning, they are:

²⁰ Gunawan, *Pendidikan Karakter: Konsep dan Implementasinya*, (Bandung: Alfabeta, 2012), h.35-36.

²¹ Syafaruddin dkk, *Inovasi...*, h.180-181.

²² Syafaruddin dkk, *Inovasi...*, h.180-181.

a. Consideration model

This model was developed by Mc.Paul, a humanist. Paul considers that moral formation is not the same as a rational cognitive development. And as for the stages as follows:²³ a). Very expect students to a problem that contains conflicts that often occur in everyday life. b). And tell the students to write a response to handle a problem. c). And tell the students to analyze the problem by looking. d). And invites students to respond or analyze others. e). And support the students to formulate the consequences or consequences of every action that the students propose. f). Invite the students to look at a problem from various points of view to add to their insights. g). The students are able to formulate an action that must be done.

b. The development model of the negative. Jean Piaget argues that human development occurs as a process of congruive restructuring that takes place gradually in a certain order.

c. Techniques of clarifying values. The technique of clarifying a value is the process of helping students and finding and determining a value that is considered very good in dealing with a problem through a process of analyzing the values already listed.

d. Living Values Education. Explain a way to find meaning and an essence of education itself, which is to explore and live values. And according to Gunawan by quoting Abdurrahman An-Nahlawi's opinion, there are several methods found in character education:

e. Hiwar or conversation method

That is a conversation between humans and others by turns and uses question and answer about a topic and purpose: a). Qiswah method or story, b). Method of parable, c). The uswah method or example, d). Habituation method, e). The method of ibrah and mau'izah, f). Targhib and Tarhib methods.

CONCLUTION

Researchers made a conclusion that with the existence of a method that is the method of hiwar or conversation, the method of qiswah or story, the method of parable, the method of uswah or example, the method of habituation, the method of ibrah and mau'izah, the method of targhib and tarhib. Can make an educator and students can be the best.

²³ Gunawan, *Pendidikan Karakter...*, h. 88-89

And the results of the research are: a). Planning for character education as outlined in the learning implementation plan. b). The implementation of character education through Islamic religious education learning has not run as fully as possible, this can be seen from the learning activities that have not done activities that lead to the cultivation of character.

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THE IMPLEMENTATION OF QUALITY MANAGEMENT IN RELIGIOUS SCHOOLS: A STUDY AT DAYAH JEUMALA AMAL ACEH INDONESIA AND MA'HAD MATRI PERLIS MALAYSIA

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Abstract: The challenge of globalization requires educational institutions such as religious schools to have competitiveness in the field of quality management of the school. This study analyzes the implementation of quality management performed by the Dayah Jeumala Amal in Aceh and Ma'had MATRI in Perlis in improving the quality of their schools according to Islamic perspective. Information and data were collected from the library and field studies by using documentation, interviews and observation. Information and data were analyzed deductively, inductively and comparatively. In this study, researchers found that the Dayah Jeumala Amal and Ma'had MATRI applied the principles of Total Quality Management (TQM) approach, such as top management support, customer satisfaction, training and recognition, teamwork, performance measurement, quality assurance and employee engagement in their quality management also adopting the principles of ISO 9000 and 5S to achieve the level of quality required by the schools. Overall, this study found that Dayah jeumala Amal and Ma'had MATRI have implemented quality management with TQM principles at a good level, even though a slight difference exists in method of implementation, that is Dayah Jeumala Amal uses ISO while Ma'had MATRI uses 5S.

Keyword: Quality Management, Schools, Religious.

INTRODUCTION

In line with such a rapid development of an educational institution, the government and the private sector are competing to improve. This is important for an institution to continue to grow and be competitive due to the intense competition in this age of globalization. Therefore, it is necessary that all parties continue to work to ensure that everything they work on will continue to work. Which is the most important indicators of an institution's progress is the degree of excellence in quality system management. Therefore, one of the catalysts for improving the quality of an institution is to practice and prioritize quality concepts in management. As we know, there are many quality improvement programs introduced by the government and the private sector to regulate the quality and quality of services offered to government institutions and the private sector. This quality improvement program aims to improve the quality of service in providing customer service.

However, the issue of development of quality education is very important and fundamental, as the core of progress in achieving the glory of a nation. Schools as educational institutions have their own strategies for improving their internal and external quality. Schools must be respected by the community, because with an effective quality management system they can produce quality and talented students. Despite its implementation in some areas there are rarely any educational institutions that implement world-class quality management systems especially in religious schools, whether from the government or private sectors. However, efforts have also been made to improve the quality of schools including the implementation of the principles of Quality Management (TQM) in education.¹

In fact, the issue of quality or effort in improving the quality of religious schools has been widely discussed. As delivered by the minister at the JPM, Dato' Jamil Khir Bin Hj. Baharom was in conjunction with the opening ceremony of the SMAN / SMAR Kedah 2009 teachers forum, which is not only the country that is striving this issue of religious education, but Indonesia also discussed to improve the quality of religious schools. This issue being discussed is the same as that Malaysia did, which is to create a modern religious school model and to provide training needs for teachers. This is needed to increase the level of competency and professionalism of the educational administration of schools and teachers.²

If observed, private religious schools such as boarding schools, private religious schools and ma'had generally, in Indonesia and Malaysia are more concentrated only in a few areas such as the islands of Sumatra and Java Indonesia. Whereas in Malaysia, much of the peninsula and mainly in the north and east. This is because of the significant history of Islam and population of Muslims in this area. Indeed, Sumatra island also has a very famous area with province's Islamic law applies, that is Aceh, which has many private religious schools either already using modern schools system or still traditional. According to the Ministry of Religious Affairs of the Republic of Indonesia, in Aceh has a population of 1077 private religious schools whether in modern or traditional system, and people number of Aceh more than four million people (Kemenag, 2012). Nonetheless, religious schools or *pondok* have already been transformed from traditional to modern systems still very little.

¹ Sifoo Sidee, "Kualiti dalam Pendidikan", *Mudah Belajar*, Accessed 20 November 2018, <http://www.mudahbelajar.com/?p=160>.

² Dato' Jamil Khir bin Haji Baharom, "Teks Ucapan Menteri di JPM Bersempena Majlis Perasmian Multaqa Guru SMAN/SMAR Kedah 2009", *JAKIM*, Accessed 5 December 2018, <http://www.islam.gov.my/teks-ucapan-menteri-di-jpm-yb-senator-mejar-jeneral-dato-jamil-khir-bin-hj-baharom-bersempena-majlis>.

One of religious school has been transformed to modern system and known by people of Aceh is the Dayah Jeumala Amal.

While in Malaysia, the number of private religious schools or pondok is not so great when we compare it with the percentage of the total population of about 30 million Malaysian people. The number of private religious schools in Malaysia, both secondary and primary reaches 75 schools, and traditional schools number more than 250 schools.³ One of the list of private religious schools is Ma'had MATRI Perlis, which was historically the traditional religious school but later switched to modern religious school and until now Ma'had MATRI is becoming more and more well known to the Perlis community.

Therefore, in this study, the author sees the Dayah Jeumala Amal Aceh and Ma'had MATRI Perlis as part of a private religious school that cares about their school quality improvement. One of the steps that they have taken is to apply the principles of TQM in their education quality management system. The author wish to study the quality management practices that have influenced the effectiveness of both religious schools in the development of these schools and how the principles of TQM are practiced in both religious schools. For example, Dayah Jeumala Amal has adopted the ISO 9001: 2008 system while Ma'had MATRI has used the 5S program to improve their school performance. In the face of such intense competition in the world of education, at least two of these religious schools have faced the challenges of implementing quality management they are running.⁴

With the implementation of TQM in both religious schools, there are definitely differences and similarities and advantages and disadvantages between them. Therefore, the implementation of TQM principles such as senior management support, training and recognition, team spirit and quality assurance that have been practiced in both religious schools have a strong influence on the quality of their education.

Therefore, the implementation of quality management in religious schools should be considered. Because the efficient and effective implementation of quality management can make an educational institution to achieve the whises and expectations of its customers and stakeholders.

³ Malaysia Education Ministry, "Senarai Sekolah-Sekolah Agama" *moe.gov.my*, Accessed 28 Julai 2018, <http://www.moe.gov.my/v/IPS-di-Malaysia>.

⁴ Siti Arni Basir, Bharuddin Che Pa dan Raja Hisyamudin Raja Sulong, "Suntikan Nilai-Nilai Islam Ke Atas Perlaksanaan Penambahbaikan Berterusan Dalam Konteks Sistem Pengurusan Kualiti (SPK) ISO 9000", *Jurnal Syariah* 18 no. 1, (2010), p. 91-122.

DISCUSSION

There is no specific definition or approach for TQM. However, TQM's main focus is customer-centered. Deming suggests that the quality of customer satisfaction is that the objective of production is to achieve customer expectations.⁵ Meanwhile Feigenbaum, emphasizes that quality is not just a product's feature but it fulfills customer expectations in all aspects of product and service development.⁶ In addition, Ishikawa is focused on achieving customer satisfaction. He believes quality is not only "best" but should be "best for the customer" based on the thought of some quality teachers such as Crosby, Deming, Feigenbaum, Ishikawa, Juran and Oakland, some of the principles key of TQM can be identified and discussed, but this study focusing only on a few TQM principles that are relevant and appropriate to be applied in educational institutions: a). Top Management Support, b). Prioritize Customers, c). Training and Recognition, d). Teamwork, e). Performance Measurement, f). Quality Guarantee, g). Employee Engagement.

Most authors illustrate these principles as applying common sense to organizational activities, so that they satisfy the needs and requirements of customers. However, it is not as easy as expected, and many organizations may find it difficult to implement TQM. Therefore, the practice of TQM principles in educational institutions is necessary to make a continuous process of improvement and also enhancing the effectiveness of teaching.⁷

MANAGEMENT QUALITY BASE ON ISLAMIC AND CONVENTIONAL CONCEPT

In this study, the researcher found that the concept of implementation of TQM, ISO 9000 and the 5S quality program introduced in the West and Japan were similar and in line with the concept of quality in Islam. In fact, Islam emphasizes qualities such as perfection (al-Itqan), efficiency (al-Ihsan), continuous (Istimrar) evaluation (muhasabah), and trustworthy (amanah) in performing a job. It shows that the TQM concept, ISO 9000 and the 5S quality program have some similarities between conventional and Islamic views, though not similar completely.⁸

Among the core aspects of the organization that TQM focuses are management support and process management. ISO and 5S program also emphasize these aspects, especially the process management aspects. Quality systems would establish through the

⁵ Deming, W. E., *Quality Productivity and Competitive Position* (Cambridge, MA: Massachusetts Institute of Technology, Center for Advanced Engineering Study, 1982), p. 67.

⁶ Feigenbaum, A.V., *Total Quality Control* (New York: McGraw-Hill, 1991), p. 65.

⁷ Golhar D. Y. & Ahire S. L., "TQM for Business Students: An Experiential Learning Approach", *International Journal of Quality & Reliability Management*, Vol. 12 No. 7 (1994), p. 54-64.

⁸ Kadir Arifin, *Sistem Pengurusan Kualiti: Proses dan Pelaksanaannya di Malaysia* (Bangi: Penerbit Universiti Kebangsaan Malaysia, 2009), p. 85.

implementation of ISO and 5S and enhance the effectiveness and efficiency of management process which is based from TQM principles. Thus, the implementation of ISO and 5S can enhance the efforts towards the implementation of TQM.⁹ However, the difference between conventional and Islamic quality management is that Islam takes the role of intention in the work done, as the intention of a Muslim will be calculated on the side of Allah Almighty.

So, on the principles of TQM from the Islamic perspective first, top management support. This principle in Islam relates to the principle of *al-Mas'uliyah* whereby every leader will be questioned and accounted for the work he does. The responsibility that has been entrusted to them should be exercised as best as he can. Second is customer priority, this principle in Islam is about love or friendship between people, which is Islam not discriminate people, Islam considers that all people are equals and no favoritism and should be taken care of all clients.¹⁰

The third is training and recognition, this principle in Islam can be linked to *al-Ihsan* and *tarbiyyah*, that education is compulsory for people to have expertise, which is the knowledge and situation are constantly changing. by knowledge the human being worked and his performance was regarded as a worship and created the nature of *al-Ihsan* in themselves, so they feel constantly under the supervision of God, and then produce a good quality services.¹¹ Fourth is the principle of teamwork, this principle in Islam can be attributed to the *syura*, which is in Islam the concept of teamwork and helping among the workers of the organization is highly encouraged. Fifth performance evaluation, this principle in Islam relates to *muhasabah*, that every organization needs to evaluate the quality of service rendered, and thus to innovate the service in a better way.¹²

Sixth, quality assurance, this principle in Islam can be attributed to *al-Itqan*. In producing something high quality, Islam accepts every possibility of error. Thus, the principle of *al-Itqan* make each organization to be more careful and to continue to do its best quality management process and error can be minimized. The seventh is the engagement of workers, Islam considers the superiors or subordinates as one member in a

⁹ Maurer, R. *The Spirit of Kaizen* (U.S.A: McGraw-Hill, 2013), p. 21.

¹⁰ Mohd Affendi Hassan "Pendekatan Tauhid Dalam Pengurusan dan Pentadbiran Awam: Konsep, Prinsip dan Model Alternatif", dalam *Kecemerlangan Pentadbiran Dasar dan Amalan Dalam Islam*, ed. Shafie Hj. Mohd Salleh dan Mohd Affendi Hassan (cet. Ke- 3, Kuala Lumpur: INTAN, 1994), p. 49.

¹¹ Mohd Nakhaie Haji Ahmad, *Huraian Kepada Panduan al-Qur'an dan Hadis Bagi Pegawai dan Kakitangan Perkhidmatan Awam*, (Kuala Lumpur: Bahagian Hal Ehwal Islam, Jabatan Perdana Menteri, 1996), p. 154.

¹² Muhammad Hasbi al-Shidiqi, *Hakikat Islam dan Unsur-Unsur Agama* (Acheh: Menara, 1947), p. 63.

fraternity. The purpose of Islam is to create relationships between top managers and subordinates in a way that is free from prejudice.¹³

IMPLEMENTATION OF QUALITY MANAGEMENT AT DAYAH JEUMALA ACEH DAN MA'HAD MATRI PERLIS

To see some of the implementation of quality management in Islamic educational institutions, the author has chosen two religious schools such as Dayah Amal Jeumala Aceh and Ma'had Tri Perlis as an object of study. Based on the research done before, the author found that there are several forms of quality management implemented by the DJA management and Ma'had MATRI in an effort to improve the education service for the customers. Among the forms of quality management implemented in DJA are the ISO 9001: 2008 quality programs, which are part of the long-standing TQM program implementation at DJA.

Similarly to Ma'had MATRI, the implementation of the TQM concept through the implementation of quality management that has been implemented is a 5S quality environmental implementation program which are sort (series), set in order (seiton), shine (seiso), standardize (seiketsu) and sustain (shitsuke).¹⁴ It aims to improve the quality of service through a conducive work environment, consistently developing the concept of improvement and to build the excellent work culture that ensuring improved work and customer satisfaction by good quality management. In addition, Ma'had MATRI also practiced of total quality management (TQM) principles in the administration and the academic to enhance their service, that are the support from top management which is a main pillar in ensuring successful implementation of quality management in Ma'had MATRI. In addition, training and mentoring programs were also implemented to produce skilled staff and teachers who were able to improve customer service. Therefore, in general the quality management has been able to improve the quality of education as well as the objectives, vision and mission of the school that they expected.

Therefore, according to the research that the author has done by interviewing and observing both religious schools. Implementation of quality management in enhancing the quality of education and the objectives, visions and missions that DJA and Ma'had MATRI to achieve their expectations has been successful. However, there are some differences between both of two religious schools which are the DJA prefers a written quality

¹³ Nik Mustapha Nik Hasan, "Quality and Productivity Defined", in Syed Othman Alhabshi *et.al.* (eds.) *Islamic Management for Excellence*, ed. Syed Othman AlHabshi (Kuala Lumpur: INMIND, 1995), p. 131.

¹⁴ Nurkholis, *Manajemen Berbasis Sekolah; Teori, Model dan Aplikasi* (Jakarta: Grasindo, 2003), p. 70.

management system approach such as ISO 9001: 2008 quality program. The Ma'had MATRI more concerned to choose the best workers and teachers and make a conducive environment among them, so the workers and teachers able to focus more on working, educating and monitoring students progress.

Further, analysis on application of the TQM principles implemented by DJA and Ma'had MATRI, the author noted that there are several differences in the application of TQM principles that they operate on, including:

TOP MANAGEMENT SUPPORT

In general, the DJA and Ma'had MATRI superiors have given their commitment and support in their efforts to improve their service. However, the Ma'had MATRI superiors have made policies for the recruitment of staff and teachers especially among the Ma'had MATRI association such as Ma'had MATRI alumni and people who know the Ma'had MATRI in depth, with a goal to making all matters possible and easier to manage. In this regard, the DJA does not require staff or teachers from the DJA alumni, but only according to the expertise and needs of the school.

WORKERS AND TEACHERS RECOGNITIONS

There are a slight differences between DJA and Ma'had MATRI regarding workers compensation and recognition. The DJA awards individuals who are considered eligible for the award, which is either a trophy or a gift and will be awarded at any given time. The Ma'had MATRI considers that awards do not have to be gifted and are not given at certain times. Ma'had MATRI considers all staff and teachers equal in the eyes of Allah Almighty. However, Ma'had MATRI focuses more on the well-being of staff and teachers such as providing financial assistance and providing fee discounted to staff and teachers who wish to school their children at Ma'had MATRI.

QUALITY ASSURANCE

Among examples of work practices that are based on DJA's quality assurance approach are through the implementation of ISO 9001: 2008 standards. DJA chose ISO 9001: 2008 because they believe that having a written quality management system will make it easier for staff and teachers to improve the quality of service to their customers. In implementing quality assurance, the Ma'had MATRI used 5S environment and work culture program to create a conducive, cheerful and comfortable environment.

TEAMWORK SPIRIT

There are many ways you can help stimulate teamwork and share ideas with your employees. According to the author's observation, the teamwork spirit between teachers and employees of Ma'had MATRI is stronger. This is because, Ma'had MATRI has a special program for teachers and staff which is a weekly has a *liqa tarbiyah* (mentor-mentee) program. The mentor-mentee program is a group whose personnel numbers are determined as a leader among them. It will keep employees and teachers motivated by the regular advice they give. In the same way, the DJA emphasizes cooperation with mutual assistance and friendly events at specific times.

According to the author's study, DJA and Ma'had MATRI have implemented the principles of TQM. However, there are some weak but strong principles over the other. For example, the DJA emphasizes the recognition for dedicated workers by giving gifts such as certificates or trophies. While in terms of strengthening the workforce (the spirit of cooperation) is still a bit weak. But Ma'had MATRI is stronger in the spirit of collaboration, because it has a mentor-mentee program. While in terms of employee appreciation, Ma'had MATRI does not provide for individuals but only for group welfare.

While the implementation of quality management from an Islamic perspective, DJA and Ma'had MATRI can be said to be in compliance with Islamic concepts. However, the author found Ma'had MATRI have a very useful mentor-mentee program which are staff and teachers have a strong relationship because they are reminded and advised in their best interests.

In conclusion, religious schools such as DJA and Ma'had MATRI are fully aware of the need for quality management systems, so their quality of education able to compete with other schools and in line with current developments and not contrary to existing Shariah rules.

CONCLUSION

After a long discussion, researcher can conclude that DJA and Ma'had MATRI are not left behind in implementing quality management in helping their organization to improve customer service. Implementing quality management through the principles of Total Quality Management (TQM) approach has greatly helped DJA and Ma'had MATRI to enhance the quality of education services that provided to customers. This shows that DJA and Ma'had MATRI have already worked hard to implement quality management in their organization to enhance and provide quality service to their customers.

The implementation ISO 9001: 2008 by Dayah Jeumala Amal and 5S quality practice program by Ma'had MATRI. It is one of the forms of the implementation of a quality management approach based on continuous improvement and customer expectations. In addition, by applying the principles of TQM, both religious schools have improved the quality of work to satisfy their customers and improve their school performance.

However, the top management of DJA and Ma'had MATRI needs to maintain and take a more forward step in the efforts to improve and ensure that the quality of service they feel has not been achieved in the near future. In addition, DJA and Ma'had MATRI should also resolve any issues arising in their management which will cause the customer service quality to be broken down as soon as possible so that the problem does not persist and drag on. However, the change in attitude and self-esteem among superiors and subordinates who are not serious at work and less concerned with the implementation of quality practices is highly not interfere with the process being carried out in both schools.

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THE IMPLEMENTATION OF LEARNING MANAGEMENT IN CLASS VIII MADRASA TSANAWIYAH ISLAMIYAH (MTS) YPI BATANGKUIS

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Abstract: The objectives of this study are (1) Knowing the planning of learning in Class VIII Madrasa Tsanawiyah Islamiyah YPI Batangkuis (2) Knowing the application of learning programs in Class VIII of the Madrasa Tsanawiyah Islamiyah YPI Batangkuis (3) Knowing the evaluation of learning in Class VIII Madrasah Tsanawiyah Islamiyah YPI Batangkuis. This study applied case study method. The result of the research showed that in planning the learning, MTs Islamiyah Batangkuis educators have prepared learning tools such as RPP and Syllabus which is prepared to support the expected learning. In carrying out the implementation of learning that needs attention are as follows: (1) compiling learning objectives in an operational form; (2) formulating learning objectives in the form of learning products, not learning processes; (3) formulating learning objectives in student behavior, not teacher behavior; (4) formulating standards of behavior to be achieved; (5) containing only one learning goal, and; (6) formulating learning objectives in the conditions under which the behavior occurs.

Keyword: Formulating, Human Environment, Operational.

INTRODUCTION

The development of the education world is an inseparable part of the great framework of national development. Because one of the national goals of the Indonesian nation is to educate the nation's life, as stated in the opening of the 4th 1945 Constitution. Educating the life of the nation means educating all aspects of the life of the whole of the Indonesian nation's blood to be able to live properly and honorably in the midst of the lives of other nations of the world.

Development, improvement, and improvement of education should be done holistically and simultaneously, and carried out gradually. Improving education in both curriculum, teacher staff, facilities, and learning facilities will not bring significant changes if they are not accompanied by improvements and management culture patterns. Professionalism of teachers in developing learning programs also will not have an effect as an improvement in the process of learning outcomes if the school management does not provide opportunities for growth and development of teacher creativity. The addition and strengthening of learning resources such as libraries and laboratories will not be too influential as an effort to improve the quality of students, if the school management does



not pay serious attention in optimizing teacher human resources to become professionals in their duties. Therefore, management is indeed something very important in the change towards an improvement in education¹

Schools are educational institutions that function as agents of change, tasked with building students so that they are able to solve national (internal) problems and calm international competition (external). Effective educational leaders provide a basis and place goals in important positions to change norms in learning programs, increasing productivity, and developing creative approaches to achieve maximum results and educational institution programs.²

Schools that are believed to be responsible institutions within the framework of the intelligence of the life of this nation will always be seen and become the focus of public attention. Schools become an inseparable part of what happens in the community. Thus as a learning community in the midst of a wider society, schools will always be in the midst of the changes that occur in the community and vice versa.

Learning is a process of interaction between students and learning resources in a managed environment in order to achieve certain goals that have been set. Learning is a process of change in personality in the form of skills, attitudes, habits, and intelligence. These changes are permanent in behavior that occurs as a result of practice or experience. The expected learning atmosphere is of course a lively atmosphere, an interactive atmosphere, and a pleasant atmosphere for students. While the expected learning process is an interactive, active, and participatory process.

Paying attention to the contents of the nature of national development and the goals of national education so far, the management of education management is very important in improving student achievement. During this time there are several proposed changes in the field of education management. According to Muhaimin there were three urgent changes. First, it is the nature of everyone that humans want better education. Therefore, it was his destiny that education was never finished. Second, the method of education will always be out of date, because it is made based on the needs of the people who are always changing at every place and time. Because there are changes, the community is never satisfied with the existing educational methods. Third, changes in outlook on life also influence one's dissatisfaction with the state of existing educational methods, so that one day someone is satisfied with the existing method of education, because it is in accordance

¹ Djohao djuadi dan Rusmayadi, (2004) "Implementation of School Management in Building Teacher Professionalism," *Education University of North Sumatra* 3, No. 4: p. 8.

² Syaiful Sagala, (2008). *Contemporary Education Administration*, (Bandung: Alfabeta), p. 134

with his outlook on life and at other times a person is affected again by another view of life, which initially considered satisfactory.³

Learning management is the main key in managing the learning process. To produce quality learning, good management is needed that can support the achievement of educational goals. The more quality of learning, the later it will improve the quality of graduates, this can be seen from the indications that emerge as many students who have achievements, both academic achievements and achievements in other fields. On the other hand, one of the benchmarks of graduate quality is that students can meet the graduate competency standards.

Islamic teachings also justify the changing nature of education, both planning and implementation. This is as stated in the Koran surah Al-Hasyr: 18 which reads:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Meaning: "Heyy, you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (the hereafter); and fear Allah, surely Allah knows what you are doing."⁴

From the explanation above it can be concluded that learning is an internal process of students and learning is an external condition of learning. In terms of educators, learning is the result of learning. But the current learning conditions are still very weak.

Explain to One of the problems faced by our education world is the problem of the weak learning process. In the learning process, children are less encouraged to develop thinking skills. The learning process in the classroom is directed at the ability to memorize information, the child's brain is forced to remember and hoard various information without being demanded to understand the information it remembers to connect it with daily life. As a result, when our students graduate from school, they are theoretically smart, but they have poor application.⁵

The results of preliminary observations made by researchers by conducting interviews with teachers in Madrasah Tsanawiyah Islamiyah Ypi Batangkuis, researchers found several problems in the implementation of learning management carried out in schools include: first, the implementation of teachers who teach is not in accordance with their competencies, although sometimes its nature is only as a substitute teacher who is

³ Muhaimin, (2009) *Reconstruction of Islamic Education*, (Jakarta: Rajawali Pers). p. 128

⁴ Departmen Agama RI, (2004) *Al-Qur'an dan Terjemahnya*, (Jakarta: Depag RI). p. 76

⁵ Wina Sanjaya, (2007) *Education Strategy Oriented Education Process Standards*, (Jakarta: Kencana), p. 78-79



absent / unable. Second, teachers who do learning do not always use learning media, only some material uses media. Third, the inability by the teacher to manage time in conducting learning. Fourth, teachers do not understand learning management such as learning planning and learning implementation that is less than optimal, this is evidenced by the making of lesson plans that tend to be formalities. Fifth, the lack of creativity of teachers in conducting learning, so it tends to be monotonous and goes in one direction, the impact on students is likely to be bored in learning activities. Sixth, the lack of evaluation of learning both by the school principal and supervisor.

RESEARCH METHODOLOGY

Qualitative research is a type of research in which the discovery procedure carried out does not use statistical or quantification procedures. In this case qualitative research is research on a person's life, story, behavior, and also about organizational functions, social movements or reciprocal relationships.⁶

The research method used in this research is the case study method. Case Study (Case Study) is a study conducted in incentives, detailed and in-depth of a particular organization, institution or phenomenon. According to Nasution, a case study (Case Study) is a form of research that can be carried out on an individual, group of individuals, groups of people (teachers, tribes), human environment (villages), or social institutions.⁷

RESULT

Learning Planning in Class VIII of Madrasah Tsanawiyah Islamiyah YPI Batangkuis

Learning management can be interpreted as a process of managing activities, organizing students, learning resources, and teaching materials systematically to achieve learning goals effectively and efficiently. Basically the principal does not distinguish between the management of each class.

a. Learning Planning

Learning planning is defined as the process of preparing subject matter, the use of media, the use of approaches and methods, and assessment in a time allocation that will be carried out at a certain time to achieve the goals that have been determined.

The Madrasah Head in Planning provides direction to prepare learning tools, various kinds of media, facilities and infrastructure that can support learning in schools

⁶ Salim & Syahrums, (2015). *Qualitative Research Methods*, (Bandung: Citapustaka Media), p. 59

⁷ S. Nasution, (1982) *Metode Research*, (Bandung: Jemmars), p. 189

such as textbooks, sufficient hours for subject teachers, teaching teachers are selected according to the discipline they are studying.

Learning planning for Madrasah Tsanawiyah Islamiyah Ypi Batangkuis starts from the planning process by the Madrasah Head. The Madrasah Head as a leader in MTs gives direction to teachers who teach to: (1) prepare learning tools, (2) prepare a variety of media, facilities and infrastructure as needed, which can support learning in schools such as textbooks, (3) allocate sufficient learning hours for teachers in the field of study, (4) teachers teach in accordance with the discipline they study.

This is in line with several tasks of the Madrasah Head including regulating the division of teaching tasks, preparing lesson schedules and class division.

- 1) The division of teaching assignments and other tasks needs to be done evenly according to the area of expertise and interests of the teacher. Every teacher is expected to get hours of assignment according to the minimum workload. Equitable task load will foster a sense of togetherness assigning tasks in accordance with expertise and interest will increase teacher work motivation obtaining a minimum burden will make teachers feel safe and can be promoted on time.
- 2) Arrangement of lesson schedules is strived for teachers to teach a maximum of 5 days per week so that there is one non-teaching day for KKG meetings. Every day the teacher should not teach more than 6 hours, so there is time to rest
- 3) The division of classes is also an important thing in the learning process, this is because the ability of absorption and student interest in receiving material delivered by different teachers⁸

In developing a learning implementation plan (RPP) pay attention to the following steps: (1) determining the allocation of time provided, (2) determining the learning objectives and identifying learning materials for students; (3) development of learning activities; (5) a description of the types of assessments to be used, and; (7) determination of learning resources for students.

b. Organizing Learning

Organizing learning is the whole process of grouping educators, students, learning materials and resources as well as infrastructure and learning media so as to create a learning process that can run to achieve the goals set. In this organizing activity the subject

⁸ Depdikbud, (1998). *Management of Local Content Curriculum Implementation* (Jakarta: Ditjen Dikdasmen Directorate of General Secondary Education). p. 167-168



matter will be determined along with who the instructor is and for whom the material is given, how to deliver it, and when the lesson will be given.

At least the role of the Madrasah Head in managing learning includes: (1) Mastering the outlines of teaching programs for each field of study and each class, (2) Preparing a school program for one year, (3) Preparing lessons, Coordinating the activities of the preparation of models teaching, (4) Organizing assessment activities, (5) Implementing classroom promotion norms, (6) Coordinating school guidance activities, (7) Coordinating non-curricular programs, (8) Maintaining and developing school library books and learning tools.

Thus the learning material that will be taught can be added in accordance with the needs of schools to support the achievement of the target school programs that are being developed.

In addition to the material, learners/students also need to be organized or managed properly so that the target learning program that has been designed can be achieved because students are the most important and decisive learning components or elements in the learning process. Therefore, in order to succeed in the process by strict student selection, the grouping of students is either based on the level of intelligence or other aspects.

Pengorganisasian pembelajaran ini memberi gambaran bahwa kegiatan belajar dan mengajar mempunyai arah dan tanggung jawab yang jelas. Artinya dilihat dari komponen yang terkait dengan pembelajaran pada institusi sekolah memberikan gambaran bahwa jelas kedudukan kepala sekolah dalam memberikan fasilitas dan kelengkapan pembelajaran, jelas kedudukan guru untuk menentukan dan mendesain pembelajaran, dan mengorganisasikan alokasi waktu, desain kurikulum, media dan kelengkapan pembelajaran, dan lainnya yang berkaitan dengan suksesnya penyelenggaraan kegiatan belajar. Kemudian jelas kedudukan siswa dalam mengikuti kegiatan belajar baik di kelas maupun di rumah, dibawah koordinasi guru dan juga orang tua siswa yang berkaitan dengan belajar.

Specifically for planning learning in the context of providing additional tutoring from madrassas, the Madrasa Principal gives an offer to the parents of students, through a meeting with the parents. If the student guardian agrees there will be additional hours for all classes.

Implementation of Learning Programs by Teachers in Class VIII Madrasah Tsanawiyah Islamiyah YPI Batangkuis

Activities in learning starts from preparing a Learning Implementation Plan (RPP). The teacher at Batangkuis MTs YPI follows the following steps: (1) determining the allocation of time provided, (2) determining the learning objectives and identifying learning materials for students; (3) development of learning activities; (4) a description of the types of assessment to be used.

The teacher determines the learning objectives. The steps taken are as follows: (1) compiling learning objectives in an operational form; (2) formulating learning objectives in the form of learning products, not learning processes; (3) formulating learning objectives in student behavior, not teacher behavior; (4) formulating standards of behavior to be achieved; (5) contains only one learning goal, and; (6) formulating learning objectives in the conditions under which the behavior occurs.

Identifying learning material for these students must consider several things, namely: (a) the potential students have; (b) whether there is relevance to regional characteristics; (c) the current level of physical, intellectual, emotional, social and spiritual development students have; (d) benefits for students; (e) scientific structure; (f) actuality, depth, and breadth of learning material; (g) whether there is a relevance in student needs and environmental demands, and; (h) available / available time allocation.

To design a good assessment teachers pay attention to the following things: (1) Assessment is directed to measure the achievement of competencies. (2) Assessment uses reference criteria; that is based on what students can do after participating in the learning process, and not to determine a person's position towards the group. (3) The planned system is a continuous assessment system. Continuous in the sense that all indicators are billed, then the results are analyzed to determine the basic competencies that have been owned and those that have not, and to determine students' difficulties. (4) Assessment results are analyzed to determine follow-up. Follow-up in the form of further improvement of the learning process, remedial programs for students whose competency achievement is below completeness, and enrichment programs for students who have completed completeness. (5) The assessment system must be adjusted to the learning experience that is taken in the learning process. For example, if learning uses a field observation task approach, evaluation must be given both in the process such as interview techniques, and in the form of product results in conducting field observations.



Learning Evaluation in Class VIII of Madrasah Tsanawiyah Islamiyah YPI Batangkuis

The teacher evaluates knowledge competency through written tests, oral tests, and assignments. assessing competency skills through performance appraisal, namely assessments that require students to demonstrate a certain competency using practice tests, projects, and portfolio assessments. The instrument used in the form of a check list or rating scale (scale rating) is accompanied by a rubric. Indeed, to carry out a learning evaluation program an evaluation instrument is needed which can be either a test or a non-test. There are several types of test evaluation instruments, namely: a). Based on aspects of knowledge and skills, there are ability tests (power tests) and speed tests (speed tests). b). Based on the form of students' answers, namely written tests (description and objectives), oral tests, and tests of deeds / practice.

The techniques and instruments used for the assessment of competency attitudes, knowledge, and skills. Educators assess attitude competencies through observation, self-assessment, by students and journals. The instrument used for observation, self-assessment is a check list or rating scale accompanied by a rubric, whereas in journals the form is an educator's note.

CONCLUSION

In learning planning, MTs Islamiyah Batangkuis educators have prepared learning tools such as RPP and Syllabus as learning plans that are supposed to be made and prepared to support the expected learning. This is consistent with the indicators in Rusman's theory that researchers use. In carrying out the implementation of learning that needs attention are as follows: (1) compile learning objectives in an operational form; (2) formulating learning objectives in the form of learning products, not learning processes; (3) formulating learning objectives in student behavior, not teacher behavior; (4) formulating standards of behavior to be achieved; (5) contains only one learning goal, and; (6) formulating learning objectives in the conditions under which the behavior occurs.

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DECISION MAKING: EFFECTIVE BASIC LEADERSHIP

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Abstract: A successful organization must be able and willing to make decisions, because all management activities and functions within the organization basically have the essence of decision making because the process of planning, organizing, mobilizing, and controlling all contain the concepts and behavior of decision making. Effective decisions can be reached if they are fully implemented. Decision making is based on five things: intuition, experience, facts, authority, and rational. Decision making is a strategic role of leadership in providing an important determination, the quality of an educational institution is determined by the leadership, while the quality of the leadership is determined by the decision making. Therefore, decision making becomes the core of leadership in creating quality institutions/organizations.

Keyword: Decision Making, Effective Leadership.

INTRODUCTION

Education development is not only focused on the provision of educational input factors but also should be more attentive to the education process factor. Education Input is an absolute must in certain boundaries but does not guarantee that it can automatically improve the quality of education.

National education development efforts, indispensable quality standards of competence and professionalism are assured, to achieve professionalism that can move the dynamics of the progress of national education is required a development process sustainable, precise and effective.¹ As for the ongoing coaching that is precisely targeted and effective an education policy is required.

The policy can be concluded is the result of decision-making by top management in the form of objectives, principles, and rules relating to strategic things to direct managers and personnel in determining the future of the organization that Implications for people's lives, meaning that the strategic decisions are set before to be a benchmark for the management of public life.

The policy is not separated from the decision-making from the top education to the above. Decision making by the leader in an organization is not detached from the management system. Organisations are the container/venue of a group of people who

¹ Petrie K., Mcgee., C., Teacher Professional Development. Who is the Learner? *Australian Journal of Teacher Education*. 37 (2), 34-56. <https://doi.org/10.14221/ajte.2008v331.3>

cooperate in achieving common goals. As for achieving these objectives, a management is needed. Where management is the effort to move people in the organization doing something to achieve the goal.

The above is as described by Matteson and Ivancevich (1989) that management as a process of getting things done through and with people operating in organize group. In the organizational perspective, Syafaruddin asserted that the factors that determine the change, development or restructuring of the organization are the implementation of organizational policies so that the policies are actually functioning properly.² The fact of the policy is that the decision is the reason, principles and rules, then the policy format is usually recorded and written to be are by the leadership, staff and personnel of the organization, and its interactions with the environment external.

Therefore, policies made by leaders in an organization, depending on the good decision making. Dunn concluded that public policy is a complex dependency pattern of mutually dependent options of collective choice including decisions.³ Wisdom requires further consideration (more emphasis on one's wisdom), while the policy covers the rules that are in them as appropriate to be interpreted as policy.

Vroom and the effective decision depends on three things, namely the quality of decision, the acceptance of subordinates, and timeliness.⁴

Decisions are said to be qualified if able to solve problems faced by someone or organization. Effective decisions are also demonstrated in the absence of resistance to the executive and the parties directly related to the decision. Finally an effective decision occurs when close to the time the problem is to be solved. This means that effective decisions are well-made and can be implemented well.

Sometimes decisions can be irrational because of factors related to emotion, relationship between people, factors of tradition, environment, and so forth. As far as the decision can be accounted for, usually the decision will still be taken⁵. The above is with the expression of Gemage and Pang, which is the effective decision that would be, if fully the decision could be implemented.⁶

² Syafaruddin, *Efektivitas Kebijakan Pendidikan* (Jakarta: Rineka Cipta, 2008), p. 77.

³ William N. Dunn, *Pengantar Analisis Kebijakan Publik* (Yogyakarta: GajahmadaUniversity Press, 2000), p. 132.

⁴ Hoy, W.K dan Miskel, C.G. *Administrasi Pendidikan: Teori, Riset, dan Praktik*. (terj.) (Yogyakarta: Pustaka Pelajar, 2014), p. 43

⁵ Ernie T. S. dan Kurniawan S., *Pengantar Manajemen* (Jakarta: Kencana, 2010), p.116.

⁶David Thenuwara Gamage, Nicholas Sun-Keung Pang, *Leadership and Management in Education*, (Hongkong: The Chinese University Press, 2003), p. 151.

This is also emphasized by Clerene, that participatory decision making will be expected to produce better decisions, as some people think they are used to solve problems. Even if people are involved in making decisions, they prefer to implement effective decisions and an improvement in understanding due to direct involvement and to help Group unity in the organization⁷.

Therefore, so that the decision can be implemented, the collaborative strategy or member participation in decision making is a priority, so that the commitment and support of all parties is obtained. Leadership as one of management functions is crucial to achieving organizational objectives. In contrast, leadership feels like it can easily become an extraordinary solution to what is being afflicted by an organization.⁸

DECISION MAKING

Definition of Decision Making

George and Leslie give the definition that decision making is to choose an alternative two or more choices, to determine an opinion or travel action.⁹ Added by Robins defining decision making is “*decision making is a process in which one choose between two or more alternatives*”.¹⁰ It can also be understood that decision making is not separated from the efforts to choose the right alternatives for a particular situation with certain measures as well as.

Other opinions reveal that a decision is a conscious choice made between two or more options or alternatives. These choices can be made by individuals or groups.¹¹ In line with Malayu Jerry argues that decision making is a process of determining the best decision of a number of alternative to perform activities in the future.¹²

Based on the above opinions it can be concluded that decision making is a process of choosing the best alternative from several systematic alternatives for actionable (used) as a way of problem solving.

The decision to be taken certainly needs to be supported various factors that will give confidence as a decision maker that the decision is appropriate. The right decision is essentially a decision that is rational, in accordance with conscience, and is supported by

⁷ Syafaruddin dan Asrul, *Kepemimpinan Pendidikan Kontemporer* (Medan: Perdana Publishin, 2017), p. 74.

⁸ Wahjosumidjo, *Kepemimpinan Kepala Sekolah* (Jakarta: RajaGrafindo Persada, 1999), p. 15.

⁹ George R. Terry, dan Leslie W. Rue, *Principles of Management*. Terj. G.A. Ticoalu. *Dasar-Dasar Manajemen* (Jakarta: Bumi Aksara, 2008), p. 17.

¹⁰ George R. Terry, dan Leslie W. Rue, *Principles...*, p. 155.

¹¹ Daniel L Dark, ed, *Decision Making for Educational Leaders* (New York: State University of New York Press, 2009), p.13.

¹² Jerry P. Makawimbang, *Kepemimpinan Pendidikan yang Bermutu* (Bandung: Alfabeta, 2012), p.151.

accurate facts, so that they can be accounted for. Sometimes decisions can be irrational because of factors related to emotion, relationship between people, factors of tradition, environment, and so forth. As far as the decision can be accounted for, usually the decision will still be taken.

From this sense, there are several things: a) in the process of decision making does not happen by accident, b) decision making should be based on certain systematics, among others: by considering the exclusion of the organization. Available personnel, environmental situation that will be used to carry out the decisions taken, c) before a problem can be solved properly, the nature of the matter must be clearly known, d) problem solving can not be done with the try to be based on the fact that accumulated systematically, well and reliably, e) good decision is a decision taken from various alternatives that exist after the alternatives are analyzed in a mature way.

Component Decision Making

For decision making can be more directed, it is necessary to know the elements or components of decision making. The element of decision-making is: (1) The purpose of decision-making; (2) Identification of alternative decisions that solve the problem; (3) Calculations on factors that cannot be known before or outside the reach of humans; and (4) tools and equipment to evaluate or measure the outcome of a decision-making.

Meanwhile, George and Leslie mention the 5 fundamentals in decision-making, namely: (1) intuition; (2) Experience; (3) Facts; (4) Authority; and (5) rational.¹³ Can be explained that Intuition-based decision making is a decision making based on subjective feelings, Decision-making based on experience has the benefit of practical knowledge, because with the experience that someone has, it can estimate the circumstances of something, can take into account the loss of harm and good decision that will generated, Authority-based decision-making is usually done by the leadership of his subordinates, or by a person higher in his position to the subordinate, Data-driven decision making and empirical facts can provide a healthy, solid and good decision, At the decision-making based on the ratio, the resulting decision is objective, logical, more transparent and consistent to maximize the outcome or value within a certain boundary, so it can be said to approach the truth or According to what you want.

According to Makawimbang the basic importance in decision making. Because, decisions can be made if decision making has a basis, therefore, a leader must know and

¹³ George R. Terry, dan Leslie W. Rue, *Principles...*, p. 21.

understand the basics of decision-making are¹⁴: a.) intuition-based decision making, b) rational decision making, c) Decision-making based on facts, d) Decision-making based on experience, e) Decision-making based on authority.

Decision-making measures

Decision-making measures describe the flow of how a decision is established by a decision-maker. Intelligence activities are intended to get a thorough picture of the conditions associated with the decision taken. The design activity is mapping and analyzing the possible decisions based on the intellectual activity that has been pre-instituted. Then, the election activity is a leading activity that determines the series of activities that will be conducted based on the alternatives that have been calculated before.

In line with opinions Veithzal and Sylviana also presented the stages in the decision-making process: a) Assign problems, b) identification of the decision criteria, c) allocate criteria weight, d) develop alternatives, e) evaluation Alternatively, f) choose the best alternative.¹⁵

Meanwhile, Simon, quoted by Hasan, suggests that the decision-making process essentially consists of three steps:¹⁶ a) intelligence activities, regarding the search of various environmental conditions required for the decision; b) design activities, is the manufacture, development and analysis of various series of activities that may be undertaken, c) election activities, namely selecting a series of specific activities from available alternatives.

Apparently, the two opinions above have the same meaning, only Veithzal Rivai and Sylviana make more detailed to have five stages in the decision making process.

First, set the problem, intended in the decision-making process, the first step should be aware of the problem being encountered. Second, identify the decision criteria, after knowing and assigning problems then the next step is to set the decision model to be made. Thirdly, allocate the weight of the criteria, which is also the benchmark of the decision to be taken this could be the parent of the alternatives that will be developed nati, precisely in the fourth step, develop alternatives, but do not Have forgotten the criteria entered in the specified weight. Five, an alternative evaluation, after developing the alternative so that the alternatives that developed it is not too widespread need to also held a selection, in this case is an alternative evaluation. Six, choose the best alternative, after staying a few choices

¹⁴ Jerry P. Makawimbang. *Kepemimpinan...*, p. 160-162.

¹⁵ Veithzal Rivai, dan Sylviana Murni. *Education...*, p. 747.

¹⁶ Syafaruddin. *Manajemen Organisasi Pendidikan* (Medan: Perdana Publishing, 2015), p. 274.

of decisions offered then the next step is to choose the best alternative among those that have been evaluated (best of the best).

Meanwhile, Siagian reveals that the steps of decision-making are essentially seven steps in succession, namely: a) defining the nature of the problems; b) Collect the data and analysis; c) identification and determination as an alternative; d) analysis as an alternative; e) Selected alternative implementation; and, f) assessment of the results achieved.¹⁷

Bedeian and Glueck, more simply posited three step decision making process are 1) identification alternative, 2) evaluation alternatives, 3) selection of alternative.¹⁸

Identification alternative aimed at a systemativ business of various alternative. It is not easy for a leader to know all the alternatives available. For that, there are certain ways such as brainstorming techniques that can stimulate the emergence of creative thinking, and the synectic technique that stimulates the emergence of new ideas. evaluation alternatives is an evaluation of each alternative with regard to aspects of its strengths and weaknesses, advantages and disadvantages, costs, and benefits for achieving the objectives of the organirights. To perform a more analytical and systematic evaluation, and selection of alternative aimed at the selection of an alternative that gives the greatest probability of achieving the objectives of the Organization, after the stage identification and evaluation of the various alternatives available.

Decision making basically does not occur in the state of the vacuum. Environmental factors, especially internal environments are helpful in determining what decisions will be made and who makes them.¹⁹

The above opinion confirms that there are steps that decision makers should take note of, to produce good decisions and policies. Therefore, either the manager or the leader needs to have extensive knowledge of the decision making process and its function in designing the organizational change in the future by powering all the personel and information required.

ROLE OF LEADER IN DECISION MAKING

Makawimbang states that decision making can be seen as one of the functions of a leader. In the implementation of activities to translate various decisions various

¹⁷Sondang P. Siagian, *Fungsi-Fungsi Manajerial* (Jakarta: Bumi Aksara, 2007), p. 53.

¹⁸ Bedeian, Arthur G., Glueck, William F. *Management* (New York: The Dryden Press, 1983), p. 255.

¹⁹ Mondy, R. Wayne., Sharplin, Arthur., Flippo, Edwin B. *Management; Concept and Practices* (Boston: Allyn and Bacon, Inc.1988), p. 154.

alternatives can be done and for that election should be done.²⁰ In this statement gives understanding that one of the functions of a leader is to make decisions from various alternatives (choices) that exist.

Leadership as one of management functions is crucial to achieving organizational objectives. On the contrary, the leadership can easily become a remarkable solution to the issues that are afflicted by an organization.²¹

Harsey and Blanchard suggest that the sense of leadership is the process of affecting a person's activity or group to achieve a goal in certain situations.²² In line with that, leadership is the process of affecting people who are committed to others to work together in achieving their goals as set out first.²³

Understandably, from the explanation above, that leadership is the process of affecting a person or group can by inviting or encouraging which is not detached with a particular purpose, in a particular goal the leader will not be separated by activities, in this event will also include decision making.

Only slightly alludes to the meaning of the leader, so it can simply be understood that the leader is closely related to decision making. However all the activities and functions of the leader basically have the essence of decision making. Because of the planning, organizing, mobilization and all the concepts and behaviors of decision making. In other words, the essence of the activity of a leader in carrying out his duty to a position in which he is at the point of decline and act of decision-making.

It is affirmed based on research from Australian Institute for Teaching and School Leadership: The role of the school principal is complex and evolving. Principals require a broad repertoire of skills and the confidence and acumen to deploy those skills with impact. With increasing autonomy, there are also greater opportunities for and demands on principals to make good decisions at the local level.²⁴ This has implications for the development of the corresponding leadership skills to meet these needs.

Because, decision making on planning activities starts from determining the vision, mission, objectives, strategy and organizational objectives in the strategy. Similarly, in operational planning, a leader in the middle and low classes also takes decisions about how the work should be put in achieving the objectives. In the implementation of this program,

²⁰ Bedeian, Arthur G., Glueck, William F. *Management...*, p.151.

²¹ Wahjosumidjo, *Kepemimpinan...*, p. 15

²² Syafaruddin, dan Asrul, *Kepemimpinan...*, p. 55.

²³ Moch Idochi Anwar, *Kepemimpinan Dalam Proses Belajar Mengajar* (Bandung: Angkasa, 1993), p. 3

²⁴ *Australian Institute for Teaching and School Leadership, "Preparing Future Leaders: Effective Preparation for Aspiring School Principals". Curriculum & Leadership Journal. Volume 13 Issue 10 Juny 2015.*

it is necessary to organize the necessary personnel resources, so that activities can be carried out.

As with any leader in the organization, the work of an education leader is recognized by decision-making. The decision-making of education leadership was called to make a social system happen to be complex and contingency. Thus, the educational community is popularized by the diverse constituents, all owners of expectations of the school.²⁵

As the center of decision-making is evident in the strategic role the leadership provides an important determination of various organizational decisions. Therefore, decision making is at the heart of the leadership.²⁶

However all the activities and functions of the leader basically have the essence of decision making. Because of the planning, organizing, mobilization and all the concepts and behaviors of decision making. In other words, the essence of the activity of a leader in carrying out his duty to a position in which he is at the point of Decline and act of decision-making. Because, decision making on planning activities starts from determining the vision, mission, objectives, strategy and organizational objectives in the strategy. Similarly, in operational planning, a leader in the middle and low classes also takes decisions about how the work should be put in achieving the objectives. In the implementation of this program, it is necessary to organize the necessary personnel resources, so that activities can be carried out.

Decision making is taken or made by a leader, therefore the leader has a very large role in an organization. These decisions may be related to the decisions of the actions that will be carried out in the future. Even if a leader cannot take a decision, he cannot be said as a leader.

The above statement is in line with what George and Leslie said, that a general feature of a manager is that he is a decision-maker. A manager must decide which objectives to work on. To accomplish these goals managers must decide what specific actions are necessary, what new ways to be introduced, and what to make to maintain satisfactory work outcomes.²⁷

Highlighted by Veithzal and Sylviana a person's leadership is very large in his role in decision making, so make decisions and take responsibility for the outcome is one of the

²⁵ Daniel L Dark, ed, *Decision Making...*, p.13.

²⁶ Daniel L Dark, ed, *Decision Making...*, p.17.

²⁷ George R. Terry, dan Leslie W. Rue, *Principles of Management....* p. 17.

leaders' duties. Thus, it can be said that, if the leader cannot make a decision, he (should) not be a leader.

Thus the leader must be able to encourage and invite others to do, to invite, because the leader must have the decisions that will be carried out, this policy is also obtained from the decisions taken by the agency or organization.

CONCLUSION

The decision is essentially the process of picking one solution from several alternatives. The decision to be taken certainly needs to be supported various factors that will give confidence as a decision maker that the decision is appropriate. The right decision is essentially a decision that is rational, in accordance with conscience, and is supported by accurate facts, so that it can be held accountable.

Leadership and decision making have a very close relationship. In a leadership there is certainly a name of decision making. Decision making is a very important subsystem in a leadership. Even a leader can fail when the leader takes the wrong decision. That is why a leader is required to take a steady decision when faced with an issue. So that the results are satisfactory and have a good impact on leadership.

Because, decision making on planning activities starts from determining the vision, mission, objectives, strategy and organizational objectives in the strategy pre-nup. Similarly, in operational planning, a leader in the middle and low classes also takes decisions about how the work should be put in achieving the objectives. In the implementation of this program, it is necessary to organize the necessary personnel resources, so that activities can be carried out.

The leader has a very large role in an organization. These decisions may be related to the decisions of the actions that will be carried out in the future. Even if a leader cannot take a decision, he cannot be said as a leader.

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MANAGERIAL COMPETENCE OF THE PRINCIPAL OF MADRASA IN BUILDING THE MOTIVATION OF TEACHER WORK IN MTS YPI ISLAMIYAH BATANG KUIS

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Abstract: The purposes of this research are 1) to describe the application of chief managerial competence of Madrasa in building the motivation of teachers' work in MTs Islamiyah YPI Batang Kuis 2) to know the managerial competence of the principal of Madrasa MTs Islamiyah YPI Batang Kuis 3) to know the efforts of the principal of Madrasa in building the motivation of teachers' work in MTs Islamiyah YPI Batang Kuis 4) to know the motivation that should be built by the head of Madrasa with managerial competence he had. The method applied in this study was a qualitative method. Data were collected through interview, observation, and documentation. The object of this research was the principal of MTs Islamiyah YPI Batang Kuis. Data were analyzed by using the analysis of Miles and Huberman theory. The results of the study were as follows: 1) The principal of the Madrasa has not been fully able to apply its management competence, 2) The principal always seeks an approach and create a harmonious atmosphere among the teachers; finds out what obstacles teachers face in teaching; involves teachers in a wide range of teacher potential development; always provides motivation to the teacher either in the form of award (reward) or strikes (punishment), 3) found the comfort and the working spirit of the teachers to run the daily teaching and educating tasks in Madrasa.

Keyword: Principal of madrasa, managerial competence, motivation of teacher work

INTRODUCTION

The head of Madrasah has a central role in building motivation for the teacher's work, as the education manager of head of Madrasah is very influential in coordinating, moving, and servicing all available resources in Madrasah. The leadership of the Madrasah is one of the factors that can encourage Madrasah to realize the vision, mission, objectives and objectives of Madrasah through programs implemented in a planned and gradual manner. The head of Madrasah is required to have adequate management and leadership skills in order to be able to take initiatives and initiatives to increase the quality of Madrasah. As Danim and Suparno suggests that the principal/ Madrasah is responsible for maintaining and motivating teachers, students, and administrative staff of the school/Madrasah to be willing and able to implement the rules and regulations applicable in the school/Madrasah. Here is the essence that the school principal/Madrasah must be

able to perform the role of school head and its skills in the management of schools/ Madrasah¹.

A manager in this case is the head of the Madrasah, besides being able to implement management processes that refer to management functions (Planing, organizing, actuating and controlling), also demanded to understand and apply the entire substance of educational activities. As in Permendiknas No. 28 of 2010 on teacher assignment as principal/Madrasah explained that the principal/Madrasah competence is knowledge, attitude and skills on the dimensions of personality competence, managerial, entrepreneurship, supervision and social. Therefore, the managerial ability of the principal/Madrasah is a set of technical skills in performing the task as a school manager to empower all resources available to achieve the objectives of school/Madrasah effectively and efficientl². Furthermore, according to Daryanto, the principal/Madrasah is the leader in an education unit. The principal/Madrasah is the leader whose presence process can be directly elected, set by the foundation, or set by the government³.

The head of Madrasah should be able to design, organize, evaluate and improve the school management process well and professionally. There is a clearly delegative job description, the autonomy of each part, the intensive pattern of communication, information disclosure, and active participation in designing, implementing, evaluating, and following up the program. Therefore, this managerial competence is necessary to sharpen vision, mission, objectives and strategies for the school principal, so that it is easy to mobilize existing potential to achieve the objectives of the school.

Without competence, a head of Madrasah will find it difficult to determine the right vision and strategy and to move its subordinates to teachers and other educational professionals. The managerial competence that a head of Madrasah must have at least creates strategic plans, develops and influences its subordinates (teachers and other education professionals), and takes decisions creatively and rationally.

Permendiknas No. 13 year 2007 about principal/Madrasah, managerial competence of the head of Madrasah includes: a) to develop school requirements for various levels of planning, b) developing the school organization according to the needs, c) manage the development of the school to an effective learning organization, d) create a conducive and innovative school climate Culture, E) Manage teachers and staff in order to optimally

¹Sudarwan Danim, Khairil, *Profesi Kependidikan*, (Bandung: Alfabeta, 2012), p. 79.

²Kompri, *Standardisasi Kompetensi Kepala Sekolah; Pendekatan Teori untuk Praktik Profesional*, (Jakarta: Kencana, 2017), p. 36.

³Daryanto, *Kepala Sekolah sebagai Pemimpin Pembelajaran*, (Yogyakarta: Gava Media, 2011), p. 136.

empower human resources, f) manage facilities and infrastructure For optimal utilization of the school, G) Manage school and community relationships, h) Manage learners in order to receive new learners, and the placement and capacity development of students, I) Manage curriculum development in accordance with national education direction and objectives, J) Manage school finances in accordance with accountable, transparent, and efficient management principles, K) Manage school administration, L) Manage school service units that support activities Learning, M) manages the school information system in support of program preparation and decision making, N) utilizing the advancement of information technology for the improvement of school learning and Management, O) monitoring, evaluation, and reporting of the implementation of the school activities program.

As a supreme leader in Madrasah, a head of Madrasah is expected to always give motivation to the members. Although the challenges and dynamics are considerable in the motivation organization given directly by a leader, the head of Madrasah will give rise to optimism, unyielding spirit and always enjoy the process through.

According to Mulyasa, the headmaster can provide motivation with the arrangement of a conducive physical environment for the work, setting the work atmosphere fun and generating performance, discipline, giving encouragement in a variety of interesting ways and awarding. With a conducive environment, it will inspire teacher motivation to achieve⁴. Furthermore, according to Gerald Graham in Veithzal Rivai and Sylviana Murni stated the way the principal should do is find a way to know the various behaviors that can motivate teachers to accelerate the encouragement that is in In them, among them are as follows: a) provide regular feedback opportunities to teachers, b) solicit input and involve teachers in making decisions that affect their work, c) Create communication channels That is easy to use by teachers, D) Learn and find out what is capable of raising the motivation of teachers, E) congratulate personally to the teacher who does the job well as a manifestation of appreciation, f) continuously nurture good relationships With teachers, g) appreciate teachers their good work in general, h) to include teachers in every celebration of success achieved together, I) give teachers the opportunity to thrive and learn new abilities, J) Ensuring that the teachers get the best work facilities, K) recognizing the personal needs of teachers because teachers will be more encouraged to work, L) help develop a sense of familiarity so that teachers will feel

⁴E. Mulyasa, *Menjadi Kepala Sekolah Profesional*, (Bandung: Remaja Rosdakarya, 2007), p. 120.

comfortable in working, m) give Compensation to employees on a competitive basis based on what they do.⁵

Madrasah as an educational institution continues to strive for an increase in resource age. In carrying out the performance of its weakness should consider many things, such as the planning of human resources in a Madrasah, the work procedure of management of teachers and staff in Madrasah. Management of teachers and staff should observe some provisions of the MADRASAH system. They are intended to adapt to the needs of human resources developed with the current developing conditions. A head of Madrasah is instrumental in improving the quality of education so that the head of Madrasah performs its role and function as the manager, the head of Madrasah must have the right strategy to empower education workforce through cooperation Or cooperative, provides opportunities for education professionals to improve their profession and to encourage the involvement of all education professionals in various activities that support Madrasah programs.

RESEARCH METHODS

This research uses a qualitative descriptive research approach, this study was implemented in the MTs Islamiyah YPI Rod Quiz. Data retrieval uses human data source as informant, while non human data source is data of documentation, archive, photo of activity, and information that supports data from main source. The data collection techniques in this study use observations, interviews, and documentation studies. Qualitative research data analysis techniques are conducted in interviews. Activities in this data analysis are data reduction, data presentation, and conclusion. Checking the validity of the data is proving that what has been experienced by the researchers in accordance with what is actually there, as well as comparing the interviews of one informant and other informant. To determine the validity of the data, researchers use credibility, transferability, dependability, confirmability.

RESEARCH AND DISCUSSION RESULTS

Managerial competence of Madrasah MTs Islamiyah YPI Batang Kuis

The head of Madrasah is required to have adequate management and leadership skills in order to be able to design, organize, evaluate and improve the school management

⁵Veithzal Rivai, Sylviana Murni, *Education Management; Analisis Teori dan Praktik*, (Jakarta: PT Raja Grafindo Persada, 2010), p. 742.

process well and professionally. The leadership of the Madrasah is one of the factors that can encourage Madrasah to realize the vision, mission, objectives and objectives of Madrasah through programs implemented in a planned and gradual manner. The results of research in the field conducted in MTs Islamiyah YPI Batang Kuis that the head of Madrasah which is an education manager, where an organization must be a management that the name of which is in place of managerial activities start From planning to evaluation. The head of Madrasah in this case has been so striving to apply its managerial competence. Although he realized that he was not fully able to apply his competence to manage the madrasah he led to the fullest.

Managerial competence of the head of Madrasah that has been able to be applied by the head of Madrasah, among others: a). To develop the Madrasah for various levels of planning to expand the madrasah to an effective learning organization; b). Create a conducive and safe working climate culture and build good communication with the Madrasah personnel; c). Manage teachers and staff in order to optimally empower human resources; d). Manage the limited facilities and infrastructures in order to optimally utilization; e). To Mengntrol the implementation of the curriculum; f). Manage the administration of Madrasah; g). Continuously monitoring, evaluation, and reporting of the implementation of Madrasah program activities; h). Always control and supervise the Madrasah.

The head of Madrasah as a leader is required to be able to drive every Madrasah personnel to be able to perform their respective duties so that the expected management of Madrasah is able to run properly. But in his efforts to improve and develop the competencies that exist within him, the head of Madrasah will always face a variety of challenges that demands the head of the Madrasah to be more competent in carrying out its responsibilities Manage the system that is in the Madrasah, so it is not impossible in the effort to increase the management competence of the head Madrasah will be faced by various problematics that could be coming from the teachers or from the management of the system The Madrasah are running less well. Then the head of the Madrasah must be able to use its competence and make it as an opportunity to be utilized optimally.

The Efforts of The Head of Madrasah in Building Motivation Work Teachers in MTs Islamiyah YPI Batang Kuis

A quality Madrasah is a Madrasah who is able to empower his teachers, as the supreme leader of the head of Madrasah is required to be able to pursue the teachers and personnel of his Madrasah to remain motivated in carrying out his role as a teacher. The

effort of the head of Madrasah to realize a quality education. Because teachers are the main spear of the success of an education that is conducted in every school or Madrasah. The head of Madrasah must be able to empower teachers and build motivation to work teachers in the Madrasah. Based on the results of research found in MTs Islamiyah YPI Batang Kuis About the efforts of the head of Madrasah in building the motivation of working teachers, including the following: a) approach and create a harmonious atmosphere among the teachers; b) establishing good familiarity and communication; c) Find out what obstacles teachers face in teaching; D) regularly convene meetings; e). Give the teacher an opportunity to give ideas or suggestions to improve the madrasah in the future; f) Routine involving teachers in activities such as seminars/workshops, MGMP (discussion of teacher subjects), BIMTEK K13, even in the activity of upgrading though; g) empowering all potential in teachers through activities both in Madrasah and outside Madrasah.

Furthermore, another form of motivation sought by the head of Madrasah, namely the form of appreciation and strikes (punnishment). As for the form of appreciation (reward) given by the head of Madrasah according to his narrative, including: 1) giving praise or flattery on the work completed by the teacher, 2) new dress uniform each year when the teacher's Day or during school separation, 3) the provision of charter and plaque for teachers who have served for more than 25 years, 4) The gift of gifts or THR when approaching Hari Raya Idul Fitri. In addition to the award form (reward), the head of the Madrasah also do not hesitate to give a strike (punnishment) to the teacher who made the mistake as a form of firmness that should be applied so that the teacher does not repeat the same Motivation is not always in the form of material, because the word apresiasipun able to inspire the motivation of working teachers weakened. As small as any award given without us realizing it is in fact able to encourage one's spirit to work better again. Because the award is necessary and everyone needs to be appreciated.

Managerial Competence of The Head of Madrasah In Building The Motivation of Teacher Work in MTs Islamiyah YPI Batang Kuis

Head of Madrasah should be able to put teachers in professional position to improve the quality of education by improving their education, making teacher performance measurements, improving the system, giving equal sanctions on teacher failure Carrying out its main tasks and functions, as well as providing appropriate recognition of the teacher's achievements. All that is done in order to build motivation

work teachers who are beginning to weaken. The results of the research found about the managerial competence of the head of Madrasah in building the motivation of working teachers in MTs Islamiyah YPI Batang Kuis, the principal has strived to manage the culture and climate of a good Madrasah so the creation of the atmosphere Harmonious work, good communication between the head of Madrasah and other Madrasah personnel and can also be seen from the level of teacher attendance in providing teaching in the classroom. In addition, the head of Madrasah also always help in managing and supporting the preparation of Madrasah programs so that in this case the head of the Madrasah not only hands off and continue to coordinate with each of the Madrasah personnel. In terms of planning the school plan for various levels of planning is also made the head of Madrasah with so testruktur that the Madrasah personnel understand what their duties and responsibilities are.

The head of Madrasah always seeks teachers to participate in various activities in order to optimize the potential of the teachers. In addition, the head of the Madrasah also coordinate with other Madrasah personnel, the administration to manage the administration and the governance. In the application of its management competence to build the motivation of teachers, certainly many obstacles faced by the head of Madrasah especially in terms of inadequate facilities and infrastructure. However, the head of Madrasah always cooperate well with the school committee and Madrasah personnel in solving the problem.

CONCLUSION

Based on the findings of the research in the field on the managerial competence of the head of Madrasah in building motivation work teachers in MTs Islamiyah YPI Batang Kuis, then the researcher concluded that: 1) The leadership of the Madrasah head as education manager has been so labors in implementing his managerial competence. Starting from arranging madrasah for various levels of planning; Create a culture of conducive working climate; Establishing good communication with the Madrasah personnel; Managing teachers and staff in order to optimally empower human resources; Maximize the limited facilities and infrastructures of Madrasah; Monitoring, evaluation, and reporting of the program activities of Madrasah; To control and supervise Madrasah, 2) The head of Madrasah always approaches and creates a harmonious atmosphere among the teachers; Find out what obstacles teachers face in teaching; regularly holding meetings periodically; Routine involving teachers in activities such as seminars/workshops, MGMP, BIMTEK K13, send teachers to participate in the activity of upgrading. In addition, another

effort was made to establish the motivation of the teacher in the form of award (reward) or reprimand (punnishment). 3) Managerial competence that has been applied to the head of Madrasah in order to build the motivation of working teachers in MTs Islamiyah YPI Batang Kuis, managing the culture and the climate of the school well so create a harmonious working atmosphere and can be seen from the level of teacher attendance in providing teaching in the classroom; Good communication with Madrasah personnel; Assist in managing Madrasah planning programs; Managing teachers and staff in order to optimally empower human resources; Coordinate with the governance part to manage the administration and the administration; Cooperate with the school committee or with Madrasah personnel in solving the Madrasah problematics in the lack of adequate facilities and infrastructures.

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PUBLIC RELATION MANAGEMENT IN BUILDING COMMUNITY PARTICIPATION IN MTs ISLAMIYAH YPI BATANG KUIS

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Abstract: The purpose of this research is to know the management of public relations in establishing community participation, namely: 1) planning of public relation program in MTs Islamiyah YPI Batang Kuis, 2) implementation of public relation program at MTs Islamiyah YPI Batang Kuis, 3) evaluation and monitoring of public relation program in MTs Islamiyah YPI Batang Kuis, 4) public relation strategy in establishing community participation. The method used in this study was qualitative. Data were collected through interview, observation, and documentation. This study applied data analysis techniques of Miles and Huberman theory. The results of research were as follows: 1) public relation planning is at the beginning of the school year and involves all elements of YPI MTs Islamiyah Batang Kuis and is not covered by the involved parties who gives the advices for school development, 2) public relation is as the conceptor and the person in charge of realizing the program that has been planned ranging from connecting with internal madrasa and external madrasa that support the program of MTs Islamiyah YPI Batang Kuis, 3) evaluation and monitoring of public relation program is carried out by the principal of madrasa in every six months and evaluation in the form of situational and always monitoring the performance of public relations, 4) strategy applied in public relation by applying the attitude of good transparency to teachers, students and parents, and direct action without having any orders.

Keyword: Community Participation, Public Relation Management.

INTRODUCTION

Essentially the public relation is a specific field or function required by each organization, be it a commercial organization. Public relation is already known to people and practiced since Berabat-abat, if we understand public relations as "the creation of understanding through knowledge, and through such activities will arise a impact that is a positive change, Public relations activities are even as old as the Manusaia civilization. We must see backwards even until thousands of years ago to discover its origins. But the public relation as a science is studied and practiced seriously.

According to Howard Bonham in Muslims defines that public relations or public relation is an art of creating a better public sense that can deepen public trust in someone or something of an organization or Institutions. Furthermore Frank Jefkins in Mesiono defines a public relation, which summarizes the entire planned communication, whether it

is in or out of an organization with all its principles in order to achieve specific objectives Based on a sense¹.

Public relations is a communication activity to foster good cooperation relationship with outside parties or crowd to support in order to achieve the objectives that have been planned. According to Gassing and Suryanto in Syafaruddin explained that the management of public relations is the process of research, planning, implementation and evaluation of communication activities supported by the Organization, when implementing its work program, practitioners Public relation uses management concept with purpose to facilitate the implementation of tasks and support all stages of work of public relations².

Madrasah relationship with the community is the effort of Madrasah to be accepted in the midst of society to gain aspirations, and sympathy from the community. According to Hidayat and Wijaya there are three forms of Madrasah and public relations including: a) educative relationships, is a cooperative relationship in terms of educating students, between teachers in schools and parents in the family. The relationship is intended to prevent the differences of principle or even opposition that could result in the doubts of the establishment and attitude to the child, b) cultural relations, namely the cooperation between the school and the community Enabling each other to foster and develop the culture of the community where the school is different, c) institutional relations, i.e. the relationship of school cooperation with institutions or other official agencies, both private and government³.

According to Mubyarto in Suryosubroto that defines that community participation is a contribution of energy, money, or goods in order to succeed the program or development project. Furthermore, according to Slamet that participation is an active process and initiatives emerging from the community and will manifest a real activity when fulfilled three factors supporting the supporters of the will, ability, and opportunity to participate . Whereas according to Koenjoroningrat classify community participation into a typology of quantitative participation means the frequency of community participation in the implementation of policies and qualitative participation which means pointing To the level and degree⁴.

¹ Morisson, *Manajemen Public Relations*, (Jakarta: Kencana, 2008), p. 4

² Syarifuddin S. Gassing dan Suryanto, *Public Relations*, (Yogyakarta: Andi Offset, 2016), p. 109.

³ Rahmad Hidayat & Candra Wijaya, *Ayat – Ayat Al Qur’an (Tentang Manajemen Pendidikan Islam)*, (Medan: LPPPI, 2017). p. 146

⁴ Koenjoroningrat, *Metode-Metode Antropologi Dalam Penyelidikan-Penyelidikan Masyarakat dan Kebudayaan di Indonesia*, (Jakarta: UI, 1958), p. 90.

Community participation is a form of contribution or community participation in organizing the process of education either in the form of donations, minds, money, or goods in order to fulfill the needs of education and society itself.

Government regulation No. 39 Year 1992 Chapter III article 4 participation of community can be shaped: 1) Establishment and implementation of education Unit in school education pathway or outside school path, in all types of education except education of the schools, and at all levels of education in school education pathway, 2) procurement and provision of education professionals to implement or assist in carrying out teaching, mentoring and/or training of learners, 3) Procurement and provision of expert assistance to assist the implementation of teaching and/or research and development activities, 4) procurement and/or implementation of educational programs that have not been held and/or organized by the Government to support national education, 5) procurement of funds and grants that can be a form of waqf, grants, donations, loans, scholarships, and other forms of the same, 6) procurement and provision of room assistance, buildings, and land to conduct activities Teaching, 7) procurement and assistance of textbooks and educational equipment to conduct teaching activities, 8) provision for internship and/or work training, 9) provision of management assistance for the implementation of education and development of national Education, 10) the provision of thought and consideration with regard to the determination of discretion and/or implementation of educational development, 11) Provision of assistance and cooperation in research activities and Development and 12) Participation in education and/or research programs held by the Government in and/or abroad.

Community participation in education development is an objective reality that in its understanding is determined by the subjective conditions of the students ' parents. The purpose of participation also provides a broad opportunity for the role of the community in this field of education as well as demonstrating that the state is not the only education provider.

RESEARCH METHODS

The study used a qualitative, descriptive research approach, this study was implemented in MTs Islamiyah YPI Batang Kuis. Data retrieval uses human data source as informant, while non human data source is data of documentation, archive, photo of activity, and information that supports data from main source. The data collection techniques in this study use observations, interviews, and documentation studies. Qualitative research data analysis techniques are conducted in interviews. Activities in this

data analysis are data reduction, data presentation, and conclusion. Checking the validity of the data is proving that what has been experienced by the researchers in accordance with what is actually there, as well as comparing the interviews of one informant and other informant. To determine the validity of the data, researchers use credibility, transferability, dependability, confirmability.

RESULTS OF RESEARCH AND DISCUSSION

Planning Public Relations Program di MTs Islamiyah YPI Batang Kuis

The results of this research are the planning of public Relations program in MTs Islamiyah YPI Batang Kuis that planning public relations is very important to do because in the planning known what to do in the future. In the planning of public Relations held a service meeting at the beginning of the school year and involve all elements in MTs Islamiyah YPI Batang Kuis namely the head of Madrasah, WKM, teachers, staff and committee of MTs Islamiyah YPI and done openly and not covered the possibility of The parties involved provide advice and feedback on the development of the Madrasah. Furthermore, in the planning of public relations work program has been well done and structured among others: (1) implementing what is assigned by the head of MTs Islamiyah YPI Batang Kuis, (2) to conduct relationships with teachers, students, staff, (3) Conduct Relationship with the Committee (parents), (4) having a relationship with the ministry, (5) having a relationship with the press Media (educational magazines, vigilant and recorded in public Relations), (6) establishing a relationship between the parties concerned (Alumni, neighbourhoods).

According to Rahmat in Cahayani that there is a contemplation, can be known what action will be done later, in other words give the target for the implementation of an action.⁵ urthermore, according to Benty and Gunawan in Nasution that the school community Relations program is divided into 2 namely routine work programs are activities that are carried out continuously and chronologically. and incidental work programs are activities that are carried out in a certain period. The program is principally assisting the implementation of all work programs implemented by the head office in the field of communication and publication for all school residents/educational organizations and the wider community⁶.

⁵ Ati Cahayani, *Dasar Dasar Organisasi dan Manajemen...*, p. 7.

⁶ Zulkarnain Nasution, *Manajemen HUMAS di Lembaga Pendidikan...*, p. 100-103.

Furthermore, in drafting the program of public relations should be considered in the direction and the relationship that will be planned public relations. Therefore Arikunto and Liayuliana explain the madrasah relationship with the community as follows:⁷ 1) school relations with parents and citizens, (2) school relationships with alumni, (3) school relationships with business and industry, (3) school relations with other agencies, (4) relationships with private institutions.

Ased on the opinion of the experts above with the findings that there is a suitability which in the public relations there is a plan of public relations work and conducted at the beginning of the year in an open meetings, then therein discuss about the program Work that is in the planning of Public Relations program formulates in detail about the start of the relationship with parents, alumni, government agencies, business world, but the attention is inversely proportional to the theory that in the program Public relations work does not exist in an unequivocally written relationship with private institutions but rather focus on government agencies. Furthermore, Abdul Rahmat explained that some important things are implemented continuously in education management as the implementation of school PR planning, one of which is not done, namely choosing the staffs (Executor) public relations, Administrators and supervise. Based on the above theory and see the results of interviews shows that one of these aspects is not fulfilled where in MTs Islamiyah YPI Batang Kuis there is no staff for public relations in carrying out his role as public relations in the Madrasah. For that it is necessary to review the aspect for the future.

Implementation of public relations program at MTs Islamiyah YPI Batang Kuis

The results of this research is the implementation of public relations program in MTs Islamiyah YPI Batang Kuis shows that the implementation of public relation in MTs Islamiyah YPI Batang Kuis has been going well with public relations as the Conceptualtor and the responsible in realizing the planned programs ranging from the relationship with internal Madrasah namely the head of MTs Islamiyah YPI Batang Kuis, representatives of heads, teachers, staff, and students and have relations with external madrasahs, parents of students (community), committees, agencies, press media and Other parties that support the program of MTs Islamiyah YPI Batang Kuis. But behind the relationship there are some obstacles faced by public relations in the implementation of the program is that there is a lack of concern from some teachers/guardians who do not practice professional attitude and responsibility and the people do not have staff to help the smooth work of the

⁷ Suharsimi Arikunto dan Lia Yuliana, *Manajemen Pendidikan...*, p. 362.

specialized in the field of public relation. Implementation of community relations Work program has been conducted well and structured among others: (1) Implementing what is commissioned by the head of the YPI MTs Islamiyah Batang Kuis, (2) having a relationship with the teacher, student, staff, (3) conducting a relationship with the Committee (parents), (4) having a relationship with the ministry, (5) having a relationship with the press Media (Education magazine, Vigilant, and recorded in public Relations), (6) conducting a relationship with other stakeholders (alumni, Surroundings).

Based on the fact of the interview and comparative theory that the implementation of the public Relations program has been in accordance with what was planned beforehand. This is in line with Anggoro's opinion that the implementation of public relations activities in education institutions is to foster a relationship with the community consisting of two kinds, namely: (1) The implementation of public relations activities internally (Teachers, staff and students), (2) the implementation of public relations activities externally (community, agency, company and the mass media).⁸

Furthermore, there are a number of disputes between the interviews with Mulyono theory that classifies the tasks and programmes implemented by public relations in education institutions, namely the introduction and promotion of schools, parents and teachers ' meetings, advice To evaluate the education process and convey important information to the parents, school committee meetings, to discuss policies and evaluate and promote input and criticism from the school committee, organizing Silaturahmi to connect fraternity ties so that the relationship between stakeholders increasingly familiar and open, creating and distributing calendars, providing advice cards, as a tool to promote the satisfaction of people, parents and visitors So that the error can be repaired immediately, publish the school magazine. In this theory explains the implementation of public relations in schools that should be done but there are two important points that are seen from the results of unfulfilled interviews namely the creation and distribution of calendars, then the absence of a suggestion card as To promote the satisfaction of the community only tends to be more in maintaining its communication. However, in conclusion, the public relation in MTs Islamiyah YPI Batang Kuis is very good by still implementing the planned program in the beginning with the best possible.

⁸ Linggar Anggoro. *Teori dan Profesi Kehumasan serta Aplikasinya di Indonesia...*, p. 45.

Evaluation and Monitoring of Public Relations Programs in MTs Islamiyah YPI Batang Kuis

The results of this research are evaluation and monitoring of public relations program in MTs Islamiyah YPI Batang Kuis shows that evaluation and monitoring of public relation program has been very good is evidenced by the evaluation of the head of MTs Islamiyah YPI Batang Kuis every six months and evaluation in the form of situational and always monitoring the performance of public relation. Then in the evaluation of public relation as the holder of the program continues to conduct dialogue and discussion with the teachers, staff and students about the program planned with the intention of providing assessments with what has been done public relations For consideration or evaluation in making a better quality work program plan.

Based on the fact of the interview and comparative theory that the evaluation of public Relations program has been running properly. This is the date according to Putra⁹ That evaluation is an activity to obtain an overview of the state of an object done in a planned, systematic way and a clear direction and purpose. Abdul Rahmat further confirms that the evaluation and monitoring is to obtain accurate and objective information about a program. Such information can be the process of implementing the program, the impact/results achieved, the efficiency and utilization of the evaluation results focused on the program itself, namely to make decisions whether continued, repaired or terminated. In addition, it is also used for the purposes of drafting the next program as well as drafting policies related to the program.

Based on the comparison of the above theory can be concluded that the evaluation and monitoring of public relations program in MTs Islamiyah YPI Batang Kuis has been running properly by trying to assess the work program that has been performed both scheduled and situational It is useful to assess the extent to which the PR program is achieving.

Community Relations Strategy in Establishing Community Participation in MTs Islamiyah YPI Batang Kuis

The result of this research is a public relations strategy in building community participation in MTs Islamiyah YPI Batang Kuis demonstrated that the community relationship strategy in establishing a very good community participation is seen from the strategies that the relationship applied Community is by applying a good attitude to the teachers, students and parents, direct action without having to have orders. Apart from

⁹Ary Try Andreas Putra, *Evaluasi Program Pendidikan: Pendekatan Evaluasi Program Berorientasi Tujuan*, 2012, Diakses di www.ejournal.iainkendari.ac.id.

that in particular public relations make a strategy in establishing community participation among others by using: (1) written strategy (book activities public relations, pamphlet or billboards brochure for promotion), (2) Oral strategy (Visiting students ' homes either Ta'ziyah as well as troubled or sick students, calls to parents, meetings or meetings), (3) Electronic strategies (public relations utilize media in social media promotion, vigilant, orbit, and more , (4) The strategy held an event at MTs Islamiyah YPI Batang Kuis by inviting parents to attend and participate in the event. In achieving this strategy is also assisted by the image of MTs Islamiyah YPI Batang Kuis which is famous among the community as one of the high quality Madrasah Islami with educators and educational personnel who are well-qualified facilities and facilities Have graduates who are competent on this basis of community participation is somewhat increased rapidly.

Based on the fact of the interview and comparative theory that the public relations strategy in establishing community participation has been very good and structured. This is in line with the opinion of Hidayat and Candra that there are a number of strategies that can be applied to education institutions especially the field of public education both Islamic and general in establishing and establishing community participation, including: (1) written strategy. The relationship between school and community can be done in writing, (2) Oral strategy. School relations with the public can also be verbal, (3) demonstration strategies. School relations with the community can be done by inviting the public to see the school demonstrations, (4) Electronic strategy. Along with the development of electronic technology, in the Familiarized school with parents and school people can use electronic means. From the theory above can be understood that the strategy used in public relations in establishing community participation is already very relevant to what is in theory. But there are some privileges in this strategy that public relations in addition to using the above strategy also use the attitude of transparency and as an example for teachers, and parents with discipline and where one of the advantages in MTs Islamiyah YPI Batang Kuis mage and good name is very famous in North Sumatera even Indonesia on this basis is the number of public participation in MTs Islamiyah YPI Batang Kuis that continues to increase rapidly.

CONCLUSION

Based on the results of the research of public relations management in establishing community participation in MTs Islamiyah YPI Batang Kuis it is concluded as follow:

- 1) Planning Public Relations Program in MTs Islamiyah YPI Batang Kuis is very important to do because in the planning known what what to do in the future. In public relations planning held a service meeting at the beginning of the school year and involve all elements in MTs Islamiyah YPI Batang Kuis head of Madrasah, WKM, Guru, staff and done openly and not covered by the parties involved advise advice and About the development of Madrasah.
- 2) Implementation of public relations program in MTs Islamiyah YPI Batang Kuis goes well with public relation as the conceptor and the person in charge of realizing the program that has been planned from having a relationship with internal Madrasah namely the head of MTs Islamiyah YPI Batang Kuis, Representatives of heads, teachers, staff, and students and connect with external Madrasah namely parents (community), committees, institutions, press media and other parties that Support the Batang quiz Bar of Deli Serdang Regency. In this implementation according to what has been planned, namely: (1) implementing what is assigned by the head of MTs Islamiyah YPI Batang Kuis, (2) having a relationship with the teacher, student, staff, (3) conducting a relationship with the Committee (parent student), (4) Conduct Relationship with the agency, (5) having a relationship with the press Media (Education magazine, Vigilant, and recorded in public Relations), (6) conducting a relationship with other stakeholders (alumni, neighbourhoods).
- 3) evaluation and monitoring of public relations program in MTs Islamiyah YPI Batang Kuis has been very good evidenced by the evaluation of the head of MTs Islamiyah YPI Batang Kuis every six months and evaluation in the form of situational and always monitoring the performance Public relations. Then in the evaluation of public relation as the holder of the program continues to conduct dialogue and discussion with the teachers, staff and students about the program planned with the intention of providing assessments with what has been done public relations For consideration or evaluation in making a better quality work program plan.

Public relations strategy in establishing community participation in MTs Islamiyah YPI Batang Kuis very well this is seen from the strategy applied by public relations that by applying the attitude of good transparency to teachers, students and parents, direct action without having to have a command. Apart from that in particular community relations make a strategy in establishing community participation among others by using: (1) written strategy (Public relations Activity books, pamphlet or billboards brochures for promotion), (2) strategies Oral (visiting students ' homes either Ta'ziah as well as troubled or sick students, calls to parents, meetings or meetings), (3)

Electronic strategies (public relations utilize media in social media promotion, alert, orbit, and others, (4) The strategy of holding an event at MTs Islamiyah YPI Batang Kuis by inviting parents to attend and participate in the event, (5) in achieving this strategy also assisted by the image of the famous MTs Islamiyah YPI Batang Kuis among the public as one High quality Madrasah Islami with qualified educators and educational staff and adequate facilities and have graduates with competence on this basis of community participation is fairly increased.

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HEADMASTER COMMUNICATION IN UPGRADING THE TEACHER QUALITY IN MIS YPI ISLAMIYAH

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Abstract: The purpose of this study is to determine the communication of Madrasa principal in improving the quality of teachers at MIS YPI Islamiyah, namely 1) to find out the communication of the headmaster with staff employees in improving the quality of teachers in MIS YPI Islamiyah, 2) to find out the communication of the headmaster with the teacher in improving the quality of the teacher in MIS YPI Islamiyah, 3) to find out the communication between the headmaster and supervisors in improving the quality of teachers in MIS YPI Islamiyah. The method used in this study was qualitative method. Data were collected through interview, observation and document study techniques. Data were analyzed by data reduction, data presentation, drawing conclusion. The implementation of communication between the headmaster and staff, teachers and supervisors runs smoothly, has a good atmosphere, and communication is carried out using verbal and written communication. Communication is the basic joint of a social interaction between one another, helping one another, giving and receiving, and interdependence. The point is by communicating there will be an understanding or mutual understanding between one another. In educational institutions, there is a headmaster, staff, education supervisors, teachers and even students. This communication is established between the headmaster with the staff to achieve the expected goals in the vision and mission of MIS YPI Islamiyah

Keyword: Teacher Quality, The Communication of Headmaster.

INTRODUCTION

Communication is the basic of a social interaction, among one another to help each other, give and receive each other, interdependence. So, the point is by communicating there will be a sense of understanding or the existence of one another. In the institution, there are a headmaster of Madrasa, staff, education supervisor, teacher and students. A headmaster of Madrasa has full authority over his school progress. As a headmaster of Madrasa, the management functions of course have a tremendous influence on his subordinates. A headmaster is tasked to help guide, organize and monitor the work of each of them. The headmaster of Madrasa is driving force of the resources and tools available to an organization group. The headmaster of Madrasa must have good qualities that can be used as an example in the school environment. One must be humble or simple, patient or have an emotional, confident, honest and skilled life. The headmaster should be an example

for his employees on good behavior, as well as in terms of discipline and in the academic field, and also in the discipline cases; a headmaster can convey the rules by communicating.

According to Fatimah, et al., stating that communication is basic human activity. The importance of communication for humans can not be denied as well as for an organization. Kohler states that effective communication is important to all organizations. Therefore, organizational leaders and communicators in the organization need to understand and refine their communication skills. The information that communicated have a varieties meanings.¹

Furthermore, according to Brent D. Ruben in Muhammad given definition about human communication that more comprehensive as follows: human communication is a process through which individuals in relationships, in groups, in organizations and in society create, transmit, and use information to coordinate their environment and other people².

Communication is already a part of human life, like human beings need air to breathe. Therefore, because communication has become a common thing, this means that communication has become commonplace and common, so that without realizing some of the people, groups, or organizations are less concerned about how should communicate well, and consequently often the respondent of the message has a failure to interact with each other, giving rise to misunderstanding or misunderstandings of one with another.

In many theories, there are many communication models that exist, the author takes one model that describes a communication. One of the old but still used communication models for certain purposes is the communication model put forward by Harold Lasswell, a political science expert from Yale University. He uses five questions that need to be asked and answered in seeing the communication process, namely who, says what, in which medium, to whom, and what effect³.

The terms used for each of these components can be seen in the following figure.

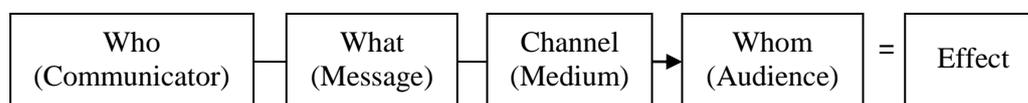


Figure 1. Lasswell Communication Model.

When seen further, the purpose of this Lasswell model will be seen that what is meant by the question who is to show who is the person who took the initiative to start

¹ Fatimah, Djailani, Khairuddin, “Komunikasi Kepala Madrasa dalam Meningkatkan Kinerja Guru pada SMA Negeri 1 Geumpang Kabupaten Pidie”, *Jurnal Administrasi Pendidikan*, Vol 3, No.4. 2015.

² Arni Muhammad, *Komunikasi Organisasi*. (Jakarta: Bumi Alsara, 2014), p. 3

³ Arni Muhammad, *Komunikasi...* p. 5

communication. Who starts of this communication can be a person and can also be a group of people such as organizations.

The second question is says what. This question is related to the content of the communication or what message is delivered in the communication. The contents that communicated are sometimes simple and sometimes difficult and complex. For example, a headmaster instructs a teacher to come to a meeting on Thursday.

The third question is to whom. This question is meant to ask who is the audience of communication. Or in other words to whom the communicator speaks or to whom the message is to be delivered.

The fourth question is in which medium. What is meant by media is communication tools, such as talking, body language, eye contact, touch, radio, television, letters, books and pictures.

The final question of the Lasswell model is what effect. For example: a private school creates advertisements to communicate that they will accept new teachers. After this advertisement is broadcast for several days, how many people have registered to become teachers. The number of people registering this is the effect of communication.

Robbins in Syafaruddin and Asrul explained, communication is an absolute requirement in an organizations leadership process. Especially in the relationship between leaders and individual members or subordinates⁴.

Good communication is when the meaning sent by the sender of the message is understood correctly by the recipient of the message. What is expected from a communication is the inception of mutual understanding as a result of messages sent to the recipient of the message so that changes in behavior occur.

In educational organizations, headmaster make a lot communicate with people in the school environment. start from teachers, students, school employees, and the people he met during his work at school. in achieving their educational goals, the headmaster must be able to communicate with existing teachers, because the teacher is a member of a fundamental organization that carries out the duties and responsibilities of teaching and learning.

Tilar argues that teachers are the key to the success of education, because the essence of educational activities is teaching learning that requires the role of the teachers in it. Based on the results of the study in developing countries, teachers contributed on student learning achievements. The aspect associated with the teacher is the image or

⁴ Syafaruddin and Asrul. *Kepemimpinan Pendidikan Kontemporer*. (Bandung: Citapustaka Media, 2013), p. 75.

quality of the teacher and welfare. Meanwhile, Tilaar stated that increasing the quality of education depends on many things, especially the quality of teachers⁵.

Teachers are educators in the teaching and learning process at school, the main duty is to educate and teach students so that the learning objectives can be achieved to the fullest. According to Mujib in Hidayat Nasution, the educator is someone who is responsible for the development of the participants in the students with the effort to develop the potential learners, both the potential affective (attitude and value), cognitive (knowledge), Psychomotor (skill)⁶.

According from Sardiman in Uno explained, teachers are formal educators in schools whose job is to teach their students so as to obtain various knowledge, skills, values, and attitudes that become more perfect maturity and personality. The types of competences that must have by teachers are: a). Professional Competence, meaning that the teacher must have extensive knowledge of the subject matter to be taught as well as mastery of the methodology in the sense of having a theoretical concept capable of choosing methods in the teaching and learning process. b). Personal competence, which means a steady personality attitude so that it can be a source of intensification for the subject. In this case means having a personality that is exemplary, able to carry out leadership as stated by Ki Hajar Dewantara, namely "*Ing Ngarsa Sung Talada, Ing Madya Mangun Karsa, Tut Wuri Handayani*". c). Social competence, meaning that teachers must demonstrate or be able to interact socially, both with their students and with fellow teachers and principals, even with the wider community. d). Competence to conduct lessons as well as possible, which means prioritizing social values from material values.⁷

In achieving the quality of learning, the teacher must have competencies that are prepared for their personally to be able to become a quality teacher.

Quality is a description of the direct characteristics of a product such as performance, reliability, (realibility), ease of use, aesthetic (esthetics), and so on. According to Feigenbaum, the quality is the overall of characteristic of products and services of engineering marketing, manufacture, and maintenance that makes the products and services used to comply with customer expectations. Furthermore, according to Tjiptono in Syafaruddin, quality is a dynamic condition related to products, human services, processes,

⁵ Tilaar, *Beberapa Agenda Reformasi Nasional*, (Magelang: Tera Indonesia, 1999), p. 104.

⁶ Rahmat Hidayat and Henni Syafriana Nasution, *Filsafat Pendidikan Islam: Membangun Konsep Dasar Pendidikan Islam*, (Medan: LPPPI, 2016), p. 115-116.

⁷ Hamzah B. Uno. *Profesi Kependidikan*. (Jakarta: Bumi Aksara, 2011), p. 69.

and environments that meet or exceed expectations. Quality is a predictable level of uniformity and dependence on low cost and market-based⁸.

The quality of teachers relates to the performance of teachers in the way of their duties and responsibilities as an educator, and is closely related to the communication performed by the headmaster of the Madrasa. It can be seen that a poor way of communicating will negatively impact each individual. Because of the lack of communication, can make the estrangement relationship between the two bonds. A teacher who has less freedom in delivering material to her students in the classroom due to lack of communication done when communicating with students, students also poorly understand the material teachers provide when learning. Also with parents, parents always fail in the advice of his children; this is because of less communication that parents do to their child. Likewise, with the headmaster of the Madrasa who want to succeed in building and developing a Madrasa, it must have good communication skills in directing and guiding the staff and teachers who are in the educational institutions that they are.

There will be a lot of misunderstanding of information from superiors to his subordinates in the scope of education, this is not another because of the lack of effective communication between communicators with the community. Therefore, there must be good communication cooperation so that the expected objectives will succeed optimally. Through good communication and good communication atmosphere, a Madrasa's headmaster will easily be able to utilize and power the potential in the educational institutions, but if the communication atmosphere built by the headmaster of Madrasa impressed not good, full of emotions, arrogance, and the existence of mutual disbelief, then more dominant will be the instability in carrying out the duties and responsibilities of each individual.

RESEARCH METHOD

The methodology adopted in this research was qualitative methods with approach that serves to give a profound meaning to the existing data or facts. The approach was chosen because the study was not aimed at testing the hypothesis, but describing the data, facts, and circumstances or tendencies that existed, as well as conducting analyses and predictions about what to do to achieve the state of desired time in the future. The method used in this research was a descriptive method, it means that the method seeks to illustrate and interpret objects according to what they are. In this research, the author describes

⁸ Syafaruddin, *Manajemen Mutu Terpadu dalam Pendidikan (Konsep, Strategi, dan Aplikasi)*, (Jakarta: PT Grasindo, 2016), p. 29.

about the communication of the headmaster of Madrasa in improving the quality of teachers in MIS YPI Islamiyah.

FINDING AND DISCUSSION

The implementation of communication by headmaster of Madrasa with staff officer in improving the quality of teachers in MIS YPI Islamiyah

Based on the research that the communication of the headmaster of Madrasa with staff in improving the quality of teachers in MIS YPI Islamiyah with communication conducted by the headmaster with the staff through two forms of communication, the first communication Immediately through scheduled meetings in advance, second with face to face direct communication. Because according to the headmaster by means of direct communication with the staff, can directly find out the problems faced by the staff and also to know the extent of the rules and policies that exist and implemented by the existing staff. The communication of the headmaster with the staff showed that there was communication between the headmaster with the staff about the good cooperation in guiding the teachers to become superior through the teaching and learning process, so teachers are increasing in terms of learning and conveying the rules and obligations of a teacher in carrying out their duties. Academically, communication is one of human activities and one topic is very important to be discussed so that the word communication itself has a diverse meaning.

The implementation of communication by the headmaster of Madrasa with teachers to improve the quality of teachers in MIS YPI Islamiyah

Based on the research that the communication of the headmaster with the teacher in the quality of the teachers in MIS YPI Islamiyah, the headmaster also conduct communication to the teachers through social media (group WhatsApp), so with it, the headmaster easy to know what happen with the teacher, with that headmaster can give input on the learning that teachers face or get input from other teachers who better understand the obstacles in learning. Thus, communication that occurs between the headmaster with the teacher in the Madrasa environment belongs to the communication of the organization, from the type of communication that is done by the Madrasa is verbal communication where the headmaster convey direct policies and rules using both oral and written words. Regarding the quality of teachers, the headmaster always guiding teachers who have problems in the teaching learning process, the teachers who have not fulfilled the standard IE who do not have a diploma-1. And the headmaster always have more

attention to teachers who have not fulfilled the standards to overcome the constraints. And doing training thus the teachers have done some training in MIS YPI Islamiyah with the development on the way of good teaching methods, branding materials, then the development of a teacher's personality, and teachers also follow dissemination of curriculum 2013 held in other schools. And the headmaster fosters teachers in the syllabus program, semester program, annual program, KKM, and RPP. Thus, in improving the teachers in MIS YPI Islamiyah more effective, through the communication of the headmaster can provide and guidance about the constraints in the learning process faced by the teacher.

The implementation of communication by headmaster of Madrasa with supervisors in improving the quality of teachers in MIS YPI Islamiyah

An educational supervisor is one component that has an important role in improving the quality of education. Supervisors have specific duty in education that allow teachers to evaluate and change their teaching ways. Surveillance tasks that have the potential to influence the development of teachers include: direct assistance, group development, professional development, and curriculum development. In carrying out the duties of a supervisor need to establish good communication with the headmaster and teachers so that the duty goes well and in accordance with the desired purpose

Based on the research results of the communication by headmaster and supervisors in improving the quality of teachers in MIS YPI Islamiyah, it is possible to know that communication is built through direct communication, it means that communication is not by use intermediary, if it is done with intermediaries it usually addresses problems or obstacles that suddenly occur.

This is done to know the extent of the implementation of teaching learning process. And the supervisor also conducts the supervision by visiting the class to see the process of learning to take place as well as asking the obligation of a teacher has been fulfilled or not (like RPP and others) through the headmaster of the Madrasa. Thus there is the role of education supervisor in improving the quality of teachers in MIS YPI Islamiyah, who cooperate with the headmaster and then assisted by the staff through the communication that has been built.

CONCLUSION

1. The implementation of communication between the headmaster of the Madrasa with the staff went smoothly, in good mood, as well as communication done using verbal and written communication. With the establishment of such communication between

headmaster with the staff to achieve the objectives that have been expected in the vision and mission MIS YPI Islamiyah.

2. The implementation of communication between the head of the Madrasa with the teacher went smoothly, as well as using verbal and written communication. Seen at a meeting held every week on Thursday, the headmaster with the teacher has a good cooperation to complete the constraints that exist in the teachers who have not fulfilled the education standards or who already, and handle the constraints and prepare obligations as a teacher.

The implementation of communication between the headmaster of the Madrasa with the supervisor goes well, and is built through direct communication to cooperate in addressing the constraints experienced by the teacher or about other things and can achieve the vision and mission of MIS YPI Islamiyah.

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HISTORY OF MADRASA ALIYAH AL JAM'İYATUL WASHLIYAH IN BATUBARA REGENCY (1960-2015)

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Abstract: The Islamic community of North Sumatra is accustomed to and very familiar with the education fostered by Al Washliyah. As the largest Islamic community organization in North Sumatra, it has profound influence upon the community so that the majority of the people are Al Washliyah residents. This Islamic school, nowadays, survives and even continues to grow in giving its contribution to people, especially those in Batu Bara Regency. The development of the school which is quite significant is certainly inseparable from various factors and conditions that support it. In other words, it is appropriate feasible to ask a question why it develops so significantly that it can be compared with Madrasa Aliyah Al Washliyah in other regions, even in Medan, its own hometown.

Keyword: Al Washliyah, Education, Madrasa.

INTRODUCTION

It cannot be denied that education is one of the basic human needs. Humans will not be able to achieve the welfare of their lives without adequate education. This is certainly well recognized by all nations including Indonesia. Since independence day, Indonesia has worked hard to improve the quality of its education for the achievement of the welfare of its people.

In the context of Indonesia, the development of the education is inseparable from the participation of the community which is incorporated in several community organizations, one of which is Al Jam'iyatul Washliyah.

One of educational institutions developed in Indonesia either by the government or by the community is madrasa whose education system is by combining religious education and non-religious education. This school was established in the middle of the 20th century whose main purpose was to develop Islamic education, and disseminate Islamic teachings and in fact has played a large role in the efforts to educate Indonesian people.

Madrasah education has developed so much that it serves like modern schools that range from Madrasah Ibtidaiyah, Madrasah Tsanawiyah to Madrasah Aliyah. The division allows the students to study through stages.

The establishment of madrasah is considered to be an important indicator for the positive development of Muslim culture as a reality of education, seen in the madrasah

phenomenon that was so advanced at the time. It is a reflection of the excellence of scientific, intellectual and cultural achievements capable of controlling human behavior.

Al Jam'iyatul Washliyah, as one of the Islamic community organizations plays an important role in the development of madrasah education in Indonesia, especially in North Sumatra. It is an Islamic organization that was born on 30 November 1930 in Medan, North Sumatra Province. In the course of its history, this organization is known to have so much attention to the world of education. It can be seen that one of the three business charities in this organization is the field of education in addition to propagation and social charity.

Such great attention towards education can also be seen in the speech of the Chairperson of the Great Management of Al Jam'iyatul Washliyah in Porsea in 1934, whose part of the content is as follows: "...Our religion Islam is to provide adequate education for the whole world for any purpose. Islam is not only for afterlife, but also for life on earth. Do not ever think that teaching English or Dutch in the school we founded are not allowed. Teaching whatever language is not prohibited as long as it leases the wet (rules) of Islam...".¹

Muhammad Arsyad Thalib Lubis, one of the founders of this organization, stated emphatically that: "Those who are in charge of education control the future".² It must be admitted that his statement as a figure who is highly admired by residents of Al Jam'iyatul Washliyah will greatly influence the attitudes and the views of Al Jam'iyatul Washliyah residents towards the urgency of education.

Obviously, great attention to the world of education was manifested in the efforts to establish a number of schools or madrassas fostered by this organization. In fact, the existence of Al Jam'iyatul Washliyah is highly dependent on the development of madrasah under the guidance of Al Jam'iyatul Washliyah.

DISCUSSION

Development Aspects of Management

In general, the establishment of Madrasah Aliyah in Batu Bara Regency was initiated by the alumni of Madrasah Al Qismul Ali Al Jam'iyatul Washliyah Medan. So far there has been no Regional Leadership or Management of Al Jam'iyatul Washliyah who established a madrasah in Batu Bara Regency.

¹Muslim Nasution, "Dinamika Al Jam'iyatul Washliyah dalam Lintasan Sejarah", in *Peran Moderasi Al Jam'iyatul Washliyah* (Medan: Univa Press, 2009), p. 28.

² Muslim Nasution, "Dinamika...", p. 28.

Madrasah Al-Washliyah Education Al Washliyah in the region, at the beginning of its establishment was specialized in *tafaqquh fi ad-d n* (deepening religion) for the surrounding community. This is seen as having a significance considering that the surrounding area, rural areas (at that time) still had no madrasah. This concern was later manifested by the initiators in realizing Islamic-oriented education in the regency and the surrounding area.

Educational management as a scientific discipline plays a very important role in realizing a quality and sustainable education system. Management of the education system is very important because the process of structuring educational resources (management of teaching staff, curriculum and learning, finance, educational facilities and infrastructure, as well as integrated and simultaneous involvement between government, schools and the community) needs to be professionally managed. This means that all available educational resources, will not affect the development of qualified human resources, if the education management is weak. Thus, professional education management is one of the important keys in building a national education system.

1) Period of 1970-1980

Noting the response of Muslims and MP3A recommendations, through a limited Cabinet Session on November 26, 1974, which was attended by the Minister of Religion (A. Mukti Ali), the president issued instructions on the implementation of Presidential Decree Number 34/1972 and Presidential Instruction Number 15/1974, which contained: (1) General education development is the responsibility of the Minister of Education and Culture, while religious education is the responsibility of the Minister of Religion; (2) For the implementation of Presidential Decree Number 34/1972 and Presidential Instruction Number 15/1974, there needs to be collaboration between the Ministry of Education and Culture, the Ministry of Home Affairs, and the Ministry of Religion

As a follow-up to the instructions above, a three-department collaboration team was formed which eventually resulted in the Joint Ministerial Decree (SKB) on Improving the Quality of Education in Madrasah. The SKB says:

1. Madrasah consists of three levels: Madrasah Ibtidaiyah, the same level as Elementary School; Madrasah Tsanawiyah, as secondary school; and Madrasah Aliyah, as High School (Chapter I article 1 verse 2).
2. The diploma has the same value as that of of high school; The graduates have the right to attend general higher education institutions; and the students are allowed to transfer to a public high school (Chapter II article 2).

3. The management of the madrasah is conducted by the Minister of Religion; The construction of religious subjects in the madrasah is done by the Minister of Religion; The construction and supervision of the general course of study in the madrasah is carried out by the Minister of Education and Culture in corporation with the Minister of Religion and the Minister of Home Affairs (Chapter IV article 4).³

In 1970-1980, although the data were difficult to find, the development of madrasah Aliyah Al Washliyah management in Batubara Regency which at that time belonged to Asahan Regency had already improved. This was proved by the construction of classrooms in various madrasah Aliyah Al Washliyah in the region.

An interview with a teacher who has long taught madrasah Aliyah Al Washliyah established in 1978 reveals the following: During the 70s, the management was jointly carried out by the branch management and the school principal, although those guiding the Al Washliyah madrasa Al Washliyah, was the education council chaired by Al Washliyah of North Sumatra, because the school principals and the teachers at this school were those responsible for the management in the area. The people's will to raise this madrasa was so extraordinary, that the residents donated their land and money for the construction of the school to erect Islamic educational institutions in this village.⁴

In general, the participation of Muslims in carrying out their educational tasks in order to form a Muslim man who believes in and fears Allah S.W.T is extraordinary. The same is true of the Aliyah Al Washliyah Madrasah Management Foundation which was founded in 1973. An interview with an Aliyah Al Washliyah donor, H. Atan Amir Nasution reveals: The management of this school was managed by the madrasa head at that time along with the assistant, I was the head of the village. At that time the hope of the Muslim community here was to enjoy school at the Aliyah level. That moment, Tsanawiyah graduates had to go to Medan for further education. This atmosphere led to the establishment of Madrasah Aliyah Al Washliyah which was funded by non-governmental organizations and the rich people in this village.⁵

From the information above, it can be understood that the militancy to grow madrasah aliyah Al Washliyah in the 70s was inseparable from Al Washliyah history in 1932 which began to influence the development of its organizational wing to various

³Maksum, *Madrasah; Sejarah dan Perkembangannya*, (Jakarta : Logos, 1999), p. 150- 153.

⁴Syabbudin Teacher of Madrasah Aliyah Al Jam'iyatul Washliyah Petatal, Interview Batubara Regency on 5 Nopember 2017

⁵ P. Atan Amir, Board of Founders of Madrasah Aliyah Al Jam'iyatul Washliyah Pangkalan Dodek, Interview, Batubara Regency, on 22 Nopember 2017.

places and regions. This activity began by introducing the identity of Al Washliyah, including by opening madrasah Al Washliyah madrasahs, even though there was no organizational management in the area where Madrasah would be opened.

Al Washliyah also held relations with the Sultanate of East Sumatra's ruling by celebrating the Maulid Nabi following the imperial tradition by reading Barzanji. This method had strengthened the relationship between Al Washliyah and the kingdom and served as a tool for organizational development.⁶ So with this influence the militancy of Al Washliyah residents in the 70s, a madrasah was established with self-help without having to wait for the help of Al Washliyah's big management, Regional Administrators, Regional Administrators at that time.

The organizing management system at this time was implemented with a system of togetherness and responsibility, meaning that fellow management and members had to work then the management also had to take full responsibility for the running of the program.

2) Period 1980-1990

In this period the development of madrasah Aliyah Al Washliyah's management in Batubara regency obtained through an interview with MAS Al Wasliyah Tanjung Tiram is as follows: On October 17, 1959 the PGA which ran to 1963 was established. And in 1963 the Madrasah Ibtidaiyah headed by Abdul Gani and assisted by Solihin was established. Then in 1969 with Abdul Wahab Lubis as the head (Simpang Tiga Perbaungan) and of Al Qismul Aly, Madrasah Tsnawiyah was constructed and registered in the office of Ministry of Religion (Ministry of Religion) in 1971, and at that time the Madrasah Ibtidaiyah Al Washliyah (Al Washliyah Curriculum) in 1959 operated. In 1984 an Aliyah Madrasah was operated. And in 1987 the Al Qismul Aly Madrasa was established and was operating at that time. In the development of its management, branch leadership and the headmaster of the madrasa were still being carried out by the teacher council both in construction and in finding the fund for the salaries of the teachers at that time.⁷

In madrasah management, each Madrasah Head acted individually with his or her own expertise and skills, because so far there was no guidance or direction given by MPPW. So far MPPW only called Madrasah Heads and were given copies of the curriculum and provided a little guidance so that it was adjusted to the conditions of the existing madrasahs. The direct leadership rarely visits madrasahs directly, but if MPPW visited the

⁶ Nukman Sulaiman, *Peringatan Al Djamijatul Washliyah ¼ Abad*. (Medan: Head Management of Al Djamijatul Washliyah, 1955), p. 4.

⁷ Shaihari S.Ag, ex-Head of Madrasah Aliyah Al Jam'iyatul Washliyah Tanjung Tiram, interview in Talawi, Batubara Regency, on 11 November 2017.

school during final examinations but never for counseling and training.. If they came, it was only for political mission to support certain candidates. Their visits brought no effect nor significant touch⁸ to the improvement⁸.

Education should have been able to foster the balance in all human / student personalities, through intellectual, mental, ratio, feeling and overall life attitudes. Thus education must involve all aspects: humanity, humans as individual beings, humans as social beings / members of society and humans as servants of God. To achieve these noble goals, Al Washliyah through his Education Council seriously reflects these noble values, as outlined, in the organization's rules.

Because of that planning is the artery of management and occupies the first and foremost function among other management functions, to find out the planning of Madrasah Aliyah Al Washliyah researchers conducted interviews of several former principals and principals in the coal district about the management condition in Madrasah Aliyah Al Washliyah regency, one of them is as one with Mr. Abdul Kadir Marpaung: When I was the head of the school in 1994, there had never been an education council led by Al Washliyah of North Sumatra, to guide us in this area, we went on our own either looking for funds for development or in any case to advance the Madrasah Aliyah Al Washliyah Siajam, sometimes we also argued whether this madrasa was not seen as the Al Washliyah Sumatran Education Council being responsible for education anymore.⁹

The weak Oversight programmed in the Al Washliyah Education Council of North Sumatra at this time has led to any activity in the school runs by it self.

without the role of the Al Washliyah organ as the organizer even though, without the participation and hard work of all administrators, heads schools / madrasah and teachers will not reach the maximum quality of education. Therefore it is necessary to supervise the performance carried out. Supervision is an activity of observation or monitoring of the implementation of organizational activities to ensure that all work that is being carried out goes according to a predetermined plan. In other words, supervision is a systematic effort to determine what has been achieved that leads to performance evaluation and the importance of correcting or measuring performance based on predetermined plans.

⁸Huzaifah AR, ex-Head of Madrasah Aliyah Al Jam'iyatul Washliyah Kedai Sianam, Interview in Desa Dahari Indah, District of Talawi, Batu Bara Regency, on 24 November 2017.

⁹Abdul Kadir Marpaung, ex-Head of Madrasah Aliyah Al Jam'iyatul Washliyah Desa Siajam, interview in Batu Bara Regency on 20 November 2017

The role of the education council in the North Sumatra region of Al Washliyah in motivating Aliyah Al Washliyah Madrasah in Batubara Regency is very important in carrying out their subordinates' tasks in achieving the stated goals. The role of the education council for the leadership of the Al Washliyah region of North Sumatra is very important in determining the level of work performance. Real work motivation will emerge at the time, where the subordinates are able to feel satisfied in carrying out their duties. If the work handled by someone is not able to provide something more meaningful and better, then the provision of financial incentives can only have a positive impact in a short time. Building real motivation must include a variety of things, such as giving recognition, responsibilities, challenges, various opportunities for improvement and others. As Madrasah Aliyah Al Washliyah hopes the dodek base is as follows: The management at that time only ran by itself. The headmaster and the teacher council. The instructors here were all Al Washliyah residents who were in this Pangkalan Dodek or from outside. The people at the time began their belief in the Al Washliyah educational institution in particular Madrasah Aliyah Al Washliyah began to diminish because political influence began to enter the education carried out by unscrupulous officials of Al Washliyah at that time. Whereas they seemed to have no intention to improve the quality of madrasah.¹⁰

To improve the system of recruiting, prospective principals and the deputy are directly selected by the teachers. Huzafah AR said that this is less relevant. This was stated in the following interview: In the selection of Madrasah Principals as regulated in the Al Washliyah AD / ART, if the majority of teachers of the madrasah were journalists and from LSM, naturally, if they could hold a vote for an LSM for the school principal. This has happened in the Joint Ministerial Decree (SKB) school in Kedai Sianam. The school collapsed due to the disharmony emerging between teachers and principals, between administrators and teachers of different visions. I am worried that this will also happen in Madrasah Al Washliyah, because of its having several NU teaching staff. Gradually if there is no serious attention from the MPPW then it could be that the head of the Madrasah will also be elected from the NU people. This condition is very alarming because there are already several Al Washliyah schools in Simpang Gambus that change their function to become a school owned by NU while the name plate is still called Al Washliyah. So are the cases in Pagurawan and other regions.¹¹

¹⁰ Izhar, teacher of Madrasah Aliyah Al Jam'iyatul Washliyah Pangkalan Dodek, Interview, Batubara Regency, on 22 November 2017.

¹¹ Huzafah AR, ex-Head of Madrasah Aliyah Al Jam'iyatul Washliyah Kedai Sianam, interview in Desa Dahari Indah District of Talawi, Batubara Regency on 24 November 2017.

The information above illustrates that the education of Madrasah Aliyah Al Washliyah in Batubara demands updated professional management expected to be able to realize their role effectively with excellence in leadership, staff, teaching and learning processes, staff development, curriculum, goals and expectations, school climate, self-assessment, communication and order of people. The community is no less important than the figure of the teacher's appearance characterized by excellence, nationalism and fighting spirit, faith and piety, mastery of science and technology, work ethic and discipline, future insight, certainty career, and welfare physically and spiritually.

Development of Curriculum Aspects

In the 1970s, there was a change in the Madrasah Aliyah Al Washliyah in Batubara District due to government regulations regarding the education system as outlined in the SKB. Although the Joint Decree in several cases of Islamic educational institutions in other regions did not have a major influence on changes in education

But in Asahan regency which is now separated into Batubara Regency, the impact of the Joint Decree is significant in changing the education system especially in Madrasah Aliyah Al Washliyah in Batubara.

Following up on the Joint Ministerial Decree, in 1976 the Minister of Religion issued a decree on the application of the 1976 Madrasah Curriculum. Based on this curriculum, subjects in the madrasah covered 30% of religious education (including; Qur'an-Hadith, Aqidah-Morals, Fiqh, Islamic History and Culture, and Arabic) and 70% of general education (as in general schools with a slight reduction). The curriculum did not apply to Madrasah Aliyah Option Program A1 (Religious Sciences). For the latter, the percentage of religious and general education is somewhat balanced, namely: 47% general and 53% religion (semester I and II); 55% general and 45% religion (semesters III and IV); 65% general and 35% religion (semester V); 60% general and 40% religion (semester VI).¹²

When it was first established in 1976, the school served to connect the old system with the new system by maintaining the old values that are still good that can still be maintained and taking something new in science, technology and economics that is beneficial to the life of Muslims . Therefore, the contents of the curriculum in general is what is taught in Islamic educational institutions (surau and pesantren) coupled with some subject matter called general sciences.¹³

¹² Haidar Putra Daulay, *Historisitas dan Eksistensi Pesantren Sekolah dan Madrasah* (Yogyakarta: Tiara Wacana, 2001), p. 88-98.

¹³ Arief Subhan, *Lembaga Pendidikan Islam Indonesia abad ke-20*, (Jakarta: Kencana, 2012), p. 132.

Curriculum limitations in religious studies due to limitations in our ability to keep abreast of the times. Although this institution controls one particular field, but not in other fields. This limitation of knowledge will certainly be reflected in the limited ability to hold responses to the developments in society. This personer can make an educational institution, in this case the madrasah Al Jam'iyatul Washliyah while maintaining its religious tradition.

A scholar who cannot read and write Latin letters has a greater tendency to reject or inhibit the inclusion of Latin literacy in his curriculum. In a broader sense, a leader of an educational institution is no longer able to follow and master the development of the times of the past certainly tends to refuse to change its educational institutions to follow that era, even though the educational institution will become more meritorious to the community.

Al-Qismul 'Aly's Madrasah curriculum has undergone several changes. The al-Qismul 'Aly Al Washliyah and the Muallimin Al Washliyah Madrasah as authorized by PB Al Washliyah in 2004, stated that the contemporary Al Washliyah mosques are still in the tradition of the yellow book. Every Tsanawiyah student studies books such as *Ishthilâhât al-Muhadditsîn* (musthalah hadis) by Muhammad Arsyad Thalib Lubis, *Khulâshah Nûr al-Yaqîn*, *al-Kailâni* (sharf), *Tafsîr Jalâlain* (tafsir), *al-Hushûn al-Hamîdiyah* (tauhid), *Bulugh al-Maram* and *Jawâhir al-Bukhârî* (hadis), *Qawâ'id al-Lughah al-'Arabiyah* (nahu) of Fu'âd Ni'mah, *al-Ushûl min 'Ilm al-Ushûl* (ushul fikih) by Muhammad Arsyad Thalib Lubis, *al-Saniyah* and *Matn al-Ruhbiyah* (faraidh), *Mau'izhah al-Mu'minin* dan *Ta'lîm Muta'allim* (akhlak), *Qawâ'id al-Lughah al-'Arabiyah* (balaghah) by Hifni Bika, and *Qawâ'id al-Fiqhiyah* (qawa'id fiqh) by Muhammad Arsyad Thalib Lubis. Later, each student of al-Qismul 'Aly studied many Arabic-language books such as *Tafsîr Jalâlain* (tafsir), *Jawâhir al-Bukhârî* (hadis), *al-Hudihudî* (tauhid), *Minhâj al-Thâlibîn* and *Mughni Muhtaj* (fikih), *'Ilm Ushûl al-Fiqh* (usul fikih) by' Abd al-Wahâb al-Khallâf, *al-Qawâ'id al-Fiqhiyah* (Qawaidul fiqh) by Muhammad Arsyad Thalib Lubis, *Mau'izhah al-Mu'minin* (akhlak), *al-Kawâkib al-Durriyah* (nahu), *al-Kailânî al-Mathlûb bi Syarh al-Maqshûd* (al-Sharf), *Jawâhir al-Balâghah* (balaghah), *Nûr al-Yaqîn fî Sîrah Sayyid al-Mursalîn* (tarikh), *al-Adyân* (religions) by Mahmud Yunus, and *'Ilm al-Manthiq* (logic) by Muhammad Nûr Ibrâhîmî (PB Al Washliyah: 2005). It can be seen that some of the books used by the former madrasah Al Washliyah were not used by Al Washliyah's current madrasah, and were replaced by a simpler book.¹⁴

¹⁴ Jafar, Khazanah Yellow Book in Madrasah Al Jam'iyat Al Washliyah, *Jurnal Al-Thariqah* Vol. 2, No. 2, December 2017, p. 129.

A similar incident occurred in some madrasah Al Jam'iyatul Washliyah, that could not keep up with the development of the times, when they were given ideas to improve their curriculum, facilities and infrastructure, and would then be led by some other arguments to eliminate or cover inability to compete and kept up to date. While Al Jam'iyatul Washliyah has the motto "Live Al Washliyah Forever". It is seen from a very broad sense that Al Jam'iyatul Washliyah must be able to keep up with the times and not just survive the early days.

After seeing Al Jam'iyatul Washliyah's formal education curriculum, it will be very clear that there is a dualism of the education curriculum in Al Jam'iyatul Washliyah madrasahs. This makes a striking difference with some of the other madrasahs in North Sumatra. Researchers say there is a dualism because this is related to the issuance of the Ministry of Religion's decision in the first years after 1945. As stressed by Karel A. Steenbrink, that Islamic education (madrasah) must adjust to the Western education system. This happened when Wahid Hasyim Asyari led the Department of Religion in early 1945.¹⁵

Along with the development of the madrasa curriculum in Indonesia, the Madrasah Aliyah Al Jamiyatul Washliyah Batubara also experienced changes, according to conditions. Madrasah Aliyah Al Jamiyatul Washliyah responded carefully to any curriculum changes that were formulated by the Ministry of Religion of the Republic of Indonesia.

Most of the madrasah Al Jam'iyatul Washliyah followed the minister's decree. Although some still maintain the tradition of scholarship using the old madrasah curriculum and ancient books as a daily handbook. There is a hidden and continuing hope that it was the characteristics of the madrasah Al Jam'iyatul Washliyah at the beginning of its establishment. This is very interesting because some are competing to make the school more advanced with various education systems and curricula. It is as if some madrasah Al Jam'iyatul Washliyah did not take care of the competition conducted by others.

It is very clear that Al Jam'iyatul Washliyah is maintaining a tradition for the purity of understanding of the science of diversity by referring to the original source, namely several yellow books which are handbooks and references in the teaching and learning process. In this learning process, "the transferring of the tradition of Islamic sciences and carrying out the mandate of Islamic education are ongoing from year to year"¹⁶ , generation after generation. After the transfer process of this ulama tradition takes place

¹⁵ Karel A. Steenbrink, *Pesantren Madrasah Sekolah: Pendidikan Islam in Kurun Modern* (Jakarta: LP3ES, 1986), p. 72.

¹⁶ Muhtarom, *Reproduksi Ulama di Era Globalisasi* (Yogyakarta: Pustaka Pelajar, 2005), p. 12-13.

through *tafaqquh fi ad-dīn* students who study at the madrasah Al Jam'iyatul Washliyah have a moral burden in the midst of the community where they are posted to transfer various knowledge obtained during their studies. Among the alumni an ustaz (teacher) is positioned to be considered a theologian (ulama).

Al Jam'iyatul Washliyah, as a place to study religion, emphasizes religious education as an effort to uphold goodness and prevent evil. At the beginning of the establishment, Al Jam'iyatul Washliyah was made as a place to study or deepen the science of Islam, this was after feeling qualified then through the process of devotion in the community through propaganda. In other words, at an early stage this institution was not a place to look for a diploma but purely for religious knowledge. This could be seen in the first and subsequent periods of the students who studied at Al Jam'iyatul Washliyah, mostly those who were over the school age. There was a spirit not shared by other students when they were already in their teens or adults. This is as explained by Fauzi Usman, that: "When I studied in the third grade of Ibtidaiyah in the early 1970s, there were still a lot of Ibtidaiyah madrasah students on the way of Ismaili who were mature and even came from Malaysia, they lived around madrasa and always had discussions. with the late Usman Hamzah".¹⁷

This condition has changed a lot in recent decades, people have rarely put their children into the madrasas Ibtidaiyah Al Jam'iyatul Washliyah, although some do, but rarely complete the whole stages.. This was explained by Fauzi Usman, as follows: "This condition has begun to become scarce, and even many students have objections to completing Ibtidaiyah until the sixth grade, to overcome this, a solution is made. The fifth grade students are included to take the exam in the sixth grade."¹⁸

This was also explained by Mukhtar Amin, as follows: At the beginning of the establishment of students who came to the madrasa aimed to gain knowledge through well-known. At that time the diploma was not used as the main goal, different from the conditions in the last decade. It was taken as an alternative to cheap education. Because most of the students in this madrasa are from low-income family backgrounds. So that the quality of graduates today is different from that in the past. The graduates are considered small scholars in the midst of the community because of the knowledge having gained from the teachers at Al Washliyah.¹⁹

¹⁷Fauzi Usman, *Head of Yayasan Madrasah Al Jam'iyatul Washliyah Jalan Ismailiyah Medan*, Interview in Medan on 25 Juli 2015.

¹⁸ Fauzi Usman, *Head of Yayasan...*

¹⁹ Mukhtar Amin, *ex-Head of Madrasah al-Qismul Ali Al Jam'iyatul Washliyah Jalan Ismailiyah Medan*, Interview in Medan on 15 Desember 2015.

Al Jam'iyatul Washliyah, indeed feels a little uncertain if the direction of education is in contrast directed towards Western education. However, efforts to advance education have been the goals and ideals from its inception. But the nuances of the Middle East are more maintained to be more dominant in this institution. In addition, limited funds also become a very big obstacle, so that it blocks every effort to make progress in the world of education, this is very different from the madrassas funded by the government and other foreign parties.

In the field of curriculum, changes and improvements have been proposed in order to be adapted to the curriculum of the Joint Decree of the Three Ministers. However, this is limited to discourse and has not been realized. This is as stated by Huzafah AR., As follows: During the period of Hajj Ismail Efendi as chairman of the MPPW, a new curriculum had been prepared that was in line with the three ministerial decree standards, but until now it has never been realized and launched. Until now the curriculum that we use has no clear reference from the Al Washliyah MPPW. During this time the field of study that we use adjusts to Al Qismul Ali Madrasa Medan, at first our Al Qismul Ali Madrasah was not recognized early. Only considered as takhassus. So the final exam must be done at Univa Medan. Alhamdulillah there is something that stands out from our madrasa, which is in terms of memorization of the Koran, this is recognized by Ustadz Jalaluddin Abdul Muthalib as an examiner at Univa. However, we do not know that other sciences might be inferior to the Al Qismul Ali Madrasa Medan and Muallimin.²⁰

Next Obai Fendi explained that: The Oyster Tanjung Oyster Madrasah was established in the 1970s, but was only active in 1974. In previous years it was not very active due to the absence of students. Al Washliyah Tanjungtiram Madrasah had been operating from the beginning of the establishment of the Ibtidaiyah Madrasah in 1965 and issued the first alumni in 1971, the first alumnus was Nurdin Harun. While students who first entered Qismul Ali was Wahid.²¹

From the explanation above, in the aspect of the Al Washliyah Batubara Madrasah curriculum, there is no a common ground in running the SKB 3 curriculum with the Qismualy curriculum, the statement of the madrasah aliyah head of Kedai Sianam illustrates the curriculum must be immediately /improved by the Al Washliyah Education

²⁰ Huzafah AR, es-Head of Madrasah Aliyah Al Jam'iyatul Washliyah Kedai Sianam, interview in Batubara Regency on 20 Nopember 2017

²¹ Obai Efendi, ex-Head of Madrasah Aliyah Al Jam'iyatul Washliyah Tanjung Tiram, interview in Batubara Regency on 20 Nopember 2017

Council so that this educational institution does not lose its unique characteristics as Al Washliyah's education is different from other educational organizations.

Next mentioned that Mr. Huzaifah AR, Head of Madrasah Aliyah Kedai Sianam explained the process of compiling the curriculum at the time he led Madrasah Aliyah Kedai sianam.

Indeed there are steps that we took before preparing the curriculum, such as considering the situation of teachers and students in this school, seeing the facilities and infrastructure and what exactly is desired by the community of our school or this school will not be in demand..²²

In 2003, the Aliyah Madrasah education in Batubara Regency tried to introduce Islamic education to be able to prove his maturity in all lines of life. Not only have they reached spiritual maturity, but they have also established the pillars of life in the midst of the diversity of the world's people. The discovery of curriculum correlations between science and religion, intellectual progress, economic maturity, technology, high social and cultural values has proven that Islam is still worthy of being a world civilization, not only in classical times, but also in modern times.

If the vision of the graduates of the Batubara Regency Madrasah Aliyah Al Washliyah institute is agreed upon, then the consequences need to be reformulated regarding the concept of a curriculum that is more oriented to social construction, namely a curriculum designed in the framework of social change. This kind of curriculum is dynamic, because what is designed will be adapted to the demands of social change.

CONCLUSION

1. The development of management and organization from 1970-2015 that is applied is a system of togetherness and responsibility, meaning that fellow management and members must work then the management must also be responsible, but here the responsibility of the education assembly in Al Washliyah, North Sumatra cannot be seen to foster the Madrasah Aliyah Al Washliyah in the Batubara Regency.
2. Development of Madrasah Aliyah Al Washliyah curriculum in Batubara district describes and increases study material from subjects according to their circumstances and needs, consisting of: (a). Al Washliyah curriculum, (b). Ministry of Religion curriculum, (c).Curriculum of the Ministry of National Education.

²² Huzaifah AR, es-Head of Madrasah Aliyah Al Jam'iyatul Washliyah Kedai Sianam, interview in Batu Bara Regency on 20 Nopember 2017.

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THE CURRICULUM PLANNING IN THE TAHFIZHIL ISLAMIC BOARDING SCHOOL OF ISLAMIC CENTRE FOUNDATION

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Abstract: The purpose of curriculum planning in the Islamic boarding school Tahfizil Qur'an is the realization of a memorized and insightful human being of the Qur'an, having a spiritual, intellectual, and moral, highly committed in actualizing the teachings of the Al -Qur'an and useful for the community. The learning material in the Islamic boarding School (*pesantren*) is the holy Quran, namely: for Elementary Schools is five *juz* (*chapter*) , for Madrasa Tsanawiyah is fifteen *juz*, while Madrasa Aliyah is a minimum of twenty to twenty-five *juz* and for Madrasa Tahfizhil Qur'an is thirty *juz*. The methods used in the learning process are: the *si'maan* method , the quiz method, the verse continuation method, the *talaqqi* method and the cheering method. Evaluation of learning in the *pesantren* is by observing the development student.

Keyword: Curriculum, planning

INTRODUCTION

Planning is one of the very important management functions. Especially in an educational institution, because it is a critical success factor towards the goals to be achieved. The curriculum is a device given by an educational institution that contains lesson plans that will be given to students in one educational period. Meanwhile, according to Rusman stated that the curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as materials used as guidelines for organizing learning activities to achieve certain educational goals.¹

The curriculum is a device given by an educational institution that contains lesson plans that will be given to students in one educational period. Curriculum planning is the process of setting curriculum goals, objectives, and programs that guide the implementation of learning in achieving educational goals in schools.² Curriculum planning and learning related to the function or process of curriculum management and learning.

The results of previous studies found in the journal *Analytica Islamica*, Vol. 6. No. 1. January-June 2017 researched by Kholis Thohir entitled Curriculum and Learning System of Salafi Islamic Boarding School in Kresek Sub-District, Tangerang Regency, Banten Province. The results of this study are As Islamic Boarding Schools which are under the

¹ Rusman, *Manajemen Kurikulum*, (Jakarta: PT. Raja Grafindo Persada, 2009), p. 3

² Syafaruddin dan Amiruddin, *Manajemen Kurikulum*, (Medan: Perdana Publishing, 2007), p. 57.

auspices of Madrasas, the curriculum developed is certainly different from Islamic boarding schools in general. Salafi Islamic boarding school curriculum is compiled by the kiai or the head of the Islamic boarding school which is prepared based on the general needs of the community with regard to worship and mu'amalat, as well as the competencies of the kiai. The curriculum of the Salafi pesanten boarding school in the Kresek sub-district of Tangerang regency consists of intracurricular, co-curricular and extracurricular. Intrakurikuler in Salafi Islamic boarding school curriculum which is specialized in teaching vocational material. While intracurricular in the mixed Salafi Islamic boarding school curriculum is to teach all fields of religious scholarship from fiqh, hadith, interpretation to monotheism. The focus of the emphasis on the curricular curriculum of special salafi boarding schools as well as mixed salafis are several fields of tool science which include; nahwu science, neuroscience, balaghah science and also mantic.³

The results of previous studies that were studied by Muhlasin, entitled Implementation of the Islamic Boarding School Curriculum in Madrasah Tsanawiyah Nurul Huda Al-Islami Marpoyan District Damai City of Pekanbaru Pekanbaru. PPs. UIN Suska Riau, 2011. The results of the study are firstly, the implementation of the development of the Madrasah Tsanawiyah Madrasah educational curriculum Nurul Huda Al-Islami Islamic Boarding School includes several main components, namely the component objectives of the pesantren curriculum; namely "so that students are able to understand the science of the tools, in order to explore Islamic law in the classical books in the learning process, Material; Basically, the material or content of the Islamic boarding school curriculum implemented at the Nurul Huda Al-Islamic boarding school can be classified into three categories, not very related to the curriculum of the Ministry of Religion, related to the curriculum of the Ministry of Religion, and very closely related to the curriculum of the Ministry of Religion, the method used in the learning process varies the emphasis will be more likely to memorization method and evaluation carried out by rote daily, weekly repetition called deposit and semester. Broadly speaking, the factors that influence the implementation of the curriculum in Madrasah Tsanawiyah Nurul Huda Al-Islami Islamic Boarding School can be grouped into two factors, namely internal and external factors. Internal factors include: Caregiver initiatives, the desire of teachers to improve the efficiency and effectiveness of teaching in Islamic boarding schools, and the desire for graduates to be ready to use in the community. While external factors are: The

³ Kholis Thohir, "Kurikulum Dan Sistem Pembelajaran Pondok Pesantren Salafi Di Kecamatan Kresek Kabupaten Tangerang Provinsi Banten," *Jurnal Analytica Islamica*, 6 (1), 2017.

development of science and technology and the influence of the dynamics of the education system in general are increasingly advancing.⁴

The term pesantren in Indonesia is more popularly known as pesantren, as is the case with pesantren, pondok is derived from the Arabic word meaning hotel, dormitory, house, and simple residence. Islamic boarding schools are traditional Islamic institutions to study, understand, live, and practice Islamic teachings by emphasizing the importance of religious morals as guidelines for daily behavior.

The purpose of education in Islamic boarding schools is to guide students to become human beings with Islamic personalities, students with religious knowledge, able to become preachers in the surrounding community through knowledge and religion. In the era of globalization, many experienced changes, especially in the field of education. Many parents do not pay attention to their children for various reasons, such as busy with work, so many children who fall into promiscuity, drugs, and so forth. Parents are also weak in terms of supervision and are reluctant to put their children in boarding schools. Problems like this that require an educational institution that is well managed that can produce students who have faith, piety, morality, independence, as mentioned in the national education goals can be achieved. For this reason, it is necessary to have an educational institution with a well-structured curriculum.

Islamic boarding school tahfizhil quran Islamic Center Foundation has the mission of forming a generation who memorized the Qur'an and behaves according to Islamic teachings, Educating generations to have the ability to read the Qur'an and interpreting the contents of the Qur'an, and callers to goodness and prevention of evil, improve the quality of education in achieving academic and non-academic achievements, implementing the values of the Koran in education and daily life.

According to the data that the writer got from the Islamic Boarding School of the Tahfizhil Quran Foundation, the Islamic Center Foundation, many of the santri were invited to the mosque to become special priests in the month of Ramadan because the memorization of the Koran was 30 juz. In addition, the learning process is also integrated with formal education, namely madrasahs. Implementation of learning in students by teachers under the responsibility of parents.

The author believes that the implementation of learning in the pesantren tahfizil quran gave birth to many students memorized the Koran at a young age, it all can not be separated from a good curriculum, which includes mature curriculum planning, and

⁴ Muhlasin, *Pelaksanaan Kurikulum Pesantren di Madrasah Tsanawiyah Nurul Huda Allislami Kecamatan Marpoyan Damai Kota Madya Pekanbaru*. PPs. UIN Suska Riau, 2011.

curriculum planning which includes formulation of the objectives of tahfiz, tahfiz material, and evaluation tahfiz. Although there are several obstacles, the teacher who teaches tahfiz is not from the teaching faculty.

RESEARCH METHODS

This type of research uses a qualitative descriptive approach. Qualitative research according to Moleong, is research that intends to understand the phenomena about what is experienced by research subjects, for example, behavior, ways of description in the form of words and language, in a natural context and by utilizing various natural methods.⁵

Case Study is a study conducted in incentives, detailed and in-depth of a particular organization, institution or phenomenon. This research was conducted to describe curriculum planning in the Tahfizhil Quran Islamic boarding school and the implementation of the curriculum in the tahfizhil quran boarding school in Medan.

This research was conducted at the Islamic Boarding School Tahfizil Quran Islamic Center of North Sumatra because it is expected to obtain information from managers and teachers in the hope of obtaining information about curriculum planning in the pesantren and its data. The location of the Islamic boarding school tahfizhil quran islamic center in North Sumatra is one of the schools that is experiencing rapid development both in terms of facilities and competencies.

Islamic boarding school in North Sumatra is one of the most popular boarding schools by the community. There are many students, it is proven that each year the number of students is relatively no decrease.

The data sources in this study: a). The boarding school leaders were the first to be meticulous writers. Because the leader functions as the permit for research/opening the way with the respondent. In addition, the principal can also provide complete information. b). Teachers: are parties who carry out/carry out learning and teaching activities. teachers are expected to provide detailed, complete and accurate data.

Data collection techniques in this study through observation, interviews and documentation.

⁵ Moleong, Lexy J, *Metodologi Penelitian Kualitatif*, (Bandung:PT Remaja Rosdakarya Offset, 2007), p. 6
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FINDINGS AND DISCUSSION

Curriculum planning in the Islamic Boarding School Tahfizhil Quran Center

The purpose of management in curriculum planning is the ability to manage in the sense of the ability to plan and organize the curriculum, and how curriculum planning is planned professionally. There are two approaches in curriculum planning, namely an approach that is "administrative approach" and an approach that is "grass roots approach". Curriculum administrative approach is planned by superiors and then passed on to subordinate institutions to teachers. So from the top down, from the top down at the initiative of the administrators. In this case, there is not much that can be done by subordinates in planning curriculum, because it is the superiors who have full power in doing the planning. The "grass roots approach" approach, ie, starts from the bottom. This approach emphasizes curriculum planning that involves subordinates even at the level of teachers to be able to jointly think of new ideas about the curriculum and be willing to apply them to improve the quality of learning.

Curriculum planning is the process of setting curriculum goals, objectives, and programs that guide the implementation of learning in achieving educational goals in schools.⁶ Curriculum planning and learning related to the function or process of curriculum management and learning.

According to Rusman the curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the materials used as guidelines for organizing learning activities to achieve certain educational goals.

The objectives of curriculum planning, namely: a). As a guide for the implementation of learning activities to achieve certain educational goals. b). Standards of supervision in implementing curriculum, matching implementation with planning. c). Knowing who is involved (the organizational structure), both the qualifications and the quantity to achieve educational goals. d). A systematic curriculum description, including the cost and quality of work, and e). Lead to activities that are not productive, and save costs, labor and time.⁷

The curriculum at the Islamic Boarding School Tahfizhil Quran Foundation there are two kinds of curriculum, namely formal and informal curriculum. The formal curriculum is based on the Ministry of Religion, while the one arranged and planned by the pesantren is an informal curriculum that is focused on the Quran tahfizhil.

⁶ Syafaruddin dan Amiruddin, *Manajemen Kurikulum*, (Medan: Perdana Publishing, 2007), p. 57.

⁷ Syafaruddin dan Amiruddin, *Manajemen...*, p. 58.

Formulation of the objectives of Curriculum Planning in the Islamic Center Tahfizhil Quran Foundation Islamic Center

In 1980 the progress of the development of Islamic civilization in Indonesia experienced a very significant increase with the mushrooming of Islamic boarding schools, both classical and modern and the establishment of a center for spreading Islamic da'wah known as the Islamic Center which functions as a center for Islamic information in the region.

Objectives are a very important component in compiling a curriculum. In formulating goals within an educational institution it is inseparable from the vision and mission. Vision is an idea of the main objectives, the Mission Is the stages that must be passed to achieve that vision. The vision and mission of the Islamic Boarding School Tahfizhil Quran Foundation is:

The vision

The realization of a person who is memorized and has a vision of the Qur'an and has a spiritual, intellectual, and moral balance towards a generation that is civilized in the Qur'an, highly committed in actualizing the teachings of the Qur'an.

The mision

The first is The formation of a generation who memorized the Qur'an and behaved in accordance with the teachings of the Islamic religion and the second is Creating students who are capable of insight into the Qur'an, as an interpretation of the contents of the Qur'an, and call for the good and prevent evil and the last is Education that puts quality in achieving academic and non-academic achievements.

The purpose of curriculum planning at the Islamic boarding school Tahfizil quran foundation is the realization of a memorized and insightful human being of the Qur'an and has a spiritual, intellectual, and moral balance towards a generation that is civilized in the Qur'an, highly committed in actualizing the teachings of Al -Qur'an and useful for the community.

Fill in the curriculum

The content or subject matter is a component after the goal. The content component shows the learning process material. Learning material must be in accordance with the educational objectives that have been formulated. The learning materials in Islamic Center foundation boarding schools are for primary school 5 Juz, while for Tsanawiyah Madrasah for class VII 5 Juz, for class VII 10 Juz and for class IX 15 Juz, Madrasah Aliyah 20 to 25 and for Madrasah Tahfizhil Quran namely the target is 30 juz.

Methods in the Learning process

Method is the right and fast way to do things. Zuhairi said that the method can be interpreted as an appropriate and fast way to apply the method of memorization in teaching.

There are several methods for memorizing the Qur'an including: the method of memorizing the Qur'an is an appropriate and fast way to enter information in the form of verses of the Qur'an, can save it and also can be delivered back outside the head.

In the Tahfizil Islamic boarding school there are several methods used, namely: the si'maan method (listening to memorization), the quiz method (giving questions), the method of connecting the verses, the talaqqi method and the cheering method.

Evaluation

Evaluation is an assessment part to find out how far the success in achieving the learning objectives. Curriculum evaluation plays an important role, both for determining educational policy and for decision making in the curriculum itself. Evaluation of learning in the pesantren tahfizhil quran by looking at the development of memorization of students.

Implementation of curriculum planning at the Islamic Boarding School Tahfizhil Quran Center

The implementation of curriculum and learning is an embodiment of the curriculum which is still in the form of a written document to be actual in a series of learning activities. Implementing the curriculum is the teacher who is given the mandate to teach and educate students.

Based on observations there are two models of learning implementation, namely tahfiz al-quran and formal schools. Based on the results of interviews with teachers and leaders of Islamic boarding schools the target of achieving 2 years 30 juz with a learning load of 4 hours / day. And the learning schedule, from dawn to dawn until 7 o'clock, and the target is 1 to 2 pages per day (10 to 20 days 1 juz, then 10 days for memorizing memorizing).

Learning is a process of learning implementation plan (RPP) which includes preliminary activities, core and closing activities. At the boarding school specifically Tahfizil Quran does not use Rpp.

In the implementation of the learning curriculum There are several obstacles faced in the implementation of the curriculum that is there are some educators not from tarbiyah backgrounds.

CONCLUSION

The purpose of curriculum planning in the Islamic boarding school Tahfizil quran foundation is the realization of a memorized and insightful human being of the Qur'an and has a spiritual, intellectual, and moral balance towards a generation that is civilized in the Qur'an, highly committed in actualizing the teachings of the Al -Qur'an and useful for the community.

The learning material in Islamic Center foundation boarding schools is for primary school 5 Juz, while for Tsanawiyah Madrasah for class VII 5 Juz, for class VII 10 Juz and for class IX 15 Juz, Madrasah Aliyah 20 to 25 and for Madrasah Tahfizhil Quran that is the target 30 juz.

In the Tahfizil Islamic boarding school there are several methods used, namely: the si'maan method (listening to memorization), the quiz method (giving questions), the method of connecting the verses, the talaqqi method and the cheering method.

The target of achieving 2 years is 30 juz with a learning load of 4 hours / day. And the learning schedule, from dawn to dawn until 7 o'clock, and the target is 1 to 2 pages per day (10 to 20 days 1 juz, then then 10 days for memorization of memorizing.

Learning is a process of learning implementation plan (RPP) which includes preliminary activities, core activities and pentup. At the boarding school specifically Tahfizil Quran does not use Rpp.

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CONCEPT OF EDUCATION MANAGEMENT IN THE DISPUTE OF THE *QUR'AN*

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Abstract: The teachings of Islam have always encouraged its adherents to do everything neatly organized, because it can be a neat truth that it is not organized neatly it can easily be defeated by neatly arranged. The *Qur'an* as the foundation of Islamic law outlines the important things that are not detached from the management. Successful management is indeed a management that does not contradict the Islamic teachings and the management that is applied must be based on the guidelines of the *Qur'an*. From the content of the *Qur'an* can be understood that Allah SWT. is a natural regulator (*Al Mudabbir/manager*). In the *Qur'an* there are many verses that talk about the management and the verses are the important part of the guidelines and instructions in the implementation of good management.

Keyword: Islamic, Management, Qur'an.

INTRODUCTION

Basically, the Islamic teachings contained in the Quran and Hadith teaches about the most focused and organized life is an example of concrete management that leads to regularity. Between Islam and the management is very related, other than as religion, Islam is a cornerstone in developing the implementation of good management of truth, honesty, openness and expertise. Islam also emphasizes the importance of elements of honesty and trust in management.

Prophet Muhammad saw. is a very trusted person in the management of various aspects of life. The management is modeled by the Prophet Muhammad. Put man in his focus on maximizing human role as Caliph. A manager in management should have four key traits in Islam so that the management that they run has the maximum result of Siddiq, Amanah, Tabligh and Fathonah. The most important thing in management based on Islamic views is that there must be a leadership spirit. Leadership according to Islam is a major or most important factor in the management concept.

LITERATURE RIVIEW

Management is a process of organizing and utilizing the resources that the organization has in place to achieve the objectives of the Organization effectively and



efficiently.¹ The term of management actually refers to the implementation process of actifiality that is completed efficiently with and through the utilization of others.² In the standpoint of Islamic management is termed using the word *al-Tadbir* (arrangement).³ This word is a derivation of the word *Dabbara* (organizing) that many found in the Quran as the word of Allah SWT.:

﴿ يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ﴾⁴

He governs the affairs of the heavens to the earth, then the (affair) ascended to him in one day which he is a thousand years according to your calculations.

From the contents of the verse above can be known that Allah SWT. is a natural regulator (*Al-Mudabbir/manager*). The regularity of this nature is a testament to the greatness of Allah SWT in managing this nature. However, because man created Allah SWT. has been used as the Caliph on Earth, so he must govern and manage the earth as well as Allah SWT. Govern this nature. There are several important aspects in the management and it is also discussed in the concept of the Quran.

a. Planning

Planning is a first process when doing a good job in the form of thought and frameworks so that the objectives to be achieved get optimal results. Planning is one of the initial functions of management activity in achieving objectives effectively and efficiently. Anderson provides a definition of planning is a future view and creates a framework to direct one's actions in the future.⁵

Syamsi had the view that the planning contained several aspects, namely: a). Planning is a continuous process, b). That planning will involve all the leaders in the organization, c). The planning was arranged in a multilevel. d). The contemplation concerns the organization's activities for the future, e). Planning is an answer to the status quo state of the organization in question.⁶

The planning of an organizational management system in Islamic education, is the first step that should be thoroughly noticed by the managers and managers of Islamic education. Therefore, the planning system that includes goal setting, target and education target should be based on the situation and condition of the resource. The mistake in

¹ Syafaruddin, *Manajemen Organisasi Pendidikan Islam: Perspektif Sains dan Islam*, (Medan: Perdana Publishing, 2015), p. 35.

² Mariono, dkk. *Manajemen dan Kepemimpinan Pendidikan Islam*, (Bandung: PT Refika Aditama. 2008), p. 1.

³ Ramayulis, *Ilmu Pendidikan Islam*, (Jakarta: Kalam Mulia, 2008), p. 362.

⁴ Q.S. As-Sajadah/32: 5.

⁵ Syafarudin dan Irwan Nasution, *Manajemen Pembelajaran*, (Jakarta: Quantum Teaching, 2005), p. 77.

⁶ Ibnu Syamsi, *Pokok-Pokok Organisasi dan Manajemen*, (Jakarta: Rieneka Cipta, 1994), p. 74.

setting the planning will be very fatal for the continuity of the goal set. The planning of Islamic education should be organized neatly, systematically and rationally, in order to emerge considerable understanding of the planning itself.

Understanding of the planning is very important can be taken implied meanings of the word of Allah SWT. i.e:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَّاتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۙ

O Those who believe, fear Allah, and let each of you observe the things that have been made for Tomorrow (hereafter); And fear Allah, truly Allah knows what you do.

Good planning will be achieved by considering the conditions in the future in which the planning and activities to be decided will be implemented, as well as the current period at the time of the plan made. Planning is an important aspect of management. The need to plan this lies in the fact that man can try to change the future according to the Monkey Pasrah. People should not give up on the situation and make a future meaningless and not maximal in maximizing the function and purpose of its creation.

b. Organizing

The organization in the view of Islam is not merely a container, but rather emphasizes on how a job is done neatly. Organizations are more emphasis on setting working mechanisms.⁸ After gaining certainty about the objectives, resources and techniques/methods used to achieve the objectives, further managers make organizing efforts so that the plan can be done successfully. Organizing is the process of organizing, multilocating and distributing work, authority and resources among members of the organization. Stoner stated that organizing is the process of hiring two or more people to work together in a structured way to achieve specific goals or targets.⁹

Organization is a cooperative system of groups of people to achieve common goals. In this cooperation system is held divisions to establish areas or functions that include the scope of activities to be held. This system must always have characteristics, among others: 1) There is a combination of people who cooperate 2) individuals in the organization have the ability to cooperate 3) the cooperation is demonstrated to achieve the objectives.¹⁰

Organizing contributes to the creation of civil society through the development of target groups that have been less effective. In the Quran Allah has given the key in the

⁷ Q.S. Al-Hasyr/59: 18.

⁸ Didin Hafidudin dan Hendri Tanjung, *Manajemen Syariah Dalam Praktik*, (Jakarta: Gema Insani, 2003), p. 101.

⁹ Engkoswara dan Aan Komariah, *Administrasi Pendidikan*, (Bandung: Alfabeta, 2012), p. 95.

¹⁰ Nanang Fatah, *Landasan Manajemen Pendidikan*, (Bandung: PT Remaja Rosdakarya, 2008), p. 36.

management that is to unite. The unity of the system will give a great opportunity to achieve a common goal. It can be understood from the word of Allah SWT. i.e:

يَتَّيِبُوا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٢٤﴾ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٢٥﴾

O The believers, remain conscious of Allah sebenar-benar consciousness unto him; And never do not die except in the circumstances of Islam. And let you all to the rope (religion) of Allah, and do not have divorced, and remember Allah's blessings upon you before you (the time of Jahiliyah) Bermusuh-musuhan, Allah Mempersatukan pleases you, and your killed for favours Allah, the people of the Brothers; And you have been on the edge of the hell Gap, then Allah saves you from him. Thus Allah describes his verses unto you, so that you have a clue.

Organizing in the management world is defined as assigning structure roles through the activity of the activities needed to achieve common goals. While the organization in Islamic education is the process of the structure of structures, activities, interactions, coordination, authority, tasks transparently, and clearly. Both in Islamic educational institutions, both individual, group, and institutional. An organization in management will be able to run smoothly and in accordance with the objectives if consistent with the principles that design the objectives of the Organization.

c. Actuating

The implementation of work is the most important aspect of management function because it is the empowerment of various types of actions itself, so that all group members from the top level to the bottom are trying to reach the target organization according to Plan, in a good and righteous way. The terms that can be grouped into the function of this implementation are directing commanding, leading and coornairing.¹²

An example of implementation of management functions can be found in the Supreme Personal Prophet Muhammad Saw. When he ordered a job, he made himself a model and an example for his friends and people. Rasulullah saw. is the Living Quran. That is, in the prophet himself reflected all the teachings of the Quran in real form. He was the first executor of all God's commandments and left all his prohibitions. Therefore, the companions are facilitated in practicing Islamic teachings that is by imitating the behavior of Rasulullah SAW.

¹¹ Q.S. Ali 'Imran/3: 102-103.

¹² Jawahir Tantowi, *Unsur-Unsur Manajemen Menurut Ajaran Al-Qur'an*, (Jakarta: Pustaka Al-Husna. 1983), p. 74.

Motivation is a condition in someone who encourages, activates or moves that directs or delivers behavior toward the destination. The effort to raise (motivate) is one of God's asthma, Al-ba'ist, which means awakening. According to the asthma God should managers have that trait so that it is hoped in his management is able to awaken his subordinate work. With regard to the nature of God Al-Ba'ist speaks Allah SWT. i.e:

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٣﴾

And he that put you at night and he knew what you were doing in the day, then he woke you up by day to be perfected (thy) age which he had set, then to God again, and he Tell you what you have been doing first.

Mobilization in management is the placement of all members of a group to work consciously to achieve a goal set according to organizational planning and patterns. In Islamist education The movement is an effort to give guidance and encouragement to all human resources from personnel who are in an organization in order to run their duties with the living. In science management there is closely relation actuating with motivation.

d. Controlling

Controlling or supervision, often also called control. Control is one of the management functions in the form of assessment, if necessary to hold a correction so that what the subordinates do can be directed to the correct path with the purpose and objectives that have been re-outlined. Supervision is one of the functions in management to ensure that the implementation of the work runs in accordance with the standards set out in the planning. Supervision/control is a process to ensure that actual activity is in accordance with the planned activity. The control process can involve several elements, namely: 1) Enforce performance standards. 2) measuring performance. 3) Comparing the performance to the specified standardization. 4) Take corrective action when detectable irregularities.¹⁴

Supervision in Islamic education is a complex oversight, material supervision and oversight of the spritual, there is a belief that this life is not monitored by managers and superiors only, but directly supervised by Allah SWT. This is according to the word of Allah SWT. namely:

¹³ Q.S. Al-An'am/6: 60.

¹⁴ Engkoswara dan Komariah, *Administrasi...*, p. 96.

قُلْ إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمَهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٥﴾

Say: "If you hide what is in your heart or you are doing it, surely God knows". God knows nothing in the heavens and nothing is on the earth. And Allah is omnipotent over all things.

The surveillance system or control of the management system in Islamic education is a systematic act that guarantees that its operational activities actually refer to the existing planning. This supervision lasted not only when the Islamic education management process was completed. However, this oversight is always in place since it determines the planning and conducting of the organizing process.

Regarding the function of supervision, Allah SWT. say that is:

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٦﴾

And those who take protectors other than Allah, God watch over their deeds; And you (yes Muhammad) are not the one who is in the watch over them.

Management is learned by many circles and develops into a unique discipline, namely management science. In its development, the science of management is related to other fields of science, so it is known various terms namely cooperative management, hospital management, education management, management Qalbu and so on. In short, the management is related to the art of organizing life, both in large and small scale. Basically, the management comes from the English language, which means organizing all the elements of management.¹⁷ Management is so important for the organization's wheels to reach a set goal.

In the view of Islam, after all the work is well arranged, it must surrender to Allah SWT, as his word is:

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هِيَ مُمْسِكَةٌ بِرَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿١٨﴾

"And surely if thou ask them," who created the heavens and the earth? " They would answer "Allah". Say, "If so, do you know about what you worship besides God, and if God is about to

¹⁵ Q.S. Ali 'Imran/3: 29.

¹⁶ Q.S. Asy-Syura/42: 6.

¹⁷ Mesiono, *Manajemen dan Organisasi*, (Bandung: Ciptapustaka, 2012), p. 16.

¹⁸ QS Az-Zumar/39 : 38.

bring disaster to me, whether they are able to eliminate the disaster, or if God is to give rahmad to me, can they prevent His rahmad? "Say," Allah suffice for me. He said that the people would laugh to surrender".

Management will work well as outlined in the ATS when supported by good leaders. A good leader is an unambitious leader for a position so that it drops others to gain office and power. The good leader in the management concept outlined from the various verses of the Quran is a leader who is an exemplary, responsible, empathy, forgiving, compassionate, visioning, communicative, perceptive, fair and thoughtful.¹⁹ Meek is part of the style of leadership in Islam, it can be interpreted from the word of Allah SWT. i.e:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿٢٠﴾

So it is because of the mercy of Allah that ye shall be weak against them. If you're hard-hearted, they're about to distance yourself from around you. So be them, ask forgiveness for them, and be with them in that business. Then when you have made a determination, then laugh at God. Indeed, Allah loves those who laugh with him.

In addition there are some management behavior in Islam that must be considered, namely as modeled by the Prophet Muhammad SAW. i.e: a). Tauhid, which means to see that all the assets of business transactions occurring in the world belong to God, humans only get the trust to do it. b). Fair, meaning that any decision regarding the transaction with a colleague or work agreement must be based on the "one mutually agreed". c). Free will, Islamic management welcome its people to shed creativity in conducting its business transactions as long as fulfill the principle of Islamic Ekolomi, namely halal. d). Accountability, all decisions of a leader must be accounted for by the person concerned.

Each office is a mandate that must be accounted for. Because the hallmark of Islamic Management is trust. A leader must give the rights of others, both his business partners and employees. The leader must give the right to rest and the right to gather with his family to his subordinates. These are the values taught by Islamic management. Another characteristic of Islamic management is that a leader must be gentle towards his subordinates. A small example of a leader who applies softness in a working relationship is to always give a smile when passed on with employees and say thank you when the work is

¹⁹ Syafaruddin, *Manajemen...*, p. 120-127.

²⁰ Q.S. Ali Imran/3: 159.



over. Because a smile is a worship in Islam. However, the softness does not necessarily eliminate the firmity, authority and discipline.

CONCLUSION

Management is indispensable in organizations. Something good it will fail if it is not managed properly. Conversely, something that is not good will succeed when managed properly. Management in Islam is seen as an embodiment of charity that must have a starting point of goodwill. Goodwill will bring to the motivation of activities to achieve good results for mutual success. Successful management is not separated from the role of intelligent leaders in Islamic perspectives, namely: being an example, responsible, empathy, forgiving, Sweist, has a vision, communicative, perceptive, fair and thoughtful.

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ORGANIZING RESOURCES FOR THE IMPLEMENTATION OF *FIQH* CURRICULUM IN MI NEGERI 1 MEDAN

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Abstract: The focus of this study is the organization of resources for the implementation of the *fiqh* (Islamic jurisprudence) curriculum and the purpose of this research is to organize resources for the implementation of *fiqh* curriculum. The type of this research was a qualitative research and data collection techniques were observation, interviews and documentation. Organizing resources for the implementation of the *fiqh* curriculum is carried out in order to support and efforts to achieve the objectives of the *fiqh* curriculum that must be achieved by each individual student and the objectives of the madrasa curriculum. Human resources are an important element that must be possessed by madrasas that are expected to be able to carry out and carry out learning in accordance with the curriculum being implemented.

Keyword: Fiqh curriculums, organizing resources

INTRODUCTION

The curriculum is a system that has components that are closely interrelated and support one another. The curriculum components consist of objectives, learning materials, methods, and evaluations. In the form of this system the curriculum will run towards an educational goal with mutual cooperation among all subsystems. If one of the curriculum variables does not function properly, the curriculum system will run poorly and optimally.¹

The curriculum is seen as a plan prepared to expedite the teaching and learning process under the guidance and responsibility of the school or educational institution and its teaching staff. The nature of each curriculum is a way to prepare children to participate as productive members in society. Each curriculum, no matter the pattern, always has certain components, namely statements about goals and objectives, selection and organization of materials and content of lessons, forms and learning and teaching activities, and finally evaluation of learning outcomes. The difference in curriculum lies in the emphasis on certain elements. The success of curriculum implementation in schools is inseparable from a number of supporting resources, supporting resources for successful curriculum implementation include: school management, utilization of learning resources,

¹ Ibrahim Nasbi. "Manajemen Kurikulum: Sebuah Kajian Teori," *Jurnal Idaarah*, 1 (2). 2017, p. 318.

use of instructional media.² Apart from the shape of the curriculum, then in the implementation of the curriculum, it is very necessary to organize an entire component.

In the process of organizing this will be closely related to planning, organizing, implementing, and monitoring. While management is one of the disciplines of science that implies implementing these processes. So in implementing the curriculum, a person who manages an educational institution must master the science of management, both to take care of education or the curriculum.³

Human resources (HR) have a central position in realizing development performance, which places humans in their function as development resources. In this context, price and human value are determined by the relevance of their construction to the product process. The nature of human resources in every organization or company, especially in educational institutions, requires the existence of human resources as workers. Therefore, what is meant by human resources is labor in an organization. From this opinion it is clear that human resources are workers who occupy a position or people who have the responsibility to carry out tasks or work in a particular organization.⁴

According to Malayu Hasibuan, "Human resource management is the science and art of regulating the relationships and roles of the workforce, so that they can effectively and efficiently help achieve their goals". In contrast to Bashir Barthos, HR management includes issues relating to the development, use, and protection of human resources, both those who are in a work relationship or who are self-employed.

According to Amin Widjaja Tunggal, human resource management is a management function related to the recruitment, placement, training, and development of organizational members. According to T. Hani Handoko, human resource management is the withdrawal, selection, development, maintenance, and use of human resources to achieve goals, both individuals and organizations.⁵

From some of the definitions above, it can be concluded that human resource management is the process of planning, organizing, directing, and controlling the procurement of labor, development, compensation, integration, maintenance, and termination of employment with human resources to achieve individual, organizational goals, and society. By paying attention to the role of management, the notion of

² Maimunap, "Sumber Daya Pendukung Keberhasilan Pelaksanaan Kurikulum", *Jurnal Al-Afkar*, 3 (2), 2014, p. 89.

³ Ibrahim Nasbi, *Manajemen Kurikulum: Sebuah Kajian Teori...* p. 76.

⁴ Nazar Almasri, "Manajemen Sumber Daya Manusia: Implementasi dalam Pendidikan Islam." *Kutubkhanah: Jurnal Penelitian Sosial Keagamaan*, 19 (2), 2016. p. 134.

⁵ Nazar Almasri, "Manajemen...", p. 134.

management is the science of human effort to utilize all of its resources to achieve goals effectively and efficiently.

Curriculum management in madrasas includes planning, implementation, and evaluation activities aimed at ensuring that all learning activities are carried out effectively and efficiently in the world of education.⁶ Curriculum management discusses the organization of resources in the madrasas so that curriculum management activities can be carried out effectively and efficiently.⁷

The implementation of the curriculum is a process that provides certainty that the teaching and learning process already has the human resources and facilities and infrastructure needed so that it can achieve the desired goals.⁸

Nana, quoted by Rusman, said that to implement the curriculum in accordance with the design, it requires some preparedness, especially readiness for implementation. No matter how good the curriculum design is, it all depends on the teacher. The teacher is the main key to the successful implementation of the curriculum.⁹

The implementation of the curriculum includes three main stages, namely:

1. Program development, including annual, semester or quarterly, monthly, weekly and daily chess programs. There are also counseling and guidance programs or remedial programs.
2. Implementation of learning. In essence, learning is a process of interaction between students and their environment. So that there is a change in behavior towards a better.
3. Evaluation, the process carried out throughout the quarterly or semester curriculum implementation process as well as the formative or summative final assessment includes a full overall assessment for the purposes of evaluating curriculum implementation.

The implementation of the curriculum is influenced by three factors, namely:

1. Curriculum characteristics, which include the scope of teaching materials, objectives, functions, properties and so on.
2. Implementation strategy, the strategy used in curriculum implementation such as professional discussions, seminars, upgrading, workshops providing curriculum books and various other activities that can encourage the use of curriculum in the field.

⁶ Tim Dosen Administrasi Pendidikan Universitas Pendidikan Indonesia. *Manajemen Pendidikan*. (Bandung: Alfabeta., 2008), p. 191.

⁷ Rohiat. *Manajemen Sekolah: Teori Dasar dan Praktik*. (Bandung: Reflika Aditama, 2010). p. 22.

⁸ Sri Minarti. *Manajemen Sekolah: Mengelola Lembaga Pendidikan Secara Mandiri*. (Yogyakarta: Ar-ruzz Media, 2011), p. 97

⁹ Rusman, *Manajemen Kurikulum...*, p. 61.

3. Characteristics of curriculum users, which include knowledge, skills, and values and attitudes of teachers towards the curriculum in learning.¹⁰

The subject of Fiqh in Madarasah Ibtidaiyyah is one of the PAI subjects that learns about the Fiqh of worship, especially concerning the introduction and understanding of ways of implementing Islamic pillars and their habituation in daily life, and muqalah fiqh which involves the introduction and simple understanding of the provisions regarding halal and haram food and drink, circumcision, sacrifice as well as the procedures for conducting buying and selling and borrowing and borrowing. As well as the substantial subject of Fiqh has a contribution in providing motivation to students to practice and apply Islamic law in daily life as an embodiment of harmony, harmony and balance of human relations with God, with human beings themselves, fellow human beings, other creatures or the environment.¹¹

RESEARCH METHODES

The type of research used is qualitative research. Qualitative research is a type of research in which the discovery procedure performed does not use statistical or quantification procedures. This research approach is a case study that is a study that is carried out thoroughly, in detail and in-depth on a particular organization, institution or phenomenon.

This research was conducted to understand and provide an overview of the contents of the data available in Organizing Resources for the Implementation of the Fiqh Curriculum in MI Negeri 1 Medan. The data collection technique is to conduct observations, interviews and documentation studies.

The informants in this study were the school principal, vice principal, and teacher. As for the data sources that can be used in research based on data sources, namely:

1. Primary data sources, namely sources received directly in writing, namely the school principal, and teachers in MI Negeri 1 Medan.
2. Secondary data sources, namely supporting or complementary data sources obtained directly from the administration (TU), namely regarding documents about the program, school profile, education calendar, data about education staff including teachers in MI schools Negeri 1 Medan.

¹⁰ Rusman, *Manajemen Kurikulum...*, p. 175

¹¹ Varossita, Telaah Kurikulum Fiqh MI, <http://varossita.blogspot.com/2010/10/telaah-kurikulum-fiqh-madrasap.html>, akses tgl 30-03-2019, 08.14

The data collection technique is to conduct observations, interviews and documentation studies. Data collection using participatory observation is shown to reveal the meaning of an event from a particular setting, which is an essential concern in qualitative research. Participatory observations are made to observe the object of research, such as the specific place of an organization, a group of people or some of the activities of a school.¹²

In this observation the researcher made a participatory observation. The researcher was involved in the activities carried out by the data source. With this participant observation, the data obtained are more complete, sharp and come to know at the level of meaning of each of the behaviors that appear. The instruments used for observation are cameras and stationery.

Interviews with informants as sources of data and information are carried out with the aim of extracting information about the focus of research. According to Bogdan and Biklen, interviews are purposeful conversations, usually between two people (but sometimes more) directed by one with the intention of obtaining information.¹³

This type of interview with a semi-structured interview, the researcher prepares the main questions and will develop new questions from the answers in the field. The interview is done by asking a number of questions in advance arranged in such a way. The instruments used in the interview are the recorder, camera (cellphone), stationery, and interview question sheets (attached).

Documents are a data collection technique that uses documents as research. Gub and Lincoln define the document is every written material or film, which is prepared because of a request from an investigator. 14 Study documentation is the direct procurement and results of documents in the form of data (writing) or images that will support the results of the research.

Documentation analysis is to test documents that are considered to support the results of the research. Document analysis is carried out to collect data sourced from archives and documents in the form of school profiles, education calendar, school personnel data, and photos of madrasas.¹⁵ The instrument used in the documentation is the camera (HP), blank sheet (attached).

¹² Rusman, *Manajemen Kurikulum...*, p. 114.

¹³ Rusman, *Manajemen Kurikulum...*, p. 119.

¹⁴ Masganti Sitorus. *Metodologi Penelitian Pendidikan Islam*. (Medan: IAIN Press, 2011). p. 197.

¹⁵ Nursyaifah BR. Tumanengger. "Pelaksanaan Supervisi Akademik Di MTs N Besitang" *Skripsi*. (Medan UIN SU Medan, 2017), p. 36.

FINDING & DISCUSSION

And reviewing the results of observations and interviews with resource persons equipped with study documentation, the general description of the findings and research findings relating to the organization of resources for the implementation of the fiqh curriculum at MI Negeri 1 Medan.

From the findings, the authors attempt to analyze the results of research related to organizing resources for the implementation of fiqh curriculum in MI Negeri 1 Medan. The analysis is carried out by looking at the facts and findings of the field and comparing them with existing theories in human resource management. Then the writer will focus the discussion in accordance with the formulation of this research problem, namely the organization of resources and the implementation of the fiqh curriculum in MI Negeri 1 Medan.

1. Organizing the resources in MI Negeri Medan

From the results of observations and interviews with resource persons supported by documentation studies, the findings relating to the organization of resources can be explained as follows:

For organizing resources in MI 1 Medan based on clarification of BMPG or BPG intended for fiqh studies. Placement of educators for fiqh study fields in accordance with the choice and certification of teachers in fiqh study fields and continued by the school principal by supervising / guiding and guiding teachers on each subject to improve teaching quality so that the objectives of the fiqh curriculum are achieved.

Supervision is carried out by the headmaster of MI Negeri 1 Medan twice a year, in the first semester and in the second semester. To improve the quality of each teacher, the principal urges teachers to take part in the training held at school or outside the school for a period of one semester of training. Training conducted by trainers and other schools based on the results of the selection conducted by the school principal so that every teacher gets the opportunity to attend training in order to improve the quality of teachers in carrying out their teaching obligations in order to achieve the objectives of the school and the curriculum that has been prepared.

2. Implementation of fiqh curriculum in MI Negeri 1 Medan

The curriculum used in MI Negeri 1 Medan is the 2013 curriculum. 2013 curriculum is an integrated curriculum in a curriculum model that can integrate skills, themes, concepts, and topics both in the form of single within disciplines, across several disciplines, and within and across learns. In other words, the integrated curriculum as a learning system and approach that involves several scientific disciplines and subjects /

fields of study to provide meaningful and broad experience to students. Said to be meaningful because in the concept of an integrated curriculum students will understand the concepts they learn in their entirety and realistic. And it is said to be broad because students are not only in a scope but all cross-disciplines that are seen as related to one another.¹⁶

In the fiqh curriculum students are expected to understand and practice the provisions of Islamic law correctly and well, as an embodiment and obedience in carrying out Islamic teachings both in human relations with God, with human beings themselves, fellow humans, other creatures or the environment. In the implementation of the fiqh curriculum it involves the introduction and understanding of how to implement the proper and proper pillars of Islam, such as the procedures for thaharah, prayer, fasting, zakat, pilgrimage.

In the implementation of the curriculum every material that has been studied will be practiced so that students are easy to understand and practice in everyday life. Complemented by the approval of the fiqh curriculum, extracurricular activities consisting of tahfidz, muhadharah, corpse prayer, and recitations as assistance must be supported by each student in accordance with the abilities and hobbies of each person and also helps MI Negeri 1 Medan from other madrasa.

In the implementation of learning there are also constraints and difficulties experienced by teachers in the field of fiqh studies on the preparation of difficult lesson plans that should be mastered and understood by every teacher in the field of study. In addressing this issue the headmaster conducts training so that teachers can understand how the preparation of lesson plans is a learning tool that must be compiled by every teacher in the field of study as a guide and reference for learning.

Based on the results of interviews with school principals and teachers in the field of fiqh studies that the implementation of learning that has been in line with the curriculum that has been prepared and is now in order to await revision of the new curriculum.

3. Evaluate the implementation of the fiqh curriculum in MI Negeri 1 Medan

Evaluation is an activity to gather information about the workings of something, which then information is used to determine appropriate alternatives in making decisions.¹⁷

¹⁶ Syafruddin dan Amiruddin. *Manajemen Kurikulum*. (Medan: Perdana Publishing, 2017). p. 159.

¹⁷ Rusydi Ananda Dan Tien Rafida. *Pengantar Evaluasi Program Pendidikan*. (Medan: Perdana Publishing, 2017). p. 1.

Evaluation activities carried out by MI Negeri 1 Medan school principals are carried out through supervision to find out how much the ability and achievement of each individual. Then the headmaster holds a large meeting twice a year before class increases are held to review the work of the teachers to see the shortcomings so that they can be corrected and improved.

Evaluations are not only carried out by education supervisors, but also sometimes done by individual school principals by way of the principal entering directly into each class to observe and witness the teaching and learning process carried out by teachers in the field of fiqh studies.

CONCLUSION

Organizing as a container or tool that can be used to realize the goals or objectives of the organization that have been set together. Organizing resources for the implementation of the fiqh curriculum is carried out in order to support and efforts to achieve the objectives of the fiqh curriculum that must be achieved by each individual student and the objectives of the madrasa curriculum.

Human resources are an important element that must be possessed by madrassas which are expected to be able to implement and carry out learning in accordance with the curriculum carried out in an effort to achieve the objectives of the curriculum so that national education goals are achieved.

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THE EFFECTIVENESS OF MADRASA PRINCIPAL PERFORMANCE IN IMPROVING TEACHER MOTIVATION IN MIS AL MUSLIMIN

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Abstract: The purpose of this research is to determine the Effectiveness of Madrasa Principal Performance in Improving Teacher Work Motivation in MIS Al-Muslimin with the scope: 1) to find out the role of the madrasa principal as educator in MIS Al-Muslimin, 2) to know the role of madrasa principal as manager in MIS Al-Muslimin, 3) to find out the role of madrasa principal as administrator in MIS Al-Muslimin, 4) to find out the role madrasa principal as supervisor in MIS Al-Muslimin, 5) to find out the role of madrasa principal as leader in AL-Muslimin MIS, 6) to find out the role of madrasa principal as innovator leader in MIS AL-Muslimin, 7) to find out the role of madrasa principal as motivator at MIS AL-Muslimin. This study applied qualitative research methods. Data were collected through interview, observation and document study techniques. Data analysis techniques were data reduction, data presentation and drawing conclusion. The results of the study found that the role of the madrasa principal as a motivator at MIS AL-Muslimin is to create work atmosphere settings and encouragement to improve the morale of the teachers. Setting the work atmosphere is to foster a good and harmonious work atmosphere. The madrasa principal also fosters openness towards the teacher by being friendly to the teacher, greeting the teacher regardless of rank. Thus, the teacher does not feel afraid because he considers as superiors with subordinates, but the teacher can assume as people who have the same goals which can then unite to achieve these shared goals. Moreover, encouraging to increase the morale of the teachers, the principal provides vacation time for teachers and other staff, by taking trips to the beach, waterboom and other recreational areas which is done every early semester of new student admissions. Those ways help the teachers to be more motivated in carrying out their duties and responsibilities.

Keyword: Effectiveness, Madrasa Head Performance, Work Motivation.

INTRODUCTION

The effectiveness of an organization has a different meaning for each person, depending on the terms of reference used. Madrasa effectiveness is a phenomenon that contains many aspects, very few people can maximize effectiveness in accordance with effectiveness itself or can be said to be a very elusive conception that must be clearly defined. As According to Komariah and Triatna states that Effectiveness shows the achievement of the goals/objectives that have been set. School effectiveness consists of school management and leadership dimensions, teachers, education personnel, and other personnel; students, curriculum, infrastructure, class management, school and community

relations; other special field management results in fact refer to the expected results and even show the closeness / similarity between the real results and expected results¹.

According to Jacob and Hisbanarto, argues that effectiveness is achieving the right goals or choosing the right goals from a series of alternatives or making choices from various other choices. Effectiveness can also be interpreted as a measurement of success in achieving goals that have been determined. Effectiveness is a phenomenon that contains many aspects, so very few can maximize effectiveness. Effectiveness as an elusive concept (difficult to achieve), so that organizational effectiveness has different meanings, depending on the terms of reference achieved.²

Furthermore, according to Syafaruddin and Asrul, it is of the opinion that one of the deciding pillars in the advancement of education in Indonesia is the effectiveness of the school principal's leadership. To achieve school effectiveness requires professional principals to carry out educational leadership effectively. In this case the effectiveness of educational leadership needs to be developed the role of principals in the era of educational autonomy more proactively creative and professional. The principal's authority developed in school autonomy needs to get support from the community for accountability education can run well through communication built by the school principal.³

Effectiveness is the achievement of goals appropriately or choosing the right goals from a series of alternatives or making choices from various other choices. Effectiveness can also be interpreted as a measurement of success in achieving goals that have been determined. Effectiveness is a phenomenon that contains many aspects, so very few can maximize effectiveness. Effectiveness as an elusive concept (difficult to achieve), so that organizational effectiveness has different meanings, depending on the terms of reference achieved.

The effectiveness of Madrasah Head leadership is managerial behavior in a Madrasah. Therefore, the role of the Madrasah Head as a leader is an educational leadership process that is inseparable from efforts to carry out effective school management. It is also influenced by an effective educational decision making approach. The Head of Madrasah as the leader of an educational institution is responsible for

¹Aan Komariah dan Cipi Triatna, (2010), *Visionary Leadership menuju Sekolah Efektif*, (Jakarta: Bumi Aksara), p. 7-8

² Yakub dan Vico Hisbanarto, (2014), *Sistem Informasi Manajemen Pendidikan*, (Yogyakarta: Graha Ilmu, 2014), p. 99

³ Syafaruddin dan Asrul, (2013), *Kepemimpinan Pendidikan Kontemporer*, (Bandung: Cita Pustaka Media, 2013), p. 155-156.

motivating teachers, staff and students to take action in accordance with the vision, mission and goals of education. Madrasah Head Leadership must also lead to the effectiveness of leadership in carrying out its duties. Madrasah principals influence and provide opportunities for teachers and staff personnel to lead themselves the most effective leadership of Madrasah leaders.

The Head of Madrasa is a leader in an educational institution whose attendance process can be directly elected, determined by a foundation or determined by the government. As According to Danim in Asmani, school principals are teachers who get additional duties as school principals. Meanwhile, according to Wahjosumidjo: stated that the principal is a functional teacher who is given the task to lead a school, where the teaching and learning process is held or the interaction between the teacher who gives lessons and students who receive lessons.⁴

According to Priansa, stated that the school principal is one of the educational components that has an influence in improving teacher performance. The principal is responsible for organizing educational activities, school administration, fostering other education personnel, and the utilization and maintenance of facilities and infrastructure. Every school principal dihadapkan faced with the challenge to carry out development in a directed, planned and sustainable manner. The principal as the highest leader who is very influential and determines the progress of the school must have administrative abilities, have a high commitment, and be flexible in carrying out their duties. A good headmaster's leadership must be able to strive to improve teacher performance through education staff capacity building programs.⁵

Performance is the level of achievement of the results or implementation of certain tasks in the range of achievement of organizational goals. In this case, Simanjuntak asserted that performance is something important in the context of achieving organizational goals, because every individual or organization naturally has a goal to be achieved by setting targets or targets.

Meanwhile, according to Prawirosentono in Susanto, defines performance as the work that can be achieved by a person or group of people in an organization, in accordance with their respective authorities and responsibilities in order to achieve the objectives of

⁴ Jamal Ma'mur Asmani, (2012), *Tips Menjadi Kepala Sekolah Profesional*, (Yogyakarta: DIVA Pres, 2012), p. 16-17.

⁵ Donni Juni Priansa, *Kinerja Dan Profesionalisme Guru*, (Bandung: Alfabeta, 2014), p. 33-34.

the organization concerned legally, not violating the law and in accordance with morals or ethics.⁶

According to Mulyasa, as a leader, the functions and duties of the madrasa head are very complex in order to realize the quality madrasa as follows: a) As an educator by increasing the professionalism of the teaching staff in their schools, creating a conducive school climate, giving advice to school members, encouraging all staff education, implementing an interesting learning model, as well as holding an acceleration program for students who are above average smart, b) As a manager by empowering educational staff through cooperation, providing opportunities for educational staff to improve their profession, and encourage the involvement of all teaching staff, c) As an administrator by managing the curriculum, students, personnel, infrastructure, archives and finance, d) As a supervisor by taking into account the principles, such as consultative, collegial, and not hierarchical relationships, carried out democratically, centered on and educational staff (teacher), done based on the needs of the teaching staff (teacher), and is a professional help, e) As a leader by providing guidance and supervision, increasing the willingness of the teaching staff, opening two-way communication, and delegating tasks, f) As an innovator with the right strategy to establish good relationships harmonious with the environment, looking for new ideas, integrating every activity, setting an example to all teaching staff in school, and developing innovative learning models, g) As a motivator with the right strategy provides motivation to education staff in carrying out various tasks and functions. This motivation can be fostered through the regulation of the physical environment, setting the working atmosphere, discipline, encouragement, effective appreciation, and the provision of various learning resources through the development of learning resource centers.⁷

Madrasah Head Leadership as one of the determining pillars of educational progress, to achieve Madrasah effectiveness requires professional Madrasah Heads to carry out educational leadership effectively. In this case the leadership effectiveness of the Madrasah Head needs to be developed by the roles of the Madrasah Head in an era of educational autonomy in a more proactive creative and professional manner.

⁶ Ahmad Susanto, *Manajemen Peningkatan Kinerja Guru*, (Jakarta: Kencana Prenadamedia Group, 2016), p. 69-70

⁷ E. Mulyasa, (2017), *Menjadi Kepala Sekolah Profesional*, (Bandung: Remaja Rosdakarya, 2017), p. 98-120.

RESEARCH METHODS

This study uses a qualitative approach that serves to give meaning in depth to existing data or facts. The approach was chosen because this research does not aim to test hypotheses, but rather describe data, facts, and circumstances or trends that exist, and conduct analysis and predictions about what must be done to achieve the desired state in the future. The method used in this research is descriptive method that is a research method that seeks to describe and interpret objects according to what they are. In this study, the authors describe what it is about the Effectiveness of Madrasa Head Performance in Improving Teacher Work Motivation in Mis Al-Muslimin.

RESULTS AND DISCUSSION

The Role of the Madrasa Head as Educator in MIS Al-Muslimin

The results of research in the field are related to the role of the Head of Madrasah as an educator in the MIS Al-Muslimin. That the role of the Madrasah Head as an educator is by increasing the professionalism of the teaching staff Madrasahs, creating a conducive Madrasah climate, giving advice to Madrasahs, encouraging all education personnel, implementing attractive learning models, and conducting acceleration programs for intelligent students who are above average.

The Head of Madrasah MIS Al-Muslimin in carrying out his duties and role as an educator namely, Increasing teacher professionalism, Increasing teacher professionalism by providing training such as the madrasa head father invites external speakers to provide materials that can enhance teacher professionalism. So it is hoped that after the teacher who is given the training can apply what he gets and learns during the training. Because of the training, teachers certainly felt cared about by the school and that was also to motivate teachers to be more active in their work. Building a conducive work climate, by creating a conducive work climate by paying attention to a neat and clean work environment. Involving teachers and students in maintaining a clean and neat school environment, in order to provide comfort for teachers in carrying out their duties. Involving the teacher here is the madrasa head making a teacher picket list. Teachers who are picky that day will be responsible for environmental cleanliness that day. So of course it also aims to make teachers discipline in carrying out their duties and responsibilities.

The Role of the Madrasa Head as Manager at MIS Al-Muslimin

The results of the research in the field are related to the role of the Madrasah Head as manager at MIS Al-Muslimin. That the role of the Madrasah Head in Al-Muslimin MIS as

a Manager can be seen by the Head of Madrasah managing everything related to Madrasahs, be it the administration of teaching staff, student administration and learning process activities. Related to the learning process activities, the Madrasah Head makes a schedule of learning activities that last for 1 year for two semesters.

The Role of the Madrasa Head as Administrator at MIS Al-Muslimin

The results of research in the field are related to the role of the Head of Madrasah as an administrator at MIS Al-Muslimin. That the Role of the Head of Madrasa in MIS Al-Muslimin as an administrator in managing administration is: a) Financial administration, namely by the principle that the stake is not greater than the pole, which means that expenditure does not exceed income because it can result in organizational shock, b) Optimization in utilizing facilities and infrastructure, financial administration of facilities and infrastructure as needed by Madrasahs. And more priority to routine expenditures that are mandatory, for example to buy administrative needs for administration such as stationery, attendance books, paper for print-outs, and others. Shopping in this field is a must because Madrasahs are very dependent on this field. Whereas the nature of development such as buying a fan, office cabinets, dispensers, and others see the existing financial condition, c) Administration of the curriculum according to the existing procedures from the Ministry of Religion or curriculum development center. Because later there will be curriculum developers coming to school to supervise the applicable curriculum, whether or not it has been applied. And also evidence will be asked for such as RPP. Here, the madrasa headmaster himself does not like to look for problems or take risks with the field of curriculum, what is there is applied while it is good for the progress of the madrasa.

The Role of the Madrasa Head as Supervisor at MIS Al-Muslimin

The results of research in the field are related to the role of the Madrasah Head as a supervisor at MIS Al-Muslimin. That the role of the Madrasah Head as a supervisor at MIS Al-Muslimin in carrying out his duties as a supervisor is seen from the way he disciplines the teacher by looking at the teacher's picket book once a month, is there a teacher who is late and is late. If there are later teachers who are late and a few times late in a month, they will be called into the room of the Madrasah Head to be asked for reasons why they are late. Depending on how later the answer or reason given by the teacher. The Madrasah Head provides solutions or solutions to problems faced by the teacher so that they arrive

late and are also given some advice. In addition, the Madrasah Head himself supervises the learning process that takes place in the classroom. The Madrasah Head observes his class while the lesson is taking place and pays attention to how to teach the teacher in the class.

The Role of Madrasah Heads as Leaders at MIS Al-Muslimin

The results of research in the field are related to the role of the Madrasah Head as a leader in MIS Al-Muslimin. That in the MIS Al-Muslimin the Head of Madrasa in carrying out its role as a leader in the leadership sciences which he has adopted is applied at MIS Al-Muslimin. For the sake of Madrasah progress, Madrasa principals themselves make programs such as providing training, evaluating, and making programs Madrasas, achieve vision and mission and create teacher work programs. As far as researchers find that the Madrasah Head himself is very open and his leadership style is also democratic. The leadership style that is widely applied by several institutions both education and companies.

The Role of the Madrasa Head as an Innovator at MIS Al-Muslimin

The results of research in the field are related to the role of the madrasa head as an innovator in MIS Al-Muslimin. That the role of the Madrasah Head in carrying out his duties as an innovator or carrier of change is seen in terms of, a) Development, such as the construction of worship spaces, the addition of Wc buildings, improvement of the Madrasah Head's room, b) Providing new ideas / ideas to teachers, such as giving ideas to teachers in teach it try before starting learning for yells or something that can increase children's enthusiasm for learning, c) And maintain good relations with the environment. As we can see the madrasa headmaster is very welcoming, maintaining good relations around him. Without being aware of the madrasa head also increases the teacher's work motivation through what he gives in the change in madrasa progress.

The Role of the Madrasa Head as Motivator at MIS Al-Muslimin

The results of research in the field are related to the role of the Madrasah Head as a motivator at MIS Al-Muslimin. That the role of the Head Madrasah as a motivator at MIS Al-Muslimin is by creating work atmosphere arrangements and encouragement to improve the morale of teachers. Setting the work atmosphere is to foster a good and harmonious work atmosphere. The Madrasah Head also fosters openness towards the teacher by being friendly to the teacher, greeting and greeting the teacher regardless of rank. Thus the teacher does not feel afraid because he considers as superiors with subordinates, but

teachers can think of as people who have the same goals which can then unite to achieve these shared goals. And encouraging to increase the morale of the teachers, the principal provides vacation time for teachers and other staff, by taking trips to the beach, to waterboom and other recreational areas, and that is done every early semester of new student admissions. That way teachers are more motivated in carrying out their duties and responsibilities.

CONCLUSION

Based on the research results of the Effectiveness of Madrasa Head Performance in Improving Teacher Work Motivation in Al-Muslimin MIS it can be concluded that:

- 1) The role of the madrasa head as educator in MIS Al-Muslimin by creating a conducive madrasa climate such as keeping the environment clean and increasing teacher professionalism by providing teacher training such as inviting speakers from outside.
- 2) The role of the madrasa head as manager at MIS Al-Muslimin u by supporting and providing opportunities for educators to improve their profession through various education and training activities, as well as providing opportunities and support for continuing education.
- 3) The role of the madrasa head as administrator at MIS Al-Muslimin Batu by managing the curriculum, infrastructure, and finance.
- 4) The role of the madrasa head as a supervisor at MIS Al-Muslimin by disciplining the teacher by looking at the teacher's picket book, giving solutions or solving problems faced by the teacher and giving advice for future teacher improvement.
- 5) The role of the madrasa head as a leader in Al-Muslimin MIS by applying the leadership knowledge he has and making several programs for madrasa progress, such as providing training, evaluating, making school programs, making vision and mission and making work programs for teachers and personally.
- 6) The role of the madrasa head as an innovator in MIS Al-Muslimin in terms of development, providing new ideas / ideas for teachers in teaching, and maintaining good relations with the environment.

The role of the madrasa head as a motivator at MIS Al-Muslimin by creating a good and harmonious working atmosphere arrangement, as well as encouragement to increase the morale of the teachers such as giving vacation time together.

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IBNU MISKAWAIH PERSECTIVE OF CHARACTER EDUCATION

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Abstract: Character education is an education that is very urgent to be discussed because various kinds of problems related to character such as social deviations in children certainly give a hard slap to educators, especially Islamic education. Education is an effort made by someone to make changes for the better. Education thinking aim according to Ibn Miskawaih is not only a transfer of knowledge but also accompanied by a transfer of values. This research was a library research. The data were collected by documentation method. Data were analyzed by descriptive qualitative methods. By using the study literature research, the results obtained according to Ibn Miskawaih, education is based on noble character or noble ethics with the ultimate goal that one will feel happiness in the world or the hereafter. The concept of education offered by Ibn Miskawaih is known as the middle way. He revealed that the basic character of humans is restraint, courage, wisdom, and justice. Ibnu Miskawaih views education as a means to make students' subjects noble not just to have high knowledge.

Keyword: Character education, Ibn Miskawaih.

INTRODUCTION

Education is an important part of human life that can never be abandoned. As a process, there are two different assumptions regarding education in human life. First, it can be considered as a process that occurs accidentally or runs naturally. In this case education is not a process that is organized regularly, planned, and uses the methods learned and the rules agreed upon by the implementation mechanism of a community community (state), but rather a part of life that has been going on since humans there is

This understanding refers to the fact that basically humans are naturally creatures that learn from natural events or the surrounding environment to develop their lives.

Secondly, education can be considered as a process that occurs deliberately, planned, designed, and organized based on applicable regulations, especially laws made based on community agreement. For example, we have a National Education System Law (Sisdiknas) which is the basis of education. Therefore, the word education comes from English education comes from Latin educare, which means to train and tame and also means to fertilize. Islamic education develops knowledge based on faith, Islam and piety. Science and

technology are developed to foster faith, Islam and piety. The method of thinking is also arranged in harmony with faith, Islam and piety. Science is not fostered dogmatically but rationally. Not positivistic rational, but analogous rational that follows sensual, logical, and ethical truths; the axiolytic recognizes sensual, logical, and transcendental values; and the epistemology uses proof of truth that not only reaches the sensual and logical, but also uses the method of thinking that is able to reach the truth of transcendental ethics. Islamic education is based on Islamic values in addition to instilling or shaping human characteristics, Islamic education is also a means of integrating faith and piety with science. National Education System Law No. 20 of 2003 Chapter I Article 1 says: "Education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and skills that are it needs itself, society, nation and country ".According Fazlur Rahman, Woldview, The Qur'an is moral and the basic elan is social justice. Faith, Islam and piety are the keywords of the Qur'anic ethics. These three words contain almost the same meaning, which is to believe, surrender, and obey everything that is ordered and leave everything that is forbidden by Allah SWT.

Islamic Ummah Education seeks to direct students to have the Qur'anic ethics. With Al-Qur'an ethics, students will be able to develop all the potential that exists in him to regulate the universe demin the benefit of the life of all humanity. Character or (Khuluq) is a state of soul. This situation is the soul acts without thought or consideration deeply. There are two types of this situation. First, natural and depart the smallest or who are afraid of facing the most trivial incidents. Second, it is created through habits and practice. At first this situation occurs because it is considered and thought about, but then, through continuous practice, it becomes character.

Character education aims to foster the formation of good behavior for everyone. That is, character education is not just understanding the rules of right and wrong or knowing about good and bad provisions, but must really improve one's character / behavior. Therefore, evaluating its success must use the application of behavior as a benchmark. Character development is basically an interaction, a reciprocal relationship between children and children, children and parents, between students and educators, and so on. This element of reciprocity is so important because only by the interaction of various aspects within a person (cognitive, affective, and psychomotor) with others or with their environment, a person can develop into more mature both physically, spiritually, and morally. Personality formation through increasing moral considerations fundamentally

supports and directs all teachings to realize positive values as taught in character education, otherwise it can avoid negative traits.¹

The rise of moral issues among adolescents such as the use of narcotics and illegal drugs (student), student brawl, pornography, rape, damage to other people's property, deprivation, fraud, abortion, mistreatment, gambling, prostitution, murder and others, has become a social problem which until now has not been completely resolved. The resulting consequences are quite serious and can no longer be considered a simple problem. Because these actions have fallen into crime. This condition is very concerned about the community, especially parents and teachers (educators), because the perpetrators and their victims are teenagers, especially students and students. Many people are of the view that such conditions are thought to originate from what is produced by the world of education. It is education that actually contributes the most to this situation. Those who pass through the education system so far, ranging from education in the family, the environment, and school education, lack the ability to manage conflict and chaos, so that children and adolescents are always victims of conflict and chaos.

Moral decadence among children is very worrying, this is a hard slap for all of us as people who foster Islamic education. The low morale of students can be seen from the lack of courtesy of students towards their teacher. This is influenced by the times that tend to be free so that they do as they wish in accordance with their wishes. The question arises why this can happen to children who have been educated? Education should facilitate the child to form good character / morals in accordance with religious norms. From the explanation above related to character education, in this article the researcher tries to focus on the problem of "Moral Decadence" and the negative impact caused in Islamic education. Because our education in Indonesia only assesses the end result without regard to the process that makes students want the maximum results. This makes students do anything to get a high score. So that the character embedded in the students' values is contrary to religious norms. To analyze problems related to moral decadence, the author uses the thought of Ibn Miswakaiah as a reference for analyzing these problems.

CONTENT

The concept that bases Ibnu Miskawaih's Educational Thoughts in the Modern Era

Ibn Miskawaih's thought patterns were inspired by Greek philosophers even more so in psychology, as expressed by M. Sharif that Ibn Miskawaih's psychology rests on the

¹ Sjarkawi, *Pembentukan Kepribadian Anak*, (Jakarta: Bumi Aksara, 2011), p. 35.

traditional spiritualistic teachings of Plato and Aristotle with Platonic tendencies, so it can be ensured that by inheriting the mindset of the two figures then Ibn Miskawaih also holds that human reason (power of thought) has an important role to make humans in a more noble position. Based on this power of thought humans can also distinguish between right and wrong, as well as good and bad. And the most perfect human beings are those who have the right way of thinking and the most noble of their efforts and actions.²

Ibnu Miskawaih's educational thinking includes various elements in education. Among them are the goals of education, Islamic education materials, the concept of the ideal teacher, educational environment, and educational methodology. All important elements in this education will be comprehensively covered. The topic of the discussion will be as comprehensive as follows:

The Concept of Plenary People (*Insan Kamil*)

There are two kinds of human perfection, cognitive and practical. Human cognitive tends to various kinds of knowledge and knowledge and is practically inclined to organize things. These two perfections are discussed. Philosophers assume that if someone masters these two parts, then he gets the peak of happiness.

Ibn Miskawaih views humans as being perfect beings who possess various powers. Menurutanya humans have at least three powers namely, the power of lust (an-nafs al-bahimiyyah) as the lowest power. Brave power (an-nafs as-sabu'iyah) as middle power. And the power of thinking (an-nafs an-nathqiyah) as the highest power. These three powers are elements of human spirit with different origin. An-nafs al-bahimiyyah and an-nafs as-sabu'iyah come from the spiritual element in the form of material while an-nafs an-nathqiyah comes from the holy spirit of God. In essence the relationship between an-nafs al-bahimiyyah and an-nafs as-sabu'iyah with body is a relationship that influences each other. Strong or weak body, healthy or sick body is very influential on the strength or weakness and health or illness of both kinds of soul or nafs. Then, the soul or the power of passion and courage will have a real impact on the health or illness of the human body.³

The explanation above can be concluded that the concept of the perfect human being according to Ibnu Miskawaih is that it has an element of the body and an element of spirit. The spiritual element has various powers. The two elements are interdependent and related to one another.

² Ramli, "Pendidikan Dan Ilmu Pengetahuan dalam Upaya Mencari Format Pendidikan yang Islami Kajian Pemikiran Ibnu Miskawaih" *Jurnal Dosen STIU: Almujtama' Pemekasan*, Vol. 01, No. 001 (Agustus 2015), p. 174-175.

³ Yanuar Arifin, *Pemikiran-Pemikiran...*, p. 60.

The Concept of Morals in Islam

Morals is the nature of human nature from birth and the results of the practice of getting used to, therefore we humans can change their innate nature from bad to good. Ibnu Miskawaih emphasized the possibility of humans being able to change their nature, so it takes advice from various kinds of education about customs and manners that people will use their minds in choosing and differentiating what should be done and abandoned.

Ibn Miskawaih offers the concept or doctrine of the middle way (al-wasath) as a foothold to obtain a balance of character, character or action. He argues that the virtues of morality are the middle position between the good and evil of humans. In other words, a person can behave well and avoid evil, if he relies on the middle way.

It can be concluded that the concept of morality according to Ibn Miskawaih by taking the middle way. A person's character can change, with education being a human being uses the mind in choosing and differentiating what should be done and abandoned.

Educational Objectives

The purpose of education according to Ibn Miskawaih is three. First, print good human behavior, so that humans can apply praiseworthy and perfect in accordance with the nature of being human. The second elevates human beings from the most despicable degrees. The third directs humans to become perfect human beings. Spiritually, education is directed at perfecting morals and improving spiritual quality. Physical education is directed to develop the birth potential (intellectual and physical) of students.⁴

The conclusion of the purpose of education according to Ibn Miskawaih is to score good behavior, raise one's level and direct humans to be perfect.

Ahklak Educational Materials

Moral education materials according to Ibn Miskawaih are grouped into two namely the first sciences relating to thought and the second sciences relating to the senses. For moral education material that is required is prayer and fasting. Moral education materials that are mandatory for the needs of the soul are the creed. Material related to human needs of other humans including muamalah science, agriculture, marriage, advice, war and so on. Educational materials that can be found to date include nahwu science, manthiq science, arithmetic, geometry and natural sciences. Ibn Miskawaih also recommends studying special books talking about morals so that humans get a strong motivation for civilization.

⁴ Yanuar Arifin, *Pemikiran-Pemikiran...*, p. 63.

According to Ibnu Miskawaih's educational material which is knowledge related to thought and senses, according to him, all aspects of humanity receive education material in order to achieve educational goals..

The Ideal Teacher Concept

In particular, Ibn Miskawaih paid great attention to the teacher. According to him, parents are the first teachers for their children. Because, parents are figures who from the beginning took an important role in their children's education. Parents and children must weave harmonious relationships based on love and affection. As educators it is best to unite themselves with their students emotionally, spiritually, or intellectually. Educators also need to pay attention to the environment and subject matter so that educators truly understand the state of the material thoroughly both textual or contextual, as well as comprehending the students as a whole.⁵

According to Ibnu Miskawaih, the concept of an ideal teacher fulfills at least four main requirements, which are trustworthy, smart, loved, and have a positive image in the community. Educators are also able to be a mirror or role model of their students. According to him a true teacher is not just qualified in terms of intellect but must have noble character. The concept of an ideal teacher according to Ibn Miskawaih namely, which has four conditions. According to him personally the teacher is also very instrumental in shaping the learner's personality. Ibnu Miskawaih states that humans are social creatures. Therefore, humans need a condition or environment from outside themselves to achieve happiness. He also stated that the best human beings are those who do good to their families and people who are still related to them. According to Ibn Miskawaih, the best human being is the most beneficial for fellow humans. To be useful human, then someone needs help or cooperation from others. Ibnu Mikawaih discusses the educational environment in a general way. Namely by discussing the community environment in general, ranging from the school environment that involves the relationship of teachers and students, the government environment that involves the relationship of the people with their leaders, to the household environment that includes the relationship of parents with children and other members of the environment. The entire environment is accumulatively related to the creation of an educational environment.⁶

⁵ Ahmad Wahyu Hidayat, Ulfa Kesuma, "Analisis Filosofis.....", p. 101.

⁶ Suwito dan Fauzan, *Sejarah Pemikiran.....*, p. 94.

Ibnu Miskawaih say that in order to achieve a conducive condition or environment for the formation of a clean soul, the role of the government was needed, because the state apparatus was able to contribute greatly in creating a conducive socio-political climate.⁷

A conducive educational environment creates a good atmosphere for the educational process both within the home, school and the state. This environment is mutually sustainable with one another, if the environment is conducive then the educational process will feel comfortable and will produce superior educators and student subjects.

Effective Islamic Education Methodology

The method of education is in line with the goal of referring to changes to the better. The methodology of moral improvement here can be given a meaning as a method of achieving good morals, and methods of correcting bad morals. There are several methods proposed by Ibn Miskawaih in achieving good character, as follows⁸:

a. Practicing Seriously

To gain moral virtue, one must practice fully or earnestly. This exercise is directed to fortify or deter humans from desires according to lust and anger. For that we need the exercise of restraint by fasting. A sincere will to practice continuously and refrain (al-'adat wa al-jihad) to obtain virtue and politeness that is actually in accordance with the primacy of the soul.⁹

According to Ibnu Miskawaih by practicing seriously it will produce good results, to get good results it is necessary to have a strong practice of yourself. **Reflect on the Knowledge and Experience of Others**

Ibnu Miskawaih states that someone who wants to gain virtue, then he is willing to reflect on the knowledge and experience of others. Because by reflecting on the knowledge and experience of others, a person will know his weaknesses and shortcomings. He will not be able to catch the negative side inherent in him. According to him, knowledge and experience relating to moral laws that apply to the cause of the emergence of good and bad for humans. Ibn Miskawaih assumed that a person would not not be carried away by bad deeds, because he reflected on bad deeds and the consequences for others. Knowing and seeing the weaknesses of others to measure one's own shortcomings makes a person reflect and help that person to improve themselves.¹⁰

⁷ Yanuar Arifin, *Pemikiran-Pemikiran.....*, p. 67.

⁸ Suwito dan Fauzan, *Sejarah Pemikiran.....*, p. 94-95.

⁹ Suwito dan Fauzan, *Sejarah Pemikiran.....*, p. 95.

¹⁰ Suwito dan Fauzan, *Sejarah Pemikiran.....*, p. 95.

Conclusions that reflecting on others makes someone more introspective and can take lessons from the stories of others, by reflecting with others will open up insights.

RESEARCH METHODS

In this research used descriptive qualitative analysis. Qualitative descriptive analysis is a method of analysis that tends to use words to describe and explain phenomena or data obtained. The steps used in data analysis in this study are data reduction, data presentation, and drawing conclusions on an object.

The type of research used is library research, namely research used to solve problems that are conceptual-theoretical, both about educational figures or certain educational concepts such as goals, methods, and educational environment. In a simple literature research is a type of research that seeks to collect data from various literature and make it as the main object of its analysis. In this study the authors wanted to examine and analyze Ibnu Miskawaih's Character Education. The author collects data by means of documentation. Documentation or documentary study (documentary study) is a data collection technique by collecting and analyzing documents, both written documents, pictures and electronics. The books, journals and internet sources used in this study aim to obtain data on Ibnu Miskawaih's Character Education.

THE RELEVANCE OF IBN MISKAWAIH'S EDUCATIONAL THOUGHTS

Ibn Miskawaih as a Muslim philosopher in his life and life always tried to give priority to good morals, this is in accordance with the title he obtained namely the Father of Islamic Ethics or the third teacher after Aristotle (Al-Mu'Alim Ast-Tsalast) many of his works that discuss moral issues adjusted to the teachings of Islam. The purpose of the Islamic philosopher is to combine the human mind with revelations originating from God, Ibn Miskawaih explained a lot of the concepts of thought originating from Islamic teachings namely the Qur'an and Hadith with human reason, although for ordinary people it is difficult to understand, but this shows something useful for the progress of human life in general and Muslims in particular.¹¹

Article 1 of the 2003 National Education System Law states that among the objectives of national education is to develop the potential of students to have intelligence, personality and noble character. Education does not only form intelligent people, but also character and noble character that breathes the noble values of the nation and religion.

¹¹ Widyastini, *Filsafat Islam.....*, p. 82.

According to Diane Tilman there are twelve characters that need to be internalized, namely, peace, appreciation, love, tolerance, honesty, humility, cooperation, happiness, responsibility, simplicity, freedom and unity. Here are 11 pillars of character for people to be successful in facing global culture, namely: religious spiritual values, values of responsibility, integrity and death, values of respect/appreciation and love, trustworthiness and honesty, values of friendship/communication, cooperation, democracy and care, the value of self-confidence, creative, hard-working and never give up, the value of discipline and persistence (*istiqomah*), the value of patience and modesty of heart, the value of example in life, the value of enthusiasm and curiosity. The relevance of Ibnu Miskawaih's educational thought to the modern era is very related, because Ibnu Miskawaih's concern is ethics or morals and in article 1 of the 2003 National Education System Law and the pillars of character have a goal that students are not only required to be smart, but also have personality and noble character. Thus, Ibnu Miskawaih's thoughts with education in the modern era are so relevant and harmonious, according to him, in intelligence based on noble values among the many noble values, namely faith, morality, and good deeds primarily based on the values of Islamic teachings. Character education according to Ibnu Miskawaih can be applied using macro and micro strategies, because the nature or human values inherent in Ibnu Miskawaih's thinking, for example humans must indeed be wise, brave, self-controlled and fair. The four character values become an integral part of the universal human character, and that character also applies to Indonesian people who are predominantly Muslim¹²

In practice character education can be designed by including the values of character education in the national education curriculum. The implementation of character education in Indonesia will be presented in an integrated manner in the contents of the 2013 curriculum. This means that every subject given to every education unit or formal education institution must develop aspects of character planting. In this perspective the character values developed by Ibnu Miskawaih can be used as one of the references in implementing education both in elementary schools and in universities. The expected character values are that education can form character based on religious norms that are in line with Islamic education that is sourced from the Qur'an and Hadith. In line with the concept of the teacher offered by Ibnu Miskawaih, the teacher's task in fostering the character of Islam (the subject of students) is very noble and has the dimension of an effort

¹² Zainal Abidin, "Konsep Pendidikan Islam Ibnu Miskawaih dan Implikasinya Bagi Pendidikan Karakter Di Indonesia", dalam jurnal Tapis, Vol. 14. No. 2, 2014, p. 87.

to cleanse the hearts, souls and spirit of the students. Teachers (Educators) must familiarize noble traits, not only develop intellectual (cognitive) aspects but most importantly must instill noble personality as a figure of Islamic education. Therefore, in the thought of Ibn Miskawaih the ideal teacher concept, when teachers are able to touch the souls of students by means of educators must unite themselves with their students either emotionally, spiritually, or intellectually. Educators also need to pay attention to the environment and subject matter so that educators truly understand the state of the material thoroughly both textual and contextual, as well as understanding the students as a whole.

As the author has explained, that the thought of Ibn Miskawaih was built to grow to moral education. The objective of Ibn Miskawaih's moral education is in the form of character (*akhlak*), namely the formation of an inner attitude that is able to encourage spontaneously to be able to give birth to all good deeds, so as to achieve true perfection and happiness. If an educator has been able to cultivate high wisdom values Ibn Miskawaih considers that the teacher has been in a high position and can be said to be successful in making his students' subjects as plenary humans¹³

Character education which was popularized by Ibn Miskawaih is based on middle ground doctrine. Middle-class doctrine or what is known in English as The Doctrin of mean or The golden. Ibnu msikawaih generally gives the meaning of the middle (middle way), among others, by balance, harmony, main, noble, or the middle position between the extreme advantages and extreme shortcomings of each human soul. The four characters that form the foundation for the development of human character are al-Iffat (restraint / self control), al-syaja'at (courage), and al-hiikmah (wisdom) and al-adalat (justice).

Tabel 1: Konsep Pendidikan Akhlak Ibnu Miskawaih

No.	Eksterem Kekurangan (<i>Al-Tafrith</i>)	Posisi Tengah (<i>Al-Wasath</i>)	Ekstrem Kelebihan (<i>Al-Ifrat</i>)
1.	Kedunguan (<i>Al-Balah</i>)	Kebijaksanaan (<i>al-Hikmah</i>)	Kelancangan (<i>Al-Ifrath</i>)
2.	Pengecut (<i>Al-Jubn</i>)	Keberanian (<i>al-syaja'ah</i>)	Nekat (<i>Al- Tathawwur</i>)
3.	Dingin Hati (<i>Al-Khumud</i>)	Menahan diri menjaga kesucian (<i>al-iffat</i>)	Rakus (<i>Al-Syarah</i>)

From the author's safety related to the table above, human nature is to have good traits and bad traits, but humans can also be in the midst depending on how humans direct

¹³ Zainal Abidin, "Konseop Penddidikan Islam Ibnu Miskawaih Dan Implikasinya Bagi Pendidikan Karakter Di Indonesia", *Jurnal Tapis*, Vol. 14. No. 2, 2014, p. 45.

the traits that exist in themselves, if the students later will be in the family environment that always directs them to things positive things then we can be sure the subject of students will be more dominant in developing good qualities and vice versa. To form the character of students' subject, educators who have good character are needed so that they can make role models to their students. Gradually the traits exhibited to children themselves will be exemplified so that later they will make it as a person of good character who is in the middle position.

CONCLUSION

According to Ibn Miskawaih, basic education with noble character or noble ethics with the ultimate goal is that one will feel happiness in the world or the hereafter. The concept of education offered by Ibn Miskawaih is known as the middle way. He revealed the basic human character of self-restraint, challenge, refute, and justice. Ibnu Miskawaih views education as a means to make students' subjects fortunate not just to have high knowledge.

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THE ROLE OF EDUCATION TECHNOLOGY IN THE DEVELOPMENT OF HUMAN RESOURCES AND EDUCATION TRANSFORMATION

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Abstract: The progress of globalizing technology has influenced all aspects of life both in the economic, political, cultural arts and even in the world of education. The development of science and technology is one of the productivity results of humans who have the knowledge gained from education. Where the development of science and technology has broad implications in human life, it is expected that these humans need to explore to take advantage of its benefits optimally and reduce the existing negative implications. Educational technology is only possible to be developed and put to good use when there are workers who handle it. They are skilled or experts in carrying out activities. The world of education, like it or not, must carry out a comprehensive innovation, means that all devices in the education system have a role and become a factor that is so influential in realizing reliable human resources and the success of the education system.

Keyword: Education Technology, Education Transformation, Human Resources

INTRODUCTION

The development of technology is something that can not be avoided in this life, because technological progress will go according to the progress of science. Every innovation is created to provide positive benefits for human life. Provides many conveniences, as well as a new way of doing human activities. Specifically in the field of technology, people have enjoyed the many benefits brought about by the innovations that have been produced in the last decade. However, although it was originally created to produce positive benefits, on the other hand it is also possible to be used for negative things.

Global technological advances have influenced all aspects of life in the economic, political, cultural arts and even in the world of education. The world of education must be willing to carry out a comprehensive innovation meaning that all devices in the education system have a role and become a very influential factor in the success of the education system. From policy makers, teachers, students, curriculum, all have an important role. All of them are put together in a system that is educational technology.

Educational technology can change the way of conventional learning into non-conventional. Educational technology is often assumed in the perception that leads solely to the problem of electronics or technical equipment, even though educational technology

contains a very broad understanding, for that in this paper will be discussed further about Educational Technology, especially in terms of its development amid rapid advancement of science and technology and community culture.

The development of science and technology is one of the productivity results of humans who have the knowledge gained from education. Where the development of science and technology has broad implications in human life, it is expected that these humans need to explore to take advantage of its benefits optimally and reduce the existing negative implications. Educational technology is only possible to be developed and put to good use when there are workers who handle it. They are skilled, skilled and or experts in carrying out activities.

With the availability of educated and trained personnel in the field of Educational Technology, conceptually the business of implementing educational technology will be guaranteed in institutions that conduct learning and learning activities, the education system in Indonesia may only be carried out in accordance with expectations if understood the importance of Educational Technology, so its role and potential can be realized optimally.

THE ROLE OF TECHNOLOGY IN HUMAN RESOURCE DEVELOPMENT

Referring to the current definition issued by the Association for Educational Communication and Technology related to educational technology as follows: Educational Technology is the study and ethical practice in an effort to facilitate learning and improve performance by creating, using/utilizing, and managing processes and appropriate technology resources.¹ From this definition it can be seen that the main objective of educational technology is still to facilitate learning (to be effective, efficient and interesting/joyful) and to improve performance.

From the definition above it can be seen that "educational technology is known as a systematic and systematic way of solving learning problems effectively and efficiently, in this definition there are several meanings: a). Educational technology offers a variety of ways, not one. b). Educational technology offers a systemic way not partial, but comprehensive and integrative by involving all components of learning. As explained by Suparman that a system is more than a combination of parts; it must have a specific

¹Januszewski, A. dan Molenda, M. *Educational Technology: A Definition with Commentary*. (New York: Lawrence Erlbaum Associates, 2008), p. 1.

purpose which cannot be achieved by the function of one or several parts of it.² c). Educational technology offers a coherent or systematic way, not messy. d). Educational technology offers a proven and effective way, through trials on a limited scale before being used on a national scale. e). The methods are focused on a series of interactions between students and learning resources on a broad scale, including teachers and various media so that the predetermined learning objectives are achieved. The definition promises a solution in solving the problem of learning through the five basic concepts earlier. So that this Education Technology emerged as the Revolutionary to change the level of education itself towards a better direction.

That definition promises a solution in solving learning problems through five basic concepts that are very beautiful. So that the emergence of this educational technology as the revolutionary to change the level of education itself towards a better direction which leads to the development of human resources.

Human resource development is in line with the development of educational technology itself. The development of Educational Technology has been going on for a long time, many opinions and historical events that underlie the early development of Educational Technology, especially those related to human development.

According to Ibrahim dan Syaodih states that in fact since long time ago technology has existed or humans have used technology. If humans used to break candlenut with stones or pick fruit with poles, in fact they have used technology, which is simple technology.³

As a scientific discipline, educational technology is also oriented to change (development) ways of life and human needs. This is what enhances educational technology commensurate with other disciplines, namely the existence of the principle of relevance to development and change related to the development of human resources.

This change is generally marked by changing the concept of educational technology twice since 1977 (the definition of AECT). The concept can be explained as follows: Educational Technology is a complex and integrated process involving people, procedures, ideas, tools, and organizations to analyze problems, find ways to solve, implement, evaluate, and manage problem solving that involves all aspects of human learning.⁴

²M. Atwi, Suparman, M. *Desain Instruksional Modern, Panduan Para Pengajar dan Inovator Pendidikan*, Jakarta: Erlangga, 2012), p. 147.

³Ibrahim, R. dan Sukmadinata, Nana Syaodih. *Perencanaan Pengajaran*, (Jakarta: Rineka Cipta, 1996), p. 91.

⁴AECT. *The Definition Of Educational Technology. Domains of The Field*, (Washington: Association for Educational Communications and Technology, 1977), p. 9.

Learning technology is a theory and practice in the design, development, utilization, management, and evaluation of learning processes and resources, this definition of AECT in 1994.⁵ Educational technology is scientific theory and practice in facilitating or facilitating learning and improving results by creating, using, and managing appropriate technological processes and resources.

From the explanation above, it can be concluded that with the change in the concept of educational technology there has been a paradigm shift in the body of educational technology. The paradigm is the perspective of educational technology on the development of human resources.

THE ROLE OF EDUCATIONAL TECHNOLOGY IN TRANSFORMING EDUCATION

Educational technology as a discipline, initially developed as a field of study in the United States. When referring to the concept of technology as a way, the beginning of the development of educational technology can be said to have existed since the beginning of civilization.

Educational technology is an applied discipline, meaning that it develops due to the needs in the field, namely the need to learn. Learning more effectively, more efficiently, more, wider, faster and so on. For this reason, there are businesses and products that are intentionally made and some are found and utilized. But the development of educational technology is very rapid lately and offers a number of possibilities that were previously unimaginable, has reversed our way of thinking with "how to take advantage of these technologies to overcome the problem of learning.

Educational technology is a systematic way of designing, implementing and evaluating all teaching and learning activities in achieving better educational goals. Progress or development of educational technology today does not just happen.

Educational technology accommodates all disciplines that will be held in the context of education and learning. In other words, all educational and learning activities can integrate educational technology in the delivery process. Because of that educational technology has high flexibility in scientific development.

Along with changes in the concept of educational technology based on the definition proposed by AECT, it can be concluded that there has been a paradigm shift in the body of educational technology. The paradigm is the perspective of educational technology on human development. at the beginning of the birth of educational technology, this discipline

⁵ Yusufhadi Miarso. *Menyemai Benih Teknologi Pendidikan*, (Jakarta: Kencana Media Prenada Group, 2005), p. 351.

only focused on the use of tools (technology in terms of machines) for teaching and learning activities, for example such as radio and television. As human needs are increasingly complex, educational technology is not only a tool (machine) for learning, a systems approach is starting to enter this discipline. It is this system approach that gives enormous influence to the development of scientific technology in education. With this system approach, educational technology becomes a scientific discipline for the development of learning system design, of course, also supported by other disciplines (psychology, philosophy, communication, etc.). And in the last paradigm (21st century), educational technology has become a scientific discipline about designing learning activities and environments.

Competencies of educational technology graduates should be directed to this last paradigm and current trends, namely the paradigm of designing activities and learning environments as well as the "The Digital Era" trend. Competencies of educational technology graduates should not be directed at the level of "technician" resources, but will also be more perfect if directed at the level of resources of a "technologist". The competence of a "technologist" will identify that the competencies of these graduates are globally competitive, so they can compete with other fields in the same line.

With such paradigms and trends, it is appropriate for educational technology resources to be a priority in the development of learning in any institution or agency that conducts learning activities and educational technology resources will have unlimited creative potential, both in formal institutions (educational institutions) and at other institutions.

Of course the government and other parties have time to look at educational technology as a potential factor, where when they want to improve human quality through learning, education technology is the most appropriate solution.

Since humans are familiar with the education system, educational technology has been the foundation for the running of the existing education system, and it was several centuries before there was a systematic system like that in madrasas in the Islamic world, such as the Madrasah Nizamiyah in Baghdad in the middle ages when Islam experienced a golden period.

At the time of Aristotle, for example, through his Lyceum or Akademia, educational technology, although in a simple form, has begun to become an integral part of the existing learning system. Then, the Scholastic era in the West which was famous for schools for monks and their nuns also could not be separated from their educational technology.

While in Madrasah Nizamiyah itself, the systematization of teaching methods appears by the division of fiqh sciences taught by teaching the teachings of four Jurisprudence, supported by a variety of other sciences supported by for example adequate libraries, chemical laboratories and sky laboratories, as well as dormitories for students. All elements were arranged as an educational technology that succeeded in bringing Islam to the golden peak.⁶

Educational technology clearly has a very important meaning, especially for modern humans and postmodern humans today. With life's problems becoming increasingly complex and life's challenges so many, the world of education as one of the most effective places of personal formation and human maturity naturally increasingly requires a method or technique that is compatible with its time.

Educational technology as a whole in the education system is a miniature way of looking and responding to humans to be able to get involved in life as members of society. Through this in the human education system is forged to become a human being who can also adjust themselves well in their environment.

Then in particular the educational media also has an important meaning as well as educational technology in general. In the Abasiyyah era at Madrasah Nizamiyah, for example. We can see how the library as an educational medium had an important role in the progression of education at that time. It is undeniable that the reading material is a factor that makes students find scientific treasures that can fill the treasures of knowledge in themselves apart from what is conveyed by his teacher.

If in this day and age, the important role of educational media by using media technology such as computers, audio recordings, or films is certainly very, very important. Moreover, if the education system in question has an orientation on students to be printed as labor, it will be even more important the importance of such media in the discovery of the treasury of knowledge that students want to obtain. Nevertheless there must still be adjustments here and there so that the education media used are appropriate. And this is where educational technology software is needed, how to strive for educational media by using technology media to the maximum extent possible.

We can see the mechanism of educational technology by using sample patterns of educational media relations that use images with software in educational technology. Picture or photo is one of the media technology that is quite good to be used as a medium in educational practice. That is because images or photos have advantages such as concrete

⁶Bambang Warsita, *Teknologi Pembelajaran: Landasan & Aplikasinya*, (Jakarta: Rineka Cipta, 2008), p. 86.

nature, images can overcome the limits of space and time, can clarify one problem, and are easy to obtain. But unfortunately the picture also has weaknesses, among them the picture only emphasizes the perception of the sense of sight, images that are too complex are not effective when used in the learning system, their size is very limited for large groups. For this reason there must be a filtering there, and of course the mechanism of educational technology software is needed to optimize the use of images or photos used. Software filters images or photos that will be used.

By setting the following conditions for example, software in educational technology plays a role; by classifying that images that can be used as educational media are authentic. A picture that tells the story of an event. Then also, the drawing must be simple, especially if the students being taught are still in the lower levels such as elementary school or kindergarten students. With a simple composition that quite clearly displays the points to be taught. Maybe it's a little of my discussion that illustrates the importance of educational media in educational technology.

CONCLUSION

The development of science and technology is one of the productivity results of humans who have the knowledge gained from education. Where the development of science and technology has broad implications in human life, it is expected that these humans need to explore to take advantage of their benefits optimally and reduce the negative implications that exist. Educational technology is only possible to be developed and put to good use when there are workers who handle it.

As one of the scientific disciplines, educational technology is also oriented to changes (development) ways of life and human needs. This is what enhances educational technology commensurate with other disciplines, with changes in the concept of educational technology there has been a paradigm shift in the body of educational technology. The paradigm is the perspective of educational technology on human development.

Educational technology is an applied discipline, meaning that it develops due to the needs in the field, namely the need to learn. Learning more effectively, more efficiently, more, wider, faster and so on. For this reason, there are businesses and products that are intentionally made and some are found and utilized.

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conducts learning activities and educational technology resources will have unlimited creative potential, both in formal institutions (educational institutions) and at other institutions.

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MADRASA FINANCING MANAGEMENT COMMUNITY BASED

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Abstract: the success of madrasa in improving the quality of education contributes to improve the quality of national education. However, it is realized that in carrying out these efforts is inseparable from various problems, one of the problems faced by madrasa today is the quality of education is still not as expected. Although the development of madrasa has been quite encouraging, in terms of quality and sources of funding is still low. This paper aims to analyze the potential sources of madrasa financing, then provide recommendations to madrasa to creatively find sources of education funding through optimizing the role of the community. The analytical method used in this study is a descriptive-analytical method, combined with a concept study approach and interpretive analysis in the form of a critical thought pattern for later synthesis to produce a conclusion. Based on the results of the conceptual analysis and study, and the condition of madrasah today, there are several strategic steps that could be considered in optimizing the role of the community to improve the quality of madrasa education through financing community-based education by applying the principles of transparency, internal-external accountability, and world-hereafter accountability. The application of these principles would encourage public participation in madrasa through *zakat*, *infaq*, *sadakah* and *waqf*. This funding source, if managed with good management, would be able to improve the quality of education in madrasa.

Keyword: Community Based, Madrasa Financing.

INTRODUCTION

Madrasah are an inseparable part of the national education system and are in line with the objectives of national education where the madrasa has the same function as other educational units, especially in developing abilities and shaping the character and civilization of the nation, aiming at developing the potential of students to become people of faith and piety to God Almighty, having good character, being healthy, knowledgeable, capable, creative, independent, and being a democratic and responsible citizen.¹

As part of the national education system, the success of madrasah in improving the quality of education contributes to efforts to improve the quality of national education. But it was realized that in carrying out these efforts certainly could not be separated from various problems. Like the problems faced by other public schools, one of the problems

¹ Undang-Undang RI No 20 Tahun 2003, *Tentang Sistem Pendidikan Nasional*.

faced by madrasas today is the quality of education is still not as expected. This was stated by Natsir Armaya Siregar and Mohd. Sitompul, that although the development of madrasas has been quite encouraging, in terms of quality it is still unsatisfactory or sometimes alarming.²

Government policy towards school/madrasah education is still a matter of efficiency, effectiveness, *equality* and *equity*. In improving the efficiency of the education system can be done if the education system makes effective use at the primary or secondary level of the productivity function of school / madrasah administrators.³ Such a situation is so that the existence of education funding management is able to provide guarantees for madrasas to carry out the education process effectively and efficiently while being able to serve each student to obtain education evenly and quality. If this guarantee can be given by madrasas, madrasah will become quality, superior, effective educational institutions so that the image of madrasah will be more positive in the eyes of the community.

In the national education system, education funding is clearly a joint responsibility between the state and society. This happens because legally the government is only able to allocate an education budget of 20% of the APBN, so that with the participation of the community can cover the shortfall of the 20% allocation. The community must be proactive in the success of the education process by helping financially.⁴ This is where the importance of the role and participation of the community in improving the quality of madrasah education through madrasah-based education funding.

Madrasah must be able to find and manage education funding independently, based on empowering the potential of the community as a source of education funding that is very rich and available on an ongoing basis.

RESEARCH METHODOLOGY

This research uses literature study with a qualitative approach. Researchers examined from various sources of books and journals that discussed the management of madrasah financing, then combined it with real events (real) or the condition of madrasah today, especially related to aspects of financing.

² Natsir Armaya Siregar dan Mohd Saleh Sitompul, *Reposisi dan Revitalisasi Madrasah*, (Jakarta: Logos Wacana Ilmu, 2003). p. 42.

³ Mocu. Idochi Anwar, *Administrasi Pendidikan dan Manajemen Biaya Pendidikan*, (Bandung: Alfabeta, 2004). p. 31.

⁴ Jaja Jahari dan Amirullah S, *Manajemen Madrasah, Teori, Strategi dan Implementasi*, (Bandung: Alfabeta, 2013). p. 28.

The method used in this study is conceptual, so the analytical method used is descriptive-analytical, combined with a conceptual study approach and interpretive analysis in the form of critical thinking patterns,⁵ then the writer synthesizes the concept analysis to produce a thought new⁶ or conclusions relating to the management of madrasah-based community education funding.

DISCUSSION

Philosophical Basis for Education Financing

From several educational resources that are considered important is financing. Funding is seen as blood in a human body whose life and death are determined by blood circulation in the body. But there are also those who argue that these costs are like horses and education as a cart. Carts won't run without horses, so education won't work without fees or money.

Education funding cannot be understood in depth and comprehensively without examining the philosophical foundation that underlies it. There is an assumption that talking about education funding is inseparable from economic problems of education. Even explicitly Mark Blaug said that "The economics of education is the branch of economics". So it can be said according to this view, that basically education funding is part or a branch of economics, because education funding which is specified by M. Blaug as the costing and financing of school places is part of the economic problems of education.⁷

In the Islamic perspective, there are two philosophical foundations that are the basis of the development of economics and become the basic principles in the development of management of educational funding. First, the fixed part (stabit) relating to the principles and basis of Islamic economics which is carried by the texts of the Qur'an and Sunnah which must be followed by every Muslim in every place and age.⁸

Second, the altered part (al-mutaghaiyar), this section deals with the application of the fundamentals and principles of Islamic economics in solving the changing problems of society. That is, this section is a method and practical steps explained by the scholars from the main sources and principles of Islamic economics contained in the Qur'an and Hadith.⁹ Then this principle is transferred into social reality. As an explanation of the size of the

⁵ Mestika Zed, *Metode Penelitian Perpustakaan*, (Jakarta: Yayasan Pustaka Obor Indonesia, 2018). p. 17.

⁶ Mustika Zed. *Metode Penelitian...*p. 17.

⁷ Mocu. Idochi Anwar, *Administrasi Pendidikan...*,p. 127.

⁸ Rozalinda, *Ekonomi Islam, Teori dan Aplikasi Pada Aktivitas Ekonomi*, (Jakarta: RajaGrafindo Persada, 2016). p. 13.

⁹ Rozalinda. *Ekonomi Islam...*, p.13.

minimum wage, the steps of budget planning, budget execution, budget reporting and so on.

To strengthen Mark Blaug's opinion, in essence in Islam, economics and education cannot be separated, both are part of Islam. Where the rules are flexible so that they can accommodate any changes and developments in people's lives. Indeed the system was born along with the birth of Islamic law brought by the Prophet Muhammad. to the universe. This system is practiced and exemplified directly in social and state life.

Islam as a universal celestial treatise, came to deal with human life in various aspects, both in the spiritual and material aspects. That is, Islam is not only a creed, but also includes economics, education, politics, social, culture aimed at all humans.¹⁰ As a perfect religion, Islam is equipped with education systems and concepts including the management of educational funding.

Can not be separated between education, economics and other disciplines. This opinion is reinforced by Mark Blaug "the economics of education is only part of the story of any educational issue". This view is based on a belief that put forward by Blaug, studying economic education more deeply will not be achieved without studying the adjacent disciplines and concern for the multiple consequences of schooling.¹¹

The dominance of economists in trying to study educational problems has been discovered. RC Davis, stated, among others: "Economists mina dote development planning, end their increasingly theories and methods have been extended to cover human resources development and its formal aspects of education and training, which were once the exclusive preserve of the psychologist, sociologist, and professional educationist".¹²

Indeed in this case it is quite reasonable if economists work in that direction. Especially if it is based on the view that human resource development is vital in economic growth. Indeed, from the existing development economists have given recognition to the importance of education.¹³ Johns and Morphet, suggest that education has a vital role in the economy of the modern state. He even stated that the results of a recent study showed that education is a major contributor to economic growth.

The basis and considerations above can be concluded that in reviewing and discussing education funding, it is necessary to pay attention to economic concepts as a philosophical foundation for management of education financing. These economic concepts

¹⁰ Rozalinda. *Ekonomi Islam...* p.13.

¹¹ Mocu. Idochi Anwar. *Administrasi Pendidikan...*p. 128.

¹² Mocu. Idochi Anwar. *Administrasi Pendidikan...*p. 128.

¹³ Mocu. Idochi Anwar. *Administrasi Pendidikan...*p. 128.

become the foundation and basic principles used in the development of management of education funding.

In reviewing education funding it is necessary to understand economic concepts, it is also necessary to remember that education has been seen as an independent discipline. Educational concepts need to also be discussed in relation to the issue of education funding. The concept of education is needed in assessing for what education is carried out and what forms of education will be carried out and require funds.¹⁴

Sources of Community Based Education Financing

In the National Education System Law No. 20 of 2003 clearly emphasized that the procurement and utilization of educational resources is carried out by all parties, including the government, community, and students' families to facilitate in providing learning opportunities for all citizens.¹⁵ In the concept of education funding, there are at least three related questions in it, such as those raised by Thomas namely how money is obtained to finance educational institutions, where their sources are, and for what / who is spent.¹⁶

Indonesian people who are predominantly Muslim actually have sources of education funding that are very potential, large, rich, abundant and sustainable. The sources in question are from zakat, infaq, sadakah and waqf. In Islam every Muslim has an obligation to help each other, including helping in education, so that people who have been relatively difficult to get the opportunity to get education according to their needs (equity), then with the existence of zakat, donation, sadakah and waqf they can get a quality education in madrasah.

Our understanding today is "as if" zakat, infaq, sadakah, and waqf are only for the mustahiknya and rarely intended for education. Such conditions that should be a source of education funding in madrasah seem small. If this source of funds can be managed and managed properly, it will become an abundant source of education costs in madrasah.

a. Zakat

In social contexts, zakat is an obligation for Muslims to help each other, as proof of their fellow human affection. Islam does not leave its people weak and squeezed by poverty and ignorance.¹⁷ In the social sphere, with poor people, poor can play a role in

¹⁴ Moeq. Idochi Anwar. *Administrasi Pendidikan...*p. 128.

¹⁵ Yeti Heryati dan Mumuh Muhsin, *Manajemen Sumber Daya Pendidikan*, (Bandung: Pustaka Setia, 2014). p. 227.

¹⁶ Nanang Fattah, *Standar Pembiayaan Pendidikan*, (Bandung: Remaja Rosdakarya, 2016). p. 1

¹⁷ Rozalinda. *Ekonomi Islam...* p. 248.

their lives. With alms also the poor feel that they are part of the community members, not the people who are neglected or underestimated, because they are assisted and valued.

The potential for zakat in Indonesia is actually very large. In a rough calculation, based on Indonesia's Muslim population of 166 million people (83% of Indonesia's population of 204.8 million), it is assumed that the domicile as muzakki is 18%, the potential for zakat in Indonesia is 19.3 trillion per year.¹⁸ The figure of 19.3 trillion if used for the construction of all madrassas in Indonesia, the problem of lack of funding sources in madrassas will be resolved. This potential source, if able to be realized, will be able to improve the quality of madrasa education throughout Indonesia.

b. Infak

Infak is any form of expenditure (expenditure) either for personal, family, or other purposes.¹⁹ Therefore, infaq has a huge opportunity as a source of education funding. However, it needs to be regulated in terms of time, frequency, distribution and management. Infak managers can be the government, limited communities (*community*) and educational institutions. If an educational institution (madrasah) is the organizer, the withdrawal and distribution can be focused on achieving certain quality targets (investment and operational costs).

c. Sadakah

According to Shari'a terminology, sadakah is voluntary giving by someone to another person, especially to the poor, every opportunity that is not specified by type, amount or time. Anyone who is willing in the way of Allah will be rewarded by Allah seven hundred times the value of the treasure that is given, even more than that.²⁰ In this case, can it be a source of education funding that can be allocated for the personal costs of students, especially the poor.

d. Waqf

Waqf is a contribution in the general sense of a gift given to meet the many spiritual and temporal needs of Muslims. Funds obtained from these donations are used for the construction and maintenance of places of worship, establishing schools and hospitals, empowering scholars and preachers.²¹

Waqf in its use can also be an alternative source of education funding as long as it is not used for consumptive purposes but as a productive source, so that waqf property can

¹⁸ Rozalinda. *Ekonomi Islam*...p. 265

¹⁹ Gus Arifin, *Dalil-Dalil Zakat, Infak dan Sedakah*, (Jakarta: PT. Elex Media Komputindo Gramedia, 2011). p. 173.

²⁰ Jaja Jaharja dan Amirullah S, *Manajemen Madrasah*, (Bandung: Alfabeta, 2013). p. 84.

²¹ Jaja Jaharja dan Amirullah S. *Manajemen Madrasah*...p. 83.

be used "continuously" for the public interest. Empowerment of waqf property (including cash waqf) owned and managed by the community, student guardians, and schools, the results can be used for sources of education funding in schools that are very good for investment, operational and personal costs.

Management of Community Based Madrasah Education Financing.

Building the quality of madrasahs requires no small amount of education funding. Because the cost of education will determine the formation of the quality of *input, process, output and even outcomes* educational. In turn transparent and accountable "absolute" financing management is needed for a quality madrasah development process.

Management of education financing in outline includes three main functions, namely budget planning (*budgeting*), budget execution (*accounting*) and budget checking or *auditing (auditing)*.²² Budget planning includes coordinating arrangements for sources of financing to achieve desired goals. Whereas the implementation of the budget is a follow-up of the plan which is carried out in stages and adjusted to the needs, and reporting or supervision is the stage of determining that the planned targets have actually been achieved.

Transparent and accountable education funding management determines the success of quality madrasah development. Educational financing management functions in the form of *budgeting, accounting and auditing* carried out by madrasahs must be able to demonstrate a high level of accountability. Therefore what is the focus of community-based education financing management, is the existence of accountability in each of its management functions; accountability in preparing the budget plan (*budgeting*), accountability for implementing the budget (*accounting*), and accountability for reporting the budget (*auditing*).

Accountability is a madrasah strategy to encourage community participation in the administration of education in madrasahs. An example in the context of accountability budgeting can be seen from six factors: a) the preparation of the Madrasah Revenue Budget Plan (RAPBM) is carried out by the team, b) the team meeting is attended by all elements, c) the preparation of the RAPBM is based on a needs analysis, d) determination of the priority scale oriented to quality, e) varied funding sources and f) budget allocations for improving the quality of education.²³

²² Muhsin. *Manajemen Sumber Daya...* p. 235.

²³ Fahrurrozi, 'Manajemen Keuangan Madrasah', *Jurnal Pendidikan Islam Fakultas Tarbiyah Dan Keguruan UIN Sunan Gunung Djati Bandung*, XXVII (2012), 232.

Madrasah that are able to implement good accountability will make it easier for madrasahs to find varied and abundant sources of financing, such as sources of funding from zakat, infaq, sadakah and waqf management. These potentials can be used as a source of education funding, so that the accountability that must be held by the management of madrasah is not limited to internal and external but also accountability hereafter.

Accounting is basically accountability for financial expenditure for the benefit of the education process. Fahrurrazi reiterated that there are six indicators whether madrasahs are sufficiently accountable in implementing education expenditure procedures, namely a) Madrasah Expenditure Budget (APBM) is socialized to madrasahs, b) APBM implementation is as planned, c) there is an income control book, d) there is a cash book / financial bookkeeping, e) SPJ is equipped with legal evidence and f) there is a minutes of financial administration examination.²⁴

Third, auditing or evaluation can be said to be accountable if it meets the following criteria: (1) financial management is reported to related parties such as foundations, governments, teachers, committees and student guardians periodically, (2) school financial accountability is reported openly in committee plenary meetings.²⁵

If the madrasah is able to carry out education financing management accountably, it means that the madrasah becomes an accountable educational institution. Accountability that has a high value of trust for madrasahs is if madrasah carry out internal accountability, namely the management of education costs are socialized to all school members, because in this process madrasahs will have higher trust due to the emphasis on commitment, loyalty, ownership and skills based on professional responsibility.

The practice of community-based education financing management that is carried out transparently, internally accountable, externally accountable and world-hereafter accountable will encourage the level of community participation in madrasahs. Community participation in madrasahs in the form of zakat, infaq, sadakah and endowments will be able to improve the quality of education in madrasahs.

CONCLUSION

In Indonesia the issue of education funding is clearly a shared responsibility between the state and society. Legally the government only allocates an education budget of 20% of the APBN, so that with the participation of the community it can cover the shortfall of the 20% allocation. This is where the role and participation of the community is

²⁴ Fahrurrozi. 'Manajemen Keuangan Madrasah, *Jurnal Pendidikan Islam...* p. 232.

²⁵ Fahrurrozi. 'Manajemen Keuangan Madrasah, *Jurnal Pendidikan Islam...* p. 233.

important in improving the quality of madrasah education through community-based education funding.

Building quality madrasa is our responsibility as Muslims. In contrast to schools in general, which have relatively more opportunities to depend on government funding for education, the madrasahs are just the opposite. This condition should encourage madrasahs to be creative in finding sources of community-based education funding (zakat, infaq, sadakah and waqf).

Management of community-based education financing must be able to be practiced by madrasahs by applying the principles of transparency, internal-external accountability and world-hereafter accountability. Thus it will encourage public participation and trust in madrasahs. Community participation in madrasahs in the form of zakat, infaq, sadakah and waqf if managed with good management will be able to improve the quality of education in madrasahs.

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THE EFFECT OF LEARNING STYLES AND GAMES ON SEVENTH GRADE STUDENTS' VOCABULARY MASTERY AT MTSS. PP. AMIRUDDINIYAH ACADEMIC YEAR 2018/2019

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Abstract: The objectives of the study are (1) to investigate whether the students' achievement in mastering vocabulary with high learning styles significantly is higher than low learning styles and (2) to determine whether there is any significant interaction between learning styles and games on students' achievement in mastering vocabulary. The research method for this study was a quantitative method including an experimental group and a control group. Both groups were given pre-test and post-test. A vocabulary test was used as the research instrument. The determined subject of the research was 56 students in the seventh grade of MTs. PP. Amiruddiniyah, with 28 students decided as the experimental group and 28 others as a controlled group. The research data were taken by distributing a vocabulary test to the students as the research subjects. Then, the data analysis was conducted by comparing the pre-test result and post-test results. Based on the findings of the experimental class in pre-test and post-test, 38 was the lowest score of pre-test and 76 was the highest score. Other than that, 65 was the lowest score of the post-test and 90 was the highest score on that test. The average gained score that the teacher got was 19.57. This could be said that students' average score who got treatment using high learning styles were higher than their average pre-test.

Keyword: Experimental, Games, Learning Styles, Students, Vocabulary Mastery.

INTRODUCTION

The ability to communicate in English is very essential nowadays since English has been recognized as an international language and spoken by millions of people in the world. People of all ages are motivated to learn and master it as soon as possible to allow them to make good communication with foreigners from other countries. The need for mastery English has been a serious concern in Indonesian education since a very long time ago so that the notion that English should be taught at all levels of school and included at school curriculums has been spread out through nation. To support this, English supposed to be taught at all levels including in Elementary School to ensure the young learners have had exposure and familiarized themselves with English at a very early age. The inclusion of English subjects at this level has been supported by many experts and has been implemented in many countries since a very long time ago.

In English learning, vocabulary is a very vital language element which the students should own. The vocabulary has higher roles than other language aspects because if the students have less vocabulary then consequently they will have more barriers in mastering English speaking, grammar, writing, reading, and listening. English is still regarded as a foreign language in Indonesian education.

In recent times, English has been used by millions of people in various sectors and regarded as the first language used by humans in an international scope, consequently, Indonesian students have to able to master the vocabulary in order to master English easily. In reality, many students do not emulate to know much more vocabulary that causes the difficulty in learning English. Therefore, it is necessary for teachers creatively to find teaching methods and media to motivate students in studying English. There are various methods that can be explored by teachers in English teaching such as using pictures, songs, real objects, cartoons, movies, games, and others.

In addition, a teacher also uses learning styles in learning and teaching activity in order to not make boring students in English learning. Based on the explanation above, a teacher has used media to grow students' creativity, which is a game. According to Lewis, Games are fun and children like to play them. Playing games is a vital and natural part of growing up and learning. Through games children experiment, discover, and interact with their environment. Games add variation to a lesson and increase motivation in vocabulary mastery.¹

The game played during teaching-learning activities is expected to give the learners larger rooms to practice their English vocabularies or to attract them to recall all the vocabularies they have also to introduce them some new vocabularies. Moreover, students' mastery and comprehension of the vocabularies will be much deeper since the students and the teacher all together discuss the words used after the game is played.

From the background explained above, the researcher interested to conduct action research entitled "**The Effect of Learning Styles and Games on Seventh Grade Students' Vocabulary Mastery at MTSS.PP. Amiruddiniyah Academic Year 2018/2019**"

Research Questions

This study aimed to investigate whether the students' vocabulary mastery with high learning styles significantly is better than low learning styles and to investigate whether there was any significant interaction between the styles of learning and games toward the

¹ G. Lewis. et all. *Games for Children*. (New York: Oxford University Press, 2003), p.5

students' vocabulary mastery at MTSS.PP. Amiruddiniyah Academic Year 2018/2019. More specifically, it attempted to find answers for the following two major questions:

- a. Is the students' vocabulary mastery with high learning styles significantly higher than low learning styles?
- b. Is there any significant interaction between learning styles and games on the students' vocabulary mastery?

LITERATURE REVIEW

To be a good English speaker, one should have mastered more vocabulary. The more vocabulary someone has, then the easier for him to understand English and to communicate in it. Hence, teachers are always required to find out the best ways in order to improve learners' vocabulary and their motivation or interest in learning this foreign language.

The Definitions of Vocabulary

There are some definitions of vocabulary proposed by some experts. It is very important for one to know what vocabulary is before discussing vocabulary mastery. Mastering a large number of vocabulary is very important for foreign language learners. Without mastering it, of course, foreign language learners will get some difficulties in learning.

According to Hatch and Brown, vocabulary is a list of words or phrases from a particular language that a speaker has or uses in communication. Because the term of vocabulary refers to a list of words then the system used in alphabetical order. The word choices or dictions for teaching vocabulary to students are determined factors to improve their English skills. Those vocabularies are the basic tools for them to construct sentences in order to convey particular messages.² Allen French Further says that in second and foreign language proficiency, the fundamental component of language is vocabulary because it is the way to understand any language used in society. Vocabulary is always needed in constructing a successful communication in a second and foreign language.³ Hornby adds that in making up the language, then vocabulary has an important role there since vocabulary is about the number of words (their rules in grammar and meaning) are the basis for making up the language itself.

² Evelyn Hatch and Brown Cheryl. *Vocabulary, Semantics, and Language Education*. (Cambridge: Cambridge University Press, 1995), p. 1.

³ Allen French Virginia, *A Technique in Teaching Vocabulary*,. (Oxford: Oxford University Press, 1983). p. 4.

The next definition of vocabulary was given by two language researchers. Burns and Broman define vocabulary as words stock owned an individual, speakers or professionals, in which their vocabularies look similar and common, yet each was distinctly different. Acquisition of vocabulary can be categorized as the most vital thing in learning a language including English. In that sense, learning English success is always determined by the vocabulary acquisition in a language context. Even though someone's competence of English cannot be guaranteed by a number of vocabularies he/she has, but a large number of vocabularies ensure him to easily make a daily communication in English. Moreover, having more vocabularies, the speaker will have fewer difficulties to express ideas, opinions, even logic statements to the listeners in any given time and situation. Not to mention, a robust vocabulary develops all areas of communication including listening, speaking, reading and writing. Learners have a chance to think and learn about the world as well as expanding their knowledge and information about the world due to the vocabulary they have.⁴

From the definitions above, it can be concluded that vocabulary is the total number of words that are needed to communicate ideas and express the speakers' meaning. That is the reason why it is important to learn vocabulary.

Kinds of Vocabulary

Celca-Murcia divides vocabulary into two, as follows:

a. Productive vocabulary and Receptive Vocabulary.

Productive vocabulary can be defined as a process in which students actively remember English vocabularies and appropriately use them in language production such as speaking and listening. While receptive vocabulary means a process in which students easily comprehend the English vocabularies found in reading or listening contexts.

Thus, it can be said that using vocabularies in speaking or writing contexts as productive vocabulary should be more encouraged by teachers during a learning activity. However, receptive vocabularies should be more displayed to the students in various contexts to develop their understanding of English reading and listening.

b. Content Words and Function Words.

Both content words and function words are essential in constructing sentences in English. Content words are described as those vocabularies that have the meaning

⁴ Paul C. Burn and Broman Betty L. *The Language Arts in Childhood Education. A Rationale for Pedagogy*. (Cambridge: Cambridge University Press, 1975), p. 295.

which can be looked up in a dictionary such as nouns, verbs, adjectives, and some adverbs as parts of speech. New content words are constantly added into the English language, conversely, the old content words frequently are left as they become obsolete. Therefore, content words are referred to as “open” class words.

On the other side, function words are those vocabularies to explain or create grammatical or structural relationships into which the content words may fit. They are much fewer and always do not change as English adds and reduces the content words. The example of these function words is auxiliary verbs, pronouns, prepositions, determiners, and some adverbs. Therefore, the function words were included as “closed” class words.

Further Hatch & Brown also states that there are two kinds of vocabulary in a language, namely receptive and productive vocabulary.

a. The Receptive Vocabulary

Receptive vocabulary is defined as the list of words (vocabulary) that an individual has, then he/she has the ability to recall and recognize various aspects of the word in different language contexts including in reading and listening. This kind of vocabulary can be recognized well by the learners when they find it in the context of reading or listening and not in the context of speaking and writing. The vocabulary which was adopted from language receptive is generally named as a passive process due to its way of receiving the terms, information thought, etc. from others. The receptive vocabulary is also called a passive process because the learner only receives thought-form others. In addition, the use of receptive vocabulary in a language application is considered a basic step since it is easier to recognize many words in the context of listening and reading rather than using it in the context of speaking and writing.

b. Productive Vocabulary

Productive vocabulary is a set of words (vocabularies) which the learners have, understand, use very well in the speaking and writing contexts. The learners themselves are able to use those words to send a message or express their thought appropriately via speaking and writing activities. Thus, the process of productive vocabulary can be called as an active process because the language users are using the vocabularies actively in producing sentences and expressing their thoughts to others.

The Purpose of Vocabulary Mastery

In all English skills including speaking, writing, listening and reading, mastering vocabulary is very essential. It is suggested for students to internalize more vocabulary

before they come to the reading or writing activities in the classroom. This is due to the role of vocabulary as the basic elements in learning a language. In this case, the reason to teach vocabulary is to help the learners significantly to use the language gradually in a perfect way as well as to give access for students in expressing their ideas in a targetted language.

Definition of Learning Styles

The learning styles describe how each student learns differently. The term learning style has been described as the preferential way in which the student gathers, absorbs, processes comprehends, interprets, organizes, and finally conclude the information to be used later. These learning styles are commonly into several approaches based on human sensors, such as visual, verbal, aural and kinesthetic to determine the appropriateness of learning style for learners.

According to Keefe that learning styles are relatively stable indicators of how the learners perceive, interact with, and respond to the learning condition and situation based on a set of cognitive and affective characteristics as well as physiological factors. In addition, Stewart and Felicetti state that learning styles are a student's most likely condition to learn something. Therefore, to get to know the students' learning styles, it is important to remember *how* they prefer to learn rather than on *what* the learners should learn.

The Seven Categories in Styles of Learning

- a. Visual (spatial): The student prefers using pictures, images, and spatial understanding.
- b. Aural (auditory-musical): The learner prefers using sound and music.
- c. Verbal (linguistic): The learner prefers using words, both writing and speech.
- d. Physical (kinesthetic): The learner prefers using his/her body, hands and sense of touch.
- e. Logical (mathematical): The learner prefers using logic, reasoning, and systems.
- f. Social (interpersonal): The learner prefers to learn with other people or in groups.
- g. Solitary (intrapersonal): The learner prefers to learn lonely and practice self-study.

Definition of Game

A game is a natural means for learners to understand the use of language in the real world. Some of the games are effective in learning languages, and some of them are not because some of them are not educated enough. Therefore it is very important to consider the kinds of games used in the learning environments. This is because not all games bring a positive impact on the learners and learning outcomes. Simply implementing a game in the

classroom and trying to integrate it into a school curriculum does not guarantee anything at all. It is vital for educators and teachers to consider and choose the games used in an educational setting, especially blending them into the main activities set by the curriculum. Some vital elements of education that should be addressed by educators or teachers in integrating the chosen games into the curriculum are the medium and alignment of the subjects, the instructional strategies, learning styles and expected educational outcomes.

To integrate games into an education setting, then the teachers have to conduct a range of approaches including allowing the learners to create their own games, integrating the games passed through scientific approaches, or critiquing the existed games to discover the drawbacks or lacking of the games. Those options will allow the learners to explore the subjected games to improve the intended educational outcomes in the future as well as allow them to determine the games designed to be relevant to the learning theory and research or not.

Salen & Zimmerman defines a game as a system in which participants are engaged in artificial conflicts and defined by rules, and this is resulting in a quantifiable outcome. During the classroom activities between the students and their teacher, games are used to enhance students' relationships among them since the games provide some challenges directed by the teacher. Therefore, games have positive benefits for the activity of teaching and learning as follows: a). Students are encouraged to build their inherent interest and work in learning. b). Teachers are helped to create relevant contexts in which the language is meaningful and useful for the students. c). Students are helped to experience a language naturally rather than passively study it.

In the other side, games also have some drawbacks as follows: a). The existency of competitiveness in games cannot be denied. Therefore, teachers are suggested to minimize the negative impacts of games regarding the arbitrary ways of grabbing the winning or experiencing the loss. But, in fact, students feel motivated and do their best in learning a language without feeling burdened because of competition in games. b). Teachers generally spend more time making and practicing games in the classroom.

In classroom activities, games are suggested to be implemented by teachers in their class during the learning and teaching activity to facilitate the students when learning. But, teachers must be very careful in choosing a game to be played in the teaching and learning activities since students' understanding levels are always different.

There are various games as options that can be used in learning and teaching activity, however, the researcher chose two interactive and fun games for this research namely hangman and treasure.

1. Hangman Game

Hangman is a game that the students played on groups. The students must memorize the word about everything. After that, the teacher divided the students into four groups, every group must repeat the words and if they guess false, the teacher will make the picture people hang on the board.

According to Ward, Hangman is a great game for English learners to practice their English spelling, pronunciation, and vocabulary, as well as to have fun at the same time.⁵

2. Treasure Hunt Game

A game of treasure hunt or sometimes referred to scavenger hunt game is a game in which the participants, students, individuals or teams attempt to seek and gather all hidden items (treasures) based on the prepared lists or defining specific items, in which teachers or the organizers had prepared them previously. This game is run under a time limit set by the teachers and the participants altogether.

In accordance with it, Marlene states that individuals or teams can be assigned to play the hunting game under a specific time. Consequently, the researcher found the hunting game was played in the defined groups/teams for this research. All groups were given a list of vocabulary (treasure) by the teacher, then later, assigned to find the correct pictures for each vocabulary. One of the members of the team read-aloud about the treasure list and the other member must find a correct picture then there's a time limit for students to find the pictures.⁶

Along with the fun of the games in teaching vocabulary. There are other positive advantages derived from this game such as to add student's vocabulary, improve their vocabulary mastery, make good communication and cooperating skills, and encourage the students' bodily movements to escape the boring situations.

METHOD

The design of this research was a quantitative research method with the inclusion of experimental and control groups and pre-test and post-test. The vocabulary test was the instrument of this study. The sample of the research was 56 students in the seventh grade of MTSS. PP. Amiruddiniyah academic year 2018/2019, namely 28 students as experimental group and 28 students as a controlled group.

⁵ Ward, M. *Scratch & solve hangman #1*. (New York: Sterling Publishing, 2005), p. 55.

⁶ Marlene, F. *Treasure Hunt*. (America: Celtic Marketing, 2007), p. 5.

To collect the data, the researcher gave the vocabulary test to the students as the source of the data. The test assigned was relevant to the material which had been taught in the process of teaching and learning through games in the classroom. This was conducted fairly to know how far the improvement of students' vocabulary mastery after getting the treatment of the game by the teachers. Finally, the data collected would be assessed and analyzed by comparing the pre-test and post-test results.

FINDING AND DISCUSSION

Data Analysis

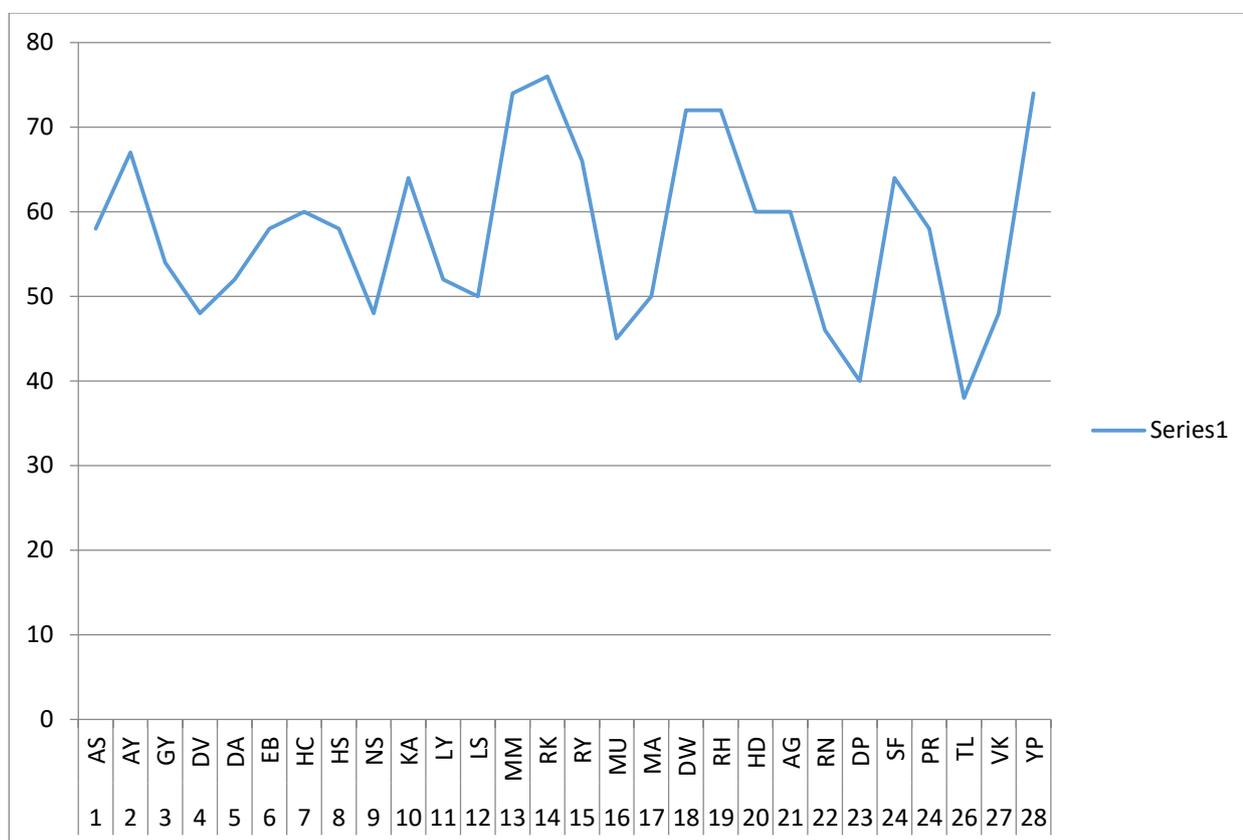
Before calculating the data, the following were the data of the score in the grade of 7A obtained from the pre-test. They were displayed in a given table as below.

Table 1. The Students' Pre-test Score without Learning styles and Games

NO.	NAME	SCORE
1.	AS	58
2.	AY	67
3.	GY	54
4.	DV	48
5.	DA	52
6.	EB	58
7.	HC	60
8.	HS	58
9.	NS	48
10.	KA	64
11.	LY	52
12.	LS	50
13.	MM	74
14.	RK	76
15.	RY	66
16.	MU	45
17.	MA	50
18.	DW	72
19.	RH	72
20.	HD	60
21.	AG	60

22.	RN	46
23.	DP	40
24.	SF	64
25.	PR	58
26.	TL	38
27.	VK	48
28.	YP	74
N= 28		Total= 1612 X= 57,57

Digram 1. The Students' Pre-test Score without Learning styles and Games



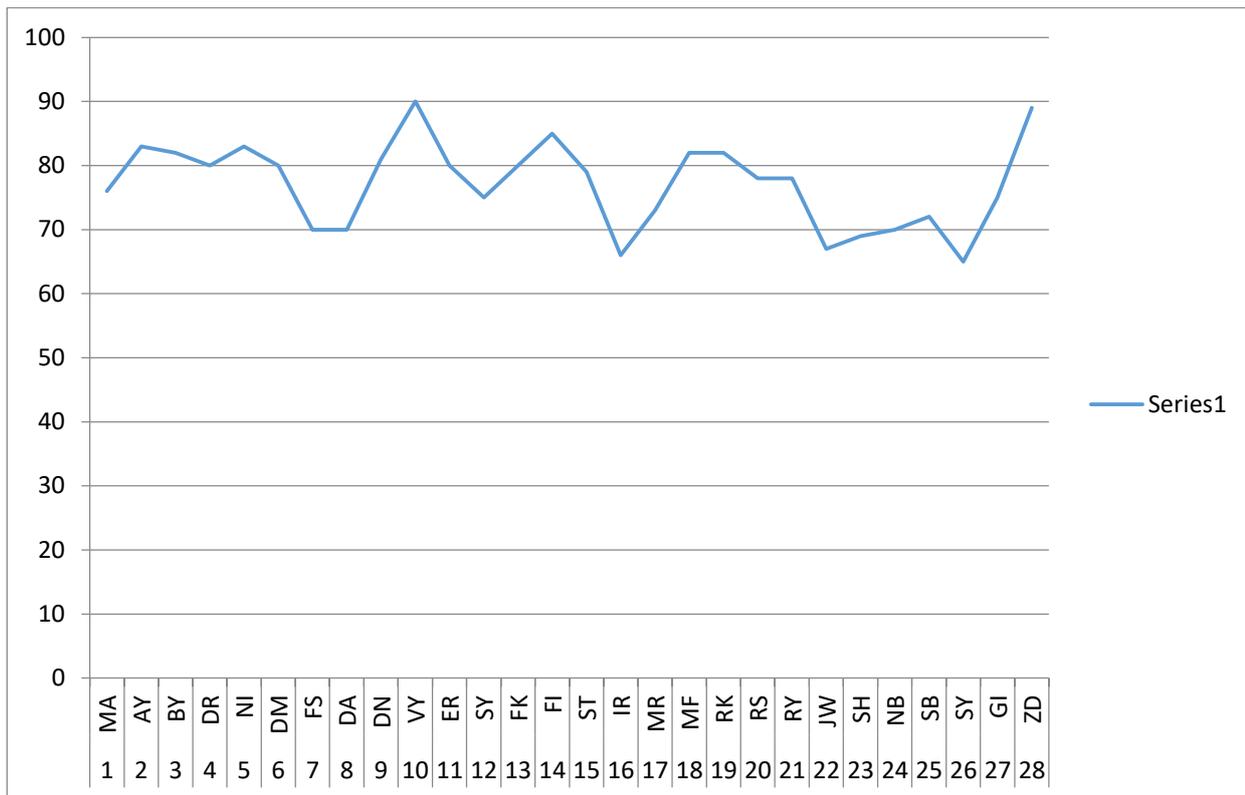
The table and diagram score above showed that the students' score was still a low score in the pretest. Meaning that the students' capability in mastering more vocabularies is still insufficient in order to master English as a whole.

Below was the table that showed the students' post-test scores in the grade of 7B. They were displayed in the following table.

Table 2. The Students' Post-test Score with Learning Styles and Games

NO.	NAME	SCORE
1.	MA	76
2.	AY	83
3.	BY	82
4.	DR	80
5.	NI	83
6.	DM	80
7.	FS	70
8.	DA	70
9.	DN	81
10.	VY	90
11.	ER	80
12.	SY	75
13.	FK	80
14.	FI	85
15.	ST	79
16.	IR	66
17.	MR	73
18.	MF	82
19.	RK	82
20.	RS	78
21.	RY	78
22.	JW	67
23.	SH	69
24.	NB	70
25.	SB	72
26.	SY	65
27.	GI	75
28.	ZD	89
N=28		Total= 2160 X= 77,14

Diagram 2. The Score of Students Post-test with Learning Styles and Games



The table and diagram of the posttest score above show that the students' achievements get increasing because the posttest score is higher than the pretest score. It means that the students are more understandable than before the treatment.

CONCLUSION AND SUGGESTION

Conclusion

The findings of the research showed that 38 was the lowest score in the pre-test while 76 was the highest score in the pre-test. On the other side, 65 was the lowest score in the post-test while 90 was the highest score in the post-test. The teacher got the gained score with an average of 19.57, then the conclusion from this fact that the average score for students who treated by using high learning styles was higher than the average score gained in the previous pre-test.

Suggestion

Some suggestions which might be useful were given by the researcher for the English teachers who teach English in high schools. English teachers are required to think about the methods to improve the students' motivation in learning English. The researcher also suggests any English teachers be more enjoyable and creative in teaching English by

implementing creative teaching models and styles in order to create a happier learning environment for both teachers and students.

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URGENCY OF PUBLISHING BOOKS IN THE EDUCATION WORLD

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Abstract: Text book is an important component in teaching-learning activities. Its function is as a source of learning and/or teaching material in the learning process. According to Permendiknas No. 2 of 2008, textbook are compulsory references in educational units containing subject matter. The existence of a textbook in the learning process is very important both for student as supporting learning and also for the teacher as a syllabus. Therefore, as an important component in a learning process, the provision of a textbook must be considered. Its quality must be good. Various components must be considered in the preparation of a textbook. The appropriateness of the textbook's contents with the lesson material must be relevant. Besides, the language aspect also cannot be ignored. Therefore, the availability of a good quality textbook is the responsibility of various related parties, such as government, writers, and publisher. In the process of providing a textbook, the role of publisher cannot be ruled out, because, without a publisher, the textbook cannot be published. Publisher must not be profit-oriented only, because the quality of textbook will be the determining success or failure of an educational process.

Keyword: Education quality, publisher, teaching-learning activities, textbook

INTRODUCTION

Knowledge is a priceless treasure owned by humans. Historical facts prove that knowledge plays a huge role in creating a civilization. From ancient Greek civilization to the most up-to-date civilization-contemporary Western civilization-the function of knowledge cannot be eliminated. Islamic civilization which in history had become a great civilization is also a civilization that was built with knowledge.¹

Islam as a perfect religion that contains the teachings of various aspects of the lives of his people put knowledge as one of the main things that must be owned by his people.² Even people who have the knowledge of Allah promise to give elevation. While the Messenger of Allah explicitly obliged his people to study:

طلب العلم فريضة على كل مسلم.³

"Studying knowledge is compulsory for every Muslim" (HR. Ibn Majah).

¹Philip K. Hitti, *History of The Arabs*, terj. Cecep Lukman Yasin dan Dede Slamet Riyadi (Jakarta: Serambi Ilmu Semesta, 2006), p. 454-584.

² Q.S. al-Mujādilah/96:11.

³ Ibn Mājah, *Sunan Ibn Mājah*, Jilid I (Beirut: Dār al-Kuttub al-'Ilmiyah, tt.), p. 81.

The two propositions above are sufficient to imply that the existence of knowledge in a Muslim is absolute. But of course it is not enough just to have knowledge. The most important thing is how the knowledge possessed can be utilized in good and how so that the knowledge can be disseminated to others so that the usefulness of the knowledge is not interrupted.

Education is the process by which transmission of knowledge occurs. Knowledge transfer and value transfer are the essence of the education process. The success of education is the desire of all parties, but many factors must be considered so that the quality of education is good as expected. Educators, students, curriculum, facilities and infrastructure are aspects of determining whether or not the quality of education. In formal education the existence of books as a medium and / or learning suggestions cannot be ignored. Both teachers and students need books as a companion in the learning process. For teachers the book is a syllabus in learning and for students the book is the main companion.

DEFINITION OF PUBLISHER

"Publisher" is derived from the basic word that gives birth to the derived form of publishing (verb/verb), publisher (noun/noun), and publishing (noun/noun). The word publish means: (1) raises (disputes and so on); (2) incur (fire, loss, danger, etc.); (3) issuing (books, magazines, etc.). From some of these formulations, the notion of publishing that matches the publication of a book is the third understanding, namely issuing (magazines, books, etc.). Companies and so forth that publish (books, magazines, etc.) are called publishers. Furthermore, the word publishing means the process, method, act of publishing; appearance; affairs (work and so on) publish (books, etc.).⁴

According to Altbach, the book publisher is an investor in books. A publisher is a person who spends money on authors, translators, editors, printers, paper mills to produce books, and for sellers, advertisers, and those who help in marketing, and receives money from booksellers who buy the rights to use the contents of the book.⁵

The scope of publishing activities and the large task of publishers raises the understanding that the publisher is an editor and/or publishing is a printing press.⁶ Indeed, at first the publisher also acted as an editor. In France until now still written

⁴ Tim Penyusun, *Kamus Besar Bahasa Indonesia*, (Jakarta, 2008), p. 854

⁵ Phillip G. Altbach, "Kecendrungan Masa Kini dalam Penerbitan Buku" *Bungan Rampai Penerbitan Pembangunan*, (Jakarta: Yayasan Obor Indonesia, 2000), p. 1

⁶ DC Smith Jr, *Penuntut Penerbitan Buku*, terj. Subekti Dhirjiosaputro (Jakarta: Pusat Grafika Indonesia, 1989), p. 35

editeur on the skin and the title page of the book. The word editor comes from the Latin editus, the past participle form of edere means to publish. Before the development of the publishing industry, publishers and editors were represented by just one person. He (publisher and editor) who looks for manuscripts, edits manuscripts, prepares scripts for printing, looks for materials, sells books, and so on.⁷

As the business development of publishing activities related to book production is no longer carried out by just one person, but there is already a division of tasks. There is a publisher leader (hereinafter abbreviated as publisher only), and there is an editor. The job of a publishing leader is to find an editor, look for subscriptions, materials for the book printing process, think of sales, stock storage and so on, usually things that are not straightforward about a manuscript. Work directly related to the manuscript is left to the editor. This work is to contact the author, sometimes even find the author, assess the manuscript, contact an expert reader, if the manuscript is accepted, edit the manuscript, prepare it for typography, think of appropriate printing methods such as the use of letters, binding, paper to be used, size books and others, collecting materials for binding, overseeing printing and so on.⁸

Publishing is an intellectual and professional activity in preparing manuscripts, editing manuscripts, producing various types of publication materials and then reproducing and distributing them in the public interest. Publishing is a long process that involves a lot of time and people to process the text until it takes the form of a book. Whereas what is meant by the publisher refers more to human activities as a coordinator in disseminating the work of the author.⁹

According to Ignas Kleden book publishing is the art and knowledge of making and distributing books, which includes the journey of a manuscript from the moment it takes shape in the mind of the author to reach the public in book form.¹⁰ Publishing deals with functions that work to create manuscripts, printing and distribution of books. While people or institutions that plan, coordinate work related to writing, editing, illustration, printing, binding, warehousing, selling, and financing are called publishers. In the next development, the publishing business was transformed into an industry that took the form of a trading company such as PT (Limited Liability Company) or CV.

⁷ DC Smith Jr, *Penuntut Penerbitan...*, p.35.

⁸ DC Smith Jr, *Penuntut Penerbitan...*, p. 3-4

⁹Sofia Mansoor dan Niksilihin, *Pengantar Penerbitan*, (Bandung: ITB, 1993), p. 32.

¹⁰ Taryadi dalam Abdullah Fadjar, *Khasanah Islam Indonesia* (Jakarta: The Habibie Center, 2008), p. 8.

As a business entity, a publisher and or publishing must have a vision and mission. Because by sticking to the vision and mission, it is an endeavor, as is the case with publishing. In general the publishing business has a vision of "educating the life of the nation".¹¹ But as the development of this publishing business, the mission of the publishing business also developed. Not a few business publishing priority is profit. To seek large profits, various attempts were made, such as copying, publishing a book with a bit of identification and embedding the name of a fake author who at this time was involved in plagiarism.¹²

The world of publishing is a two-legged universe: the discourse of knowledge (idealism) and the obligation of commerce (business). Of course, without denying the nature of business, publishers need to find ways to publish books that support efforts to "educate the nation's life". It is undeniable that a publication does need profit to stay alive. However, if the ambition to pursue profit is more important, then what happens next is duping. When business orientation is more dominant, then the community is also the victim. Instead of making books as a medium of knowledge transformation, the opposite happened.¹³

If you look back, the effort to transform knowledge carried out by publishing books has also been carried out by Muslims in the classical period precisely when Muslims were on a glance. Of course the production and publishing process cannot be equated and or is more complicated when compared to the production and process of editing books today. The term publisher is the same as "kharraja" or akhraja "or" kharaja "which means out, excludes which can also mean publishing.¹⁴

In the classical Muslim intellectual tradition the process of book publishing is carried out through various stages, namely: 1. Dictation (imla '); 2. Discussion; 3. Inspection; 4. Endorsement; 5. Copying.¹⁵ One of the growing traditions of book publishing is the background of the existence of paper making machines, making it easier to procure books.¹⁶

Broadly speaking, publishing is divided into two major parts namely book publishing and press publishing. Book publishers concentrate on increasing literature and information in the form of printed products such as books. In contrast to book publishers,

¹¹ Arselan Harahap, "Visi, Misi, dan Nilai-nilai Dasar Ikatan Penerbit Indonesia", *Buku dalam Indonesia Baru*, ed. Alfons Taryadi, (Jakarta: IKAPI, 1999), p. 1.

¹² Arselan Harahap, "Visi, Misi...", p. 1.

¹³ Arselan Harahap, "Visi, Misi...", p. 1.

¹⁴ Pedersen, *Fajar*....p. 34

¹⁵ Pedersen, *Fajar*p. 57-77

¹⁶ Pedersen, *Fajar Intelektual*...p. 57-77.

press publishers concentrate more on preparing actual information that can be enjoyed by readers and viewers at home. Technological developments helped expand the notion of publishing. Publishing is not only the industry that produces printed goods, but the producer of electronic books which is then called the ebook. Likewise with press publishers that have expanded with the presence of online newspapers and magazines. 17

The publishing industry in Indonesia is experiencing rapid development. More and more publishers with special specifications have sprung up. For example, Islamic book publishers, knowledge book publishers and so on. In recent years Self Publisher is also becoming increasingly popular, a term for small publishers, where writers can publish their own books without having to go through large publishers.

The emergence of Self Publisher is due to the absence of rules that require publishers to have their own legal entity. This means that anyone who has the ability to publish books, may publish them without requiring permission from the relevant parties as long as they pay attention to publishing ethics. 18

Publishing and printing are two things that are interrelated and cannot be separated. Even though publishing and printing are different, simply publishers can be regarded as an idea industry while printing is like an ordinary industry that uses machines. A publisher is different from printing because its main capital is an idea which is then processed into a book ready for publication. Printing capital is mainly machines that are used to receive print orders, including books. Not all publishers have printing presses, and they don't have to also have printing presses. 19

The world of publishing and printing continues to grow, both the scope of work and supporting equipment. In the world of publishing more and more types of books are published, in various languages, and distributed in various countries, then created various types of publishers who specialize in publishing certain books, for example types of children's books, school textbooks, tourism books and even religious books. Sometimes a book is published in a particular language. For example Indonesian tourism books are published in Indonesian and English. To be interesting, books need to be specifically designed, according to their type.

In the world of books, besides publishing and printing, book designers are also known. These people are tasked with handling the appearance of the book so that it is interesting and in accordance with its contents. In countries whose publishing has been

¹⁷ Pedersen, *Fajar Intelektual*...p. 57-77.

¹⁸ Mula Harahap, ed., *Menjadi Penerbit*, (Jakarta: IKAPI, 2000), p. 56

¹⁹ Mula Harahap, ed., *Menjadi ...*, p. 56.

more advanced, the specialization of this field of work has been more detailed. So that it is well known companies that specialize in preparing manuscripts, designing books, arranging multiplication of manuscripts, printing, binding, promoting, distributing, and selling books. Each has their own duties. In Indonesia, in general, all publishing, design and printing tasks are still managed in one or two companies. 20

The development of work in the world of books is also followed by the development of supporting equipment. Ordinary typewriters have developed into electronic typewriters with various abilities. The invention of computers further spurred the development of publishing and printing equipment. Typing scripts is no longer using a typewriter, but by utilizing komputer and word processing programs such as WordStar and WordPerfect. Designing pages and book covers have already been done with a computer. Printing press and paper cutting machines are also computerized. With the development of the details of work in the world of books, the problem that is being faced is also growing. 21

On the part of the publisher, the rights and obligations of both the author and editor representing the publisher increasingly demand firmer details. Likewise, the involvement of other parties such as designers, printing and bookstores. To regulate the interests of all parties, a series of provisions is needed. Then created the Issuance Agreement Letter, Copyright Act, Authorship Fees, ISBN, and so on.

THE HISTORY OF BOOK PUBLISHING IN INDONESIA

In Indonesia, the history of publishing has taken place for a very long time. The arrival of the Netherlands to Indonesia marked the beginning of the publishing industry in Indonesia. Although at that time the existing publication only published newspapers which generally contained commerce. The production of book publishing increasingly developed after the Netherlands has brought a printing press to Indonesian. Subsequently publishing not only produced newspapers and magazines but began producing books. In 1677 the first Malay-Dutch dictionary was published. This 35-page dictionary was called *Vocabulaer Ofte Woordenboeck*. Compiled by C Will Tens and S. Dankaert. This dictionary is the oldest Malay dictionary. The Dutch East Indies government then brought back 2 printing presses from their country. The theologian Taco Roorda even made a printing press using Javanese letters in the Dutch Johannes Ecschehede printing.²²

²⁰ Taya Pambounan,dkk., *Penerbitan dan Pengembangan Buku Pelajaran di Indonesia*, (Jakarta: Depertemen P dan K, 1990), p. 62

²¹ Taya Pambounan,dkk., *Penerbitan...*, p. 62.

²² Yudiono K.S., *Pengantar Sejarah Sastra Indonesia*, (Jakarta, 2007), p. 2

The existence of printing machine made the printing process easier. From 1744 to 1855 more and more newspapers appeared. Among the newspapers that appeared were *Bataviese Nouvelles*, *Het Vende News*, *Bromartani*, and *Soerat Kabar Bahasa Melajoe*, published in Surabaya in 1855. *Bromartani* was the first newspaper written in Javanese.²³

In 1855 several Malay-language newspapers were published such as *Bintang Oetara* monthly, *Surat Chabar Betawi*, *Malay Slomporet* weekly, *Bintang Timoer Newspaper*, and *Biang Lala* weekly newspaper. The publication of weekly and monthly newspaper written in Malay was very important for traders from Chinese descendants. They put various advertisements in these newspapers. The Chinese descendants were competing to learn Malay too. The high interest in stories from ancestral lands was responded by translating original Chinese stories. One of the famous stories was *Kisah Tiga Negara* (the Story of the Three Nations). Until the 1880s there were at least 40 works from translations of original Chinese stories. The amazing thing was that between 1903-1928 Chinese descendant's publishers published nearly 100s novels by 12 Chinese descendant authors.²⁴

On September 14, 1908, the Netherlands established *Komisi Bacaan Rakyat* (the People's Reading Commission). An institution which managed book publishing in Indonesia. *Komisi Bacaan Rakyat* was the pioneer of the birth of *Balai Pustaka*. The existence of *Komisi Bacaan Rakyat* had a big contribution to the development of publishing industry in Indonesia. At the beginning of its establishment, *Komisi Bacaan Rakyat* only established light books such as fairy tales and folklore. However, along with its development, this commission also published adapted books from Netherlands, England, Germany and Arabic.²⁵

In 1910 *Komisi Bacaan Rakyat* began to recruit a number of Javanese and Sundanese linguists to translate various foreign works into these two regional languages. Within 6 years *Komisi Bacaan Rakyat* succeeded in publishing 153 book titles (95 Javanese titles, 54 Sundanese titles). The book is divided into 3 categories: series A (children), series B (adults), series C (adults and educated).²⁶

On September 22, 1917 the Netherlands government formed an institution which was later named *Balai Poestaka*. As an honor to D.A. Rinkes who successfully managed *Komisi Bacaan Rakyat*, he was entrusted to lead *Balai Poestaka*. To expedite the task, *Balai*

²³ Yudiono K.S., *Pengantar...*, p. 5.

²⁴ Jakob Sumarjo, "Latar Sosiologis Sastra Melayu Tionghoa", ed. Leo Suryadinata, *Sastra Peranakan Tionghoa di Indonesia*, (Jakarta, 1996), dalam Yudiono K.S., *Pengantar Sejarah Sastra Indonesia*, (Jakarta, 2007), p. 17

²⁵ IKAPI, *Industri Penerbitan Buku di Indonesia; dalam Data dan Fakta*, (Jakarta: IKAPI, 2015), p. 5.

²⁶ IKAPI, *Industri Penerbitan...*, p. 5.

Poestaka formed 4 divisions, namely: editor, administration, library, and press. Initially Balai Poestaka still relied on private printing to print books and magazines. In 1921 Balai Poestaka had its own printing press. D.A. Rinkes who successfully managed Balai Poestaka had been named "Bapak Balai Poestaka".²⁷

Balai Poestaka succeeded in distributing reading books to the people of the Dutch East Indies, and was able to assist society development, as well as establishing an institution that brought East and West together. Some translated books include: *Tiga Panglima Perang (les trois mounquetaires)* by Alexander Dumas; *Kucing Bersepatu Laars (de glaarsde kat)*; *Si Ibu Jari Kecil (Klein Duimpie)*. While the work of this nation, namely: *Salah Asuhan* (1928), *Siti Nurbaya* (1922). Balai Poestaka also published the Pandji Poestaka magazine, the weekly Javanese "Kejawen" magazine in Sundanese Parahiangan, and volksalmanak (people's almanac), published once a year in 3 languages: Javanese, Sundanese, Malay. During the Japanese occupation, Balai Poestaka still existed even though the name changed. At that time the name of Balai Pustaka was changed to Gunseikanbu Kokumin Tosyokyoku, which means *Biro Pustaka Rakyat* (People's Library)²⁸

The formation of various publishing and printing industries in Indonesia in the early periods was basically motivated by a sense of nationalism. In the world of publishing a person's ideals can be applied. The Indonesian Publisher Association (IKAPI) which was established at the initiative of Sutan Takdir Alisyahbanda, Mr. Jusuf Ahmad and Ny. Notosoetardjo was the only association for publisher in Indonesia. IKAPI was officially established in Jakarta on May 17, 1950 as a publishing house in Indonesia based on Pancasila, mutual cooperation and kinship. At that time, IKAPI succeeded in bringing together fourteen publishers, added to 46 publishers at the fifth age of IKAPI. IKAPI had a vision of making Indonesian publishers able to meet the needs of the domestic market and be able to take part in the international world. At the beginning of its establishment IKAPI was led by Achmad Notosoetardjo, Ny. Sutan Takdir Ali Syahbana as deputy chairman, Machmoed as secretary, M. Jusuf Ahmad as treasurer, and John Sirie as commissioner. Every year IKAPI holds a congress. The first congress was held in Jakarta on March 16-18, 1954. The result of that congress was the formation of IKAPI branches in Central Java, East Java, West Sumatra and North Sumatra.²⁹

After independence, book publishers in Indonesia met their awakening moment. Book publishing industry had sprung up, including Islamic book publishers. The names of

²⁷ IKAPI, *Industri Penerbitan...*, p. 6.

²⁸ IKAPI, *Industri Penerbitan...*, p. 6.

²⁹ IKAPI, *Industri Penerbitan...*, p. 6.

publishers such as *al-Ma'arif*, *Bulan Bintang*, *Toha Putra* and *Mizan* echoed in the book publishing industry. But the heyday could not always be enjoyed by the book industry. Various factors such as the high price of buying paper, the government's policy on the publishing industry, the rise of piracy until the emergence of e-books caused the publishing industry to decline.

THE RELEVANCE OF PUBLISHING AND TEXT BOOK IN EDUCATION

Teaching material is an important thing that must be held by the teacher or learner, or arguably teaching material is also a teacher's guide in the learning process. Without teaching materials, teachers may be confused in the learning process in class. The teaching material itself is intended as a printed teaching material and now the printed teaching material in the form of textbooks, has spread widely throughout Indonesia, although it is not evenly distributed. This textbook will be used by the teacher as a guide in the learning process.

Permendiknas no 11 of 2005, states that textbooks must be used by teachers. Textbooks are used as a reference in the teaching and learning process. So it is not only mandatory for teachers, but also must be used by students or students. Compiling textbooks should not be arranged arbitrarily. There are stages of the process that must be followed by following the applicable curriculum. So the preparation of books in addition to being developed from the existing curriculum, was developed in accordance with the new paradigm. In this way, at least it can direct learning more on target. In teaching and learning activities textbooks have a role: ³⁰

- a. As a reference material or reference material by students
- b. As an evaluation material
- c. As a tool for educators in implementing the curriculum
- d. As one of the determinants of teaching methods or techniques that educators will use
- e. As a means for career advancement and position
- f. Whereas for textbooks textbook students function:
- g. Help students in implementing the curriculum because it is arranged based on the applicable curriculum
- h. Become a teacher's guide in determining teaching methods
- i. Provide opportunities for students to repeat the lesson or learn new material
- j. Provide knowledge for students and educators

³⁰ Andi Prastowo. *Panduan Kreatif Membuat Bahan Ajar Inovatif*. (Yogyakarta: DIVA Press, 2012), p. 76.
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- k. To increase credit score to facilitate promotion and class
- l. Become a source of income if issued

In general, textbooks are issued or published by publishers who offer to many educational institutions. This makes one institution or school with one another can use different textbooks on the same subject matter and grade level. The government also runs the BSE (Electronic School Books) program where BSE is a textbook that is provided free of charge and can be downloaded and distributed without copyright infringement. Publishers who want to take advantage of this BSE book are also not allowed to set prices exceeding the maximum price specified.

The book consists of various types, based on its function, the book is divided into: reading books and textbooks. When classified by type of contents, the book is divided into: fiction books, knowledge fiction books, non-fiction books. And when classified according to the form of presentation, the book is divided into reading books, picture story books, and comic books.

While based on the decision of the Directorate General of Primary and Secondary Education No. 262 / C / Kep / R.1992, books are classified into four types: a). Basic textbooks, b). Complementary textbooks, c). Reading books

A well-known poet in Indonesia, Taufik Ismail, said that the Indonesian people were still farsighted on reading and writing. This he stressed after conducting a simple study to high school students in 13 countries. If 13 high schools in the United States spend 32 titles in three years, Japan and Switzerland 15 books, high school students in neighboring countries such as Singapore, Malaysia, Thailand and Brunei Darusalam complete reading 5-7 titles of literary books, high school students in Indonesia zero book.

Based on the data above, it is not surprising that the book industry in Indonesia does not develop optimally and satisfactorily. The book industry in Indonesia seems unable to meet the needs of books in Indonesia. Success in meeting the needs of the community and educational institutions will be determined by a number of related pillars, namely: (1) creator of ideas/ideas, (2) the publisher, (3) printing, (4) distributor/distributor, (5) the reading community.

The existence of the five elements above influence and relate to each other and are referred to as the five pillars of the book industry. The more advanced the book industry, the more professional the handling of each pillar. Therefore the problem of bookkeeping or the ups and downs of the book industry is generally related to the five pillars. The quality and quantity of the five pillars can provide an overview of the current state of the book industry.

The following are described the five pillars in Indonesia. It is very difficult to get accurate quantitative data about each pillar. Each of the five pillars plays an equally important role. In the advanced book industry, it is not possible for the five pillars to be carried out by one person or a group of people. The five pillars stand upright and parallel and synergize with each other in developing the book industry. Weakness in one pillar will negatively affect the other pillars.

Making textbooks in accordance with the functions, objectives and benefits is certainly enough to make textbooks as appropriate teaching materials. Teachers and students also do not have to mess around with the selection of learning resources to be used. Of course the selection of textbooks as a source of learning must pay attention to specific things and the components making up the learning resource.

CONCLUSION

The essence of education is knowledge transfer and value transfer. The transmission of knowledge is one indicator of achieving educational goals. Good quality is everyone's hope.

Various aspects can be a supporting factor for the quality of education, one of which is the existence of textbooks whose role is very important in the learning process. For publishing good quality textbooks, the role of the publisher cannot be ignored.

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THE ROLE OF THE FAMILY IN DEVELOPING CHILDREN'S DELINQUENCY THROUGH THE ISLAMI COUNSELING

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Abstract: This article discusses the role of the family in fostering children's delinquency through Islamic counseling guidance. The discussion initially begins with the definition of counseling guidance, Islamic counseling guidance, the purpose of Islamic counseling guidance, family, the definition of children's delinquency, the parent's roles, the causes of the delinquency of children, efforts to overcome the delinquency of children, and urgency of Islamic family counseling guidance in which refers to the role of the family in overcoming the delinquency of children through Islamic counseling guidance which is a process of providing assistance and guidance to individuals gradually and continuously as well systematic conducted by an expert who has received special training to conduct guidance. The method used in this paper was the library research approach.

Keyword: Children's Delinquency, Family, Islamic Counseling Guidance.

INTRODUCTION

In this life, the family has an important role in the growth and development of the child's personality.¹ Because the function of the family becomes an assessment for the outside community in the attitude of the child in his social environment if the child is good. So the community thinks the education system in their family is good, and if the child behaves badly. So people think bad about the education system in their families. In families, children are raised through good interaction with one another, children are also formed for good personality values, and good thinking patterns and habits are formed.² Where the family always provides good values of life in the form of religion and social culture. All that is done by the family, especially parents, so that the child becomes a social creature that is useful and good for the community.

In religious teachings also provide instructions on the duties and functions of parents in caring for and educating children, so that their lives are on the path of truth to avoid the dangers of life, both in this world and the hereafter³. As explained in QS. At-Tahrim verse 6, which reads: "You who believe, preserve yourself and your family from the

¹ Syamsu Yusuf, *Kesehatan Mental Perspektif Psikologis dan Agama*, (Bandung: PT. Remaja Roskarya Offest, 2018), p. 175.

² Moeljono, *Kesehatan Mental*, (Malang: UMM Press, 2016), p. 105.

³ Syamsu Yusuf, *Kesehatan Mental....*, p. 176.

fires of hell whose material is human and stone, guardians of angels who are rough, hard, and do not disobey Allah for what He has commanded them and always do what ordered.”⁴

From the above verse, we can understand that every human being must take care of his family and provide good teaching by the teachings of the Al-Qur’an and Hadith, by giving good teaching. Then the family will also be a good personality and make the family avoid the torments of hellfire in the future. Likewise in fostering a child, where all parents must take good care of their children, provide good teaching by the teachings of Islam, because the family is one of the biggest drivers for the formation of a child's personality, as contained in the hadith of the Messenger of Allah, which means: Rasulullah SAW said: "every child is born in a state of fitrah (*tauhidullah*) because it is his parents that child becomes Jewish, Christian and majus". (Narrated by Bukhari and Muslim).⁵

From this hadith, we can understand that family and especially parents are forming attitudes, behavior, and personality of children in themselves. If the parents give good teaching, then the child's personality is good and if the opposite gives bad lessons. So bad is the child's personality, it all depends on how parents educate their children.

Having a whole, happy family is everyone's dream, because a happy family is an ideal family for the mental development of a child. A happy family is a family where all members do not experience anxiety, anxiety, and disputes in the house. A happy family is a family that is known for all the necessities of life, both the inner and outer.⁶

In all family members must have a bond that is built based on love and affection, because even in the teachings of Islam also teaches that the family is built on love and affection. So that the family is called a *sakinah* family, the *sakinah* family is a family that has peace and togetherness and has peace of mind.⁷ *Sakinah's* family is mentioned in the QS. Ar-Rum verse 21, which reads: “And it is among the signs of His power that He creates for you wives of your kind so that you are inclined and feel at ease with him, and He makes you with love and affection. Surely in that, there are signs for people who think.”⁸

From the above verse, we can understand that the verse describes the purpose of the household to be achieved is happiness, peace, and peace of life in the family. The family is certainly expected for everyone, but what is expected by someone may not all be realized in reality. The expected happiness may not occur in the household life that a person wants,

⁴ QS. At-Tahrim 6.

⁵ Syamsu Yusuf, *Kesehatan Mental.....*, p. 177

⁶ Rifda El-Fiah, “*Konseling Keluarga dalam Perspektif HuKum Islam*”, dalam *Jurnal Analisis*, Vol. XVI, No. 1, Juni 2016, p. 154.

⁷ Rifda El-Fiah, “*Konseling Keluarga....*” p. 154.

⁸ QS. Ar-Rum 21

all that is expected to be happy becomes suffering and misery for his life. Many factors affect happiness in the family, the problems that often arise in the family are the main triggers.

Small things can become big because these problems often occur. So from the problems that often occur make the family unhappy and out of harmony. All problems in the family will impact the child, were with the many problems that exist in the family the child becomes mentally depressed, and mentally unhealthy resulting in delinquency of children in their social environment. The delinquency of children that often occurs in the social environment is a manifestation of their inner stress, wherein their families are always the victims in a family that is not harmonious. So that makes the children's personality becomes bad, and his mental health also declined and the impact to do that is prohibited by the teachings of Islam.⁹ From the explanation above, it is needed the assistance of Islamic counseling guidance from others for families in fostering the delinquency of children, where Islamic counseling guidance is an effort in the form of assistance to resolve problems owned by someone by the teachings of the Al-Qur'an and Hadith. To achieve a happy life in the world and the hereafter. This Islamic counseling guidance is assistance that guides someone to solve their problems properly according to the teachings of Islam.

The purpose of this Islamic counseling guidance is to assist the individual in solving his life problems based on the instructions of Islamic teachings so that he can obtain happiness in the life of the world and the hereafter. So, in this Islamic counseling guidance process returns solutions to problems related to family life and fostering children's delinquency based on the provisions and instructions of the teachings of Islam. Therefore this is the role of the family in fostering juvenile delinquency through Islamic counseling guidance, by the title of the article above.

RESEARCH METHOD

The method used in this paper uses the library research approach. Study literature or literature is a series of activities related to literature data collection methods, with reading and recording and processing of materials research.¹⁰ In this literature study, four main characteristics need attention: First, the writer or researcher deals directly with text (nash) or numeric data, not with direct knowledge from the field. Second, the library data

⁹ Rifda El-Fiah, "Konseling Keluarga...", p. 156.

¹⁰ Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2003), p. 3.

is ready to use, meaning that the researcher does not go directly into the field because the researcher is dealing directly with the data source in the library.

Third, library data are generally secondary sources, in the sense that researchers obtain material or data from second hand and not original data from first data in the field. Fourth, library data conditions are not limited by space and time.¹⁴ Based on the right of the above, then the p Collecting the data used by the author in the making of this article. The author examines several journals, books, and other documents along with data sources or other information deemed relevant to this paper.

RESULTS AND DISCUSSION

Definition of Islamic Counseling Guidance

From the explanation above regarding counseling guidance, we can understand the meaning of the counseling guidance, integrated it can be formulated that guidance and counseling is a process of assistance or assistance provided by counselors to individuals (counselees) through face-to-face meetings or reciprocal relationships between the two, to have the ability or ability to see both Sinatra both so that the counselee has the ability or ability to see and determine and solve his problems faced by him.¹²

Therefore for the The Definition of Islamic counseling guidance is a process of assisting individuals to be able to live by the provisions and instructions from God to achieve the happiness of living in the world and the hereafter.¹³ If referred to in Arabic the word counseling is called al-Irshad or al-ist Sarah and the word guidance is called at-taiji. Therefore, guidance and counseling are referred to in Arabic as at-taiji was al-Irshad or at-taiji was al-ist Sarah. Etymologically the word Irshad means al-Huda, ad-dalalah, in Indonesian the meaning is clues, while the word istisyarah has the meaning Talabani Minh ut-masyural/an-nasihah. Whereas in Indonesian means asking for advice or consultation. The word al-Irshad itself often appears in the Al-Qur'an and Hadith as well as books that discuss the study of Islam.¹⁴ Therefore Islamic counseling is assistance that advises individuals or clients to realize the return of existence as creatures of God who should live according to the provisions and instructions of God, to create happiness in the world and the hereafter.¹⁵

¹¹ Mestika Zed, *Metode Penelitian...*, p. 4-5.

¹² Thohari Musnamar, *Dasar-Dasar Konseptual Bimbingan Konseling Islami*, (Yogyakarta: UII Pers), p.5

¹³ Tohirin, *Bimbingan dan Konseling di Sekolah dan Madrasah (Berbasis Integrasi)*, (Jakarta: Raja Grafindo Persada, 2007), p. 16.

¹⁴ Saiful Akhyar Lubis, *Konseling Islami dan Kesehatan Mental*, (Bandung: Citapustaka Media Perintis, 2011), p. 57.

¹⁵ Thohari Musnamar, *Dasar-Dasar....* p. 7.

1. The Purpose of Islamic Counseling Guidance

Islamic counseling guidance aims to help individuals solve the life problems they face based on the instructions of the teachings of Islam to obtain the world and hereafter happiness.¹⁶

2. The Definition of Family

The family is the most important member of the community, meaning a family is a group that has a very close relationship with other members. Where the family is formed from a unit that is a limited organization and has a very minimum size, especially on parties that have a bond.¹⁷

M according to Murdock family is a social group (social groups) characterized by cohabitation, the cooperation of the two sexes, at least two of them based on marriage and one or more children who stay with them to socialize. The socialization given by parents is not single in a socialization process carried out in the family, for example, the socialization given by parents to their children. Socialization can take place perfectly because socialization is a very complex process.¹⁸

According to M. Munandar Soelaeman family is as the smallest social unity that humans have as social creatures, which is characterized by economic cooperation.¹⁹

According to Wahyu, the family consists of a man and a woman, plus their children who usually live in the same house.²⁰ Therefore, the family is the group member closest to us and has an inner bond with us and lives interdependently in one place of residence where there are a father, mother, brother, sister, and others or consisting of a man men and women who live together in their respective roles.

3. The Definition Children's Delinquency

People's opinions about what is meant by delinquency are not the same. The difference was seen from neighborhood and situations where the child was alive, might see a regarded as res confessions naughty by people who live in big cities, in contrast to what is considered a rogue by or and living in villages. The view may also differ from one person to another, according to the progress of their respective minds. So there are people who consider their child a cal if the child dares to answer or refute the words of his parents, or

¹⁶ Aunur Rahim Faqih, *Bimbingan dan Konseling Dalam Islam*, (Yogyakarta: UII Pers, 2004), p. 58-59.

¹⁷ Rustina, "Keluarga Dalam Kajian Sosiologi" *Jurnal Musawa*, Vol. 6 No. 2 Desember 2014 : 287-322, p. 291.

¹⁸ Rustina, "Keluarga Dalam...", p. 291.

¹⁹ Munandar Soelaeman, *Ilmu Sosial Dasar Teori dan Konsep Ilmu Sosial*, (Bandung : PT. Eresco, 1992), p.55.

²⁰ Wahyu, *Pokok-pokok Materi Kuliah Sosiologi Pendidikan Islam*, (Banjarmasin, 2010), Cet. IX , p. 1.

what if the child often fights with other children or with his siblings. But on the contrary, some people think the problem above is just a matter of course, maybe it is even considered normal if their children often fight and fight.²¹

However, there will remain the general opinion about the mischief of a child, who may determine that the behavior and habits of confessions classified to delinquency, Mass l mya stealing, robbery, armed robbery, murder, violating the honor and so. And which by law is seen as a criminal offense that must be punished if those who commit the crime are children who have not been adults are seen as per- made naughty or delinquency.²²

If the delinquency is reviewed in terms of religion, it is also clear what is told and what is prohibited. Then all the behaviors and actions that are forbidden in religion, if done by an adult, will sin and in the hereafter will be punished. But if the action is carried out by children who have not reached the age of age (not yet reached the maturity of a month or less than ± 15 years), then the responsibility and sin cannot be applied to him. Because the behavior and evil deeds of the child is considered as a result of any parent education to the child. If the upbringing and treatment he receives from childhood are good, of course, he will still be good. In summary, we can conclude that what is meant by juvenile delinquency, whether seen as an act that is not good, sinful acts, or as a manifestation of dissatisfaction, anxiety, are actions that disturb the calm and interest of others and sometimes yourself.

4. The role of parents

The role of the family, especially parents, is to educate their children by giving good teaching to them and to give love, where the family is an institution that can meet the needs of people, especially for the development of the personality and development of the human race. When talking about the role of the family by efforts to meet individual needs, the family is the first institution that can meet those needs. Through care, and good treatment from parents. Where children can meet their basic needs, whether in the form of birth or inner and sociopsychological.²³ In Islamic teachings the role of parents in educating children is to provide education aimed at world and hereafter affairs, therefore the role of parents in Islam is: a). Give a good name, b). Ber'qiqah on the seventh day of his birth, c). Circumcise, d). Smarten morals.

Teach you to read and write letters of the Al-Qur'an an: a). Educate it to monotheism and faith, b). Guide him to prayer and other matters of worship, c). Giving

²¹ Zakiah Drajat, *Kesehatan Mental*, (Jakarta: PT. Gita Karya, 2016), p. 117.

²² Zakiah Drajat, *Kesehatan...*, p. 119.

²³ Syamsu Yusuf, *Kesehatan Mental...*, p. 178.

lessons to various required knowledge, d). Giving skills lessons, e). Providing physical education, f). Halal food and drink, g). Married (arranged), h). Give or inherit property.

A happy family is something very important for the child's emotional development, where happiness is obtained when the family played their roles well. The important function of the family is to provide a sense of belonging, security, affection and develop a good relationship between family members. The relationship of affection in the family is not limited to feelings but also relates to a sense of responsibility, attention, The Definition, respect and the desire to grow and develop the child he loves. Families that are not harmonious and full of conflict can cause problems in children's mental health.²⁴

5. The Causes of Misbehavior in Children

There are so many factors that encourage children to reach delinquency. Educational factors, family environment, economy, society, social politics and so on. There are indeed too many factor-factors that influence the growth of the child's personality. Besides, also many examples of behavior that is not good that I concoct get from adults, films, short stories, comics are not, disregards the value and quality, but just looking at their commercial terms only. Among the factors-factors that stand out among others:

a. Lack of Religious Education

Many people asked with pen religious upbringing here is not the lessons given and organized by teachers throughout school graduation only. However, the most important thing is the cultivation of a religious soul that starts from the household, since the child is still a child, by accustoming the child to good qualities and habits, for example, accustomed to respecting the rights of others, accustomed to say frankly, correctly and honest, in overcome light difficulties, calmly treated fairly and well, taught to be helpful, willing to forgive people's mistakes, instilled the love of fellow brothers and so on.

The behavior well in the spirit of that religion, would can embedded easily on soul child when the adults in around (especially mother-father) give examples of good qualities in their lives every day because children imitate it faster than The Definition the abstract words. However, it is very sad for us, seeing the reality of many parents who do not understand the teachings of their religion, and many even look down on religious teachings, so that religious education is practically never implemented in many families. Aside from religious education which the child did not receive at home, even in the past, religious education has not received attention. Religion is considered less important does not affect the uplift of children. Besides that, religious teachers are often considered

²⁴ Syamsu Yusuf, *Kesehatan Mental...*, p. 178.

inferior so that in the end children do not receive true religious education, both from their parents and from their school teachers.

By not knowing the child of the true spirit of religion, his conscience will be weakened (the super-ego), because it is not formed from the values of the society or religion he received when he was a child. If the liver conscience is the weak, or unsure controller in the child-value empty of good value, then it would be easy to brand a behavior- mired in behavior that is not good and indulge in what makes happy him at that time, without think of the aftermath.

b. The Lack of The Definition Parents About Education

Many people like that do not understand which way to educate children. They thought that if have provided food, clothing and health care are sufficient to the child, has finished off their duties some thought that educate kid with a hard, would make a good person and so on.

Indeed, the most important thing in the education of the child, the child of his parents, where he feels loved, cared for and heeded in the family. Besides, he should feel that in conjunction with the parent he was treated fairly among the brothers, he feels safe and secure, without any sense of fear of being scolded, in o look or comparisons, brothers else. Freedom within limits acceptable limit is not tied or restrained by per tour 's regulations or parenting advice.²⁵

If the child feels unloved by his parents and feels that he is not getting enough attention from his parents, he will try to find that darling in various ways. For example, with behavior that attracts attention, often groggy, fighting, disturbing others, do not want to do what was told by parents and so on. So many of the children who became n mind that, as a result of feeling stress in the caring parents, then the mischief of her in terms of this, as punishment or retaliation for parents.

c. Less Regular Charging Time

Fell spare time it greatly affects children's behavior. In our society, little attention is given to good ways to fill free time for children. There was even a parent who thinks the entire time the child must be filled with something useful example of her learning, or alarm help parents and so on. Playing around, channeling their hobbies is considered a waste of time, otherwise, children who are treated like this will grumble, and may fight back to parents, play truant from school and may also be emotionally disturbed.

²⁵ Syamsu Yusuf, *Kesehatan Mental...*, p. 121.

For capable parents, they usually don't need the help of their child, he feels that all he needs to manage is the child's time to study and go to school. Being the rest of the child was left as he wanted, whether playing far, driving or speeding and so on. Indeed, if the children have begun to reach the age of approximately 13 years and so on, usually she is happy to be in the midst of his friends, from the always at home with parents or and what is loved by his friends, that's what pleases. If the children were left to find their way to feel their spare time, it will feel rejoins. the way that makes happy, while consideration of good and bad, still less they know.

We need to realize, that the growth of children from the age of 13 years and over also brings changes to sexual feelings, they begin to feel happy for other types and curiosity grows. They will likely fall into evil or abnormalities such as masturbation, homosexuality and so on if the impulses of the new soul are not channeled with good leadership toward the healthy mental formation.²⁶

d. Unstable Social Circumstances, Political and Economy

If social, political and economic conditions are unstable, the community will be shaken and agitated, because every change that occurs will cause a shock. Therefore one must try on matching right to the changes that so feelings can stabil and quiet to meal. To adjust to one change is not easy, because what must be changed is the attitude of the soul so that the self can accept the material and can find a way, how to overcome it.

If changes occur frequently, then people should try to adjust more often to new changes that occur. However, mental changes and mental attitudes cannot be done easily and quickly, even people who are not strong in fear may be difficult for him to frequently change his attitude. Indeed in any country and any era, spiritual mental changes are very difficult to do. Then we will find in society, the shocks and anxiety that lead to feelings of panic, confusion, anger, sadness and so on. These unpleasant feelings will have a significant effect on people's actions and behavior.

The shock and anxiety of parents or community members in general influences their actions and behavior towards children, for example, they will pay less attention to or ignore the special problems faced by their children. Maybe they will often scold or release their anxiety towards their children. Besides that, the children themselves are already feeling restless seeing their parents nervous.

If the child who is increased adolescence face anxieties and difficulties due to the shock state of socio-political and economic, as well as problems of their own that occurs

²⁶ Syamsu Yusuf, *Kesehatan Mental...*, p.122.

due to the growth and Changes transformations that accompany the growth of age, then tossing the soul and anxiety their anxiety will get worse too. To cope with the feelings it u calmly, it is not easy for children's compassion in the growth and Changes that. Then there are disturbances in behavior, mind, and even physical health, and what happens more often are actions that are considered by delinquents as delinquency.²⁷

e. The Number of Films and Books that Are Not Good Readings

Films and reading books that describe crimes, it looks like gamblers, the cunning of robbers and thieves, bandits and the spirits of young souls, are very much loved. Crime, moral depravity and the cunning of the actors in these stories attracted the attention of people especially young people who also felt feelings of stress, both from their parents/family and from the outside community. The soul that is suppressed will look for ways to channel it out. If the reasonable distribution is not possible, then unreasonable ways will occur, among others, is to identify (equate) himself with the actors in the story that match him. The reading and the film provide an opportunity for children to express their pent-up hearts while having the effect of stimulating children to follow and imitate them in their daily lives. Finally, unconsciously mere ka have to imitate or emulate the heroes unscrupulous contained in the film and books such.²⁸

6. Efforts To Minimize the Children's Naughty

To return a naughty child to a good character or healthy behavior, it is not possible to punish him with punishments such as prison, body germ, beating, tortured and so on. Because these germs only affect in a short time. We've penalties that can withstand/stop illicit behavior-behavior during the punishment was threatened. After that, he will return to the wrong behavior if the tension of his feelings is not resolved. And for ignoring children of not quite situation and naughtiness, we can dopreventive measures include:

a. Religious Education

Religious education must start at home since the child is still small. Religious education does not only mean giving religious lessons to children who have not yet understood and can grasp abstract notions. However, the most important is the maintenance of the soul to believe in God, make it a habit to obey and maintain the values and rules determined by religious teachings.

If we want late it is necessary to establish and cultivate the personality of children towards healthy and strong, namely by providing good experiences, moral values are high,

²⁷ Syamsu Yusuf, *Kesehatan Mental...*, p. 123.

²⁸ Syamsu Yusuf, *Kesehatan Mental...*, p. 128.

and habits by the teachings of since's birth. These experiences will all become material in fostering personality.

Among the methods of planting the soul religion, is that the child is treated gently, always remembering the greatness of God and accustomed to thanking and thanking God. Good parental habits will cause the child to imitate him happy because he feels relieved for his parents' treatment.

In giving good habits to children and forbidding them from unhealthy behaviors, don't scare the child with torture or punishment that will be received from God. Because torture and punishment will cause the child to fear God and will make an association between torture and God. It likes this, maybe later in the teen years will cause the child to seek the way ignoring of fear by perhaps rebelling against God or no longer willing to obey the commands used to compliance because once he received before thinking, coral wit already had grown and many think logically. So, if the personality of the child is formed of good experience, belief in God, the properties and behavior-behavior that is good, is by itself the values and rules of moral religion that will be sent be joint in growth, hereinafter to it can do desires are not good or that Berten hand with the importance those of others.

b. Parents Must Understand Basic Education

If the education and treatment received by the child since childhood are the main causes of the delinquency of the children, then every parent must know the basics of minimal knowledge about the soul of the child and the main points of education that are must be done in dealing with various characteristics of the child.²⁹ This does not mean that we assume that only educated people can avoid the delinquency of their children, no. Because of how many people are students, high in knowledge, but he is not able to face the problems that arise when dealing with his children, because he does not understand the basic principles that must be guaranteed in raising his children.³⁰

For that, it is necessary as soon as may be parents and prospective parents to learn the basics minimal must can education. It is possible to help experts and willingness parents to understand themselves and their children. If we just show the attention to children 's wrote, without aware that there were errors in ourselves will be is difficult for the child to face treatment parents which cause mischief. This has been proven in mental care, that is, if a child who is suffering from a mental disorder is cared for without involving his parents in the treatment, then the changes that occur are very slow. But what if his

²⁹ Syamsu Yusuf, *Kesehatan Mental...*,p. 129.

³⁰ Syamsu Yusuf, *Kesehatan Mental...*,p. 130.

parents come to be cared for, in the sense of being given an opportunity to reveal what is felt, then the healing or change of behavior of his child is immediately apparent.

c. Regular leisure-time charging

In thinking about how to fill free time, we should not let the child find his way. Children who are on the rise mainly teens, being preoccupied with themselves, because they are facing various materials kind-wide and meet a lot of problems-personal. If they are not good at spending spare time, they might sink into thinking about themselves, become daydreamers, far from being real.

Besides having a lot of mind for themselves, they also have a lot of energy that drives them to actively exert energy, which if not channeled properly and healthily, might be channeled in an unhealthy direction and try unhealthy habits. To channel the desire passion overflowing and subtracting restricted mind map themselves, it is necessary to look for the way well as sports activities, work happily, etc. This is where we cultivate hobbies kids, members of fish instructions, advice, the chance and help to develop skills so they can avoid empty accumulators which often brings to bat that is not good. Nor should children always be burdened with certain jobs and tasks, so that they no longer think about it, especially those jobs and assignments. This will also have a bad effect on himself because it kills or does not develop interests and talents.³¹

d. Form Guidance and Counseling Headquarters

Among naughty children, some need treatments soul or guidance, specifically, for example, children to be bad because he felt unloved as a child, and become bitter to that person specific or communities at won't it. If they deal with their mischief with violence, for example by punishing or putting them into prison, then our actions will not be able to improve the behavior of these children. Because mischief came from feeling depressed, then the penalties only add more pressure to the pressure that already exists, so the soul will add depressed, and he increasingly wants regardless of a push early mentioned, perhaps with another mischief. If we can deal with a naughty child by pleasing his anxious heart, helping solve the confused thinking, then his heart will be relieved. If his heart is relieved, the mind has calmed down, with its own mischief will be lacking because there is no longer disturbing his heart.

In the experience of caring for naughty children, many children are helped by pleasing them. Most child-a son adolescents suffering from anxiety and confusion because

³¹Syamsu Yusuf, *Kesehatan Mental...*,p. 131.

they do not understand the per plant they are going through and the lack of The Definition from parents and people against them, so that adds to the suffering of those. Hence the need for the headquarters counseling and guidance in every school or in every area to accommodate the hardship-case size of these children.

e. Filtering Story Books, Comics, Films and so on

Be loyal to stories that are read, seen or heard by children that have pedagogical and psychological qualities and values, so that they do not find examples and are not good in the stories. Because children will be more inclined to imitate, imagine or identify themselves with these stories. This will not be good for them, they want to try and want to feel it too. Because it must be the one who is obliged to filter it.

As a conclusion, we can say that the delinquency of children cannot be left out of the education and behavior received by children from parents, schools and the community. If we want to change and correct naughty children and prevent our children from becoming someday become naughty, then the factors and problems starting from the household, school, and society must be corrected in addition to helping children itself.³²

7. The urgency of Islamic Counseling Guidance Family

Guidance for family counseling in general according to Ethan is to create a family that can carry out their respective roles and mutually support and complement each other. According to Glick and Kessler is a facility of communication of thoughts and feelings between family members, composing disturbances and inflexibility of roles and conditions, and providing services as models and education of certain roles to family members. While family counseling guidance specifically according to Bowen is helping clients to achieve individuality so that they can be themselves and separate from the family system. According to Minuchin family counseling guidance is to change the structure in the family by rearranging the unity and healing divisions among family members.

From some opinions expressed by experts, the urgency of family Islamic counseling guidance is to help the individual (family) to solve the problem, so that they become an independent person is facing a problem and make the family as a whole and harmonious family by the teachings of Islam and achieve a happy life in this world and the hereafter.³³

³² Syamsu Yusuf, *Kesehatan Mental...*, p. 132.

³³ Namora Lumongga Lubis, *Memahami Dasar-dasar Konseling Dalam Teori dan Praktik*, (Jakarta: Kencana, 2011), p. 237.

CONCLUSION

Counseling guidance is a form of assistance to solve someone's problems so that the person can solve them well and be independent in solving their problems. While Islamic counseling guidance is a form of helping to solve someone's problems so that the person can solve them properly and correctly by the teachings of Islam.

Islamic counseling guidance here is to help someone to resolve their problems by the teachings of the Qur'an and hadith, which is in this Islamic counseling guidance. Someone will be restored to his existence as a human being created by God so that people who have these problems will also be returned to their problems and given assistance and directed to resolve the problem with what has been taught and forbidden by God in the Qur'an and Hadith.

Having a harmonious family is everyone's dream, but we cannot achieve that dream without God's provisions. God gives trials to his servants with various problems, including problems that exist in the family. Problems given by God are various so that these problems have an impact on children and make children become mentally disturbed health. If that happens, then the child will make mischief in his social environment. Because of the mischief made by children is one form of feeling depressed inner child who sees his family out of harmony and makes them victims of family disharmony.

Therefore the role of the family, especially parents, must always educate and teach their children by the teachings of Islam. And always apply the little things to their children, because children sometimes do not know what we say to them, what we want is not necessarily understood by children. By giving practice and example to the child, the child will understand what we want and they will feel comfortable and feel cared for by their parents. After we practice small things on children, the impact or a child's mischief certainly does not occur.

Therefore we as parents, no matter how big the problems we face must always draw closer to God and never vent our anger on our children and always correct ourselves. Is it true that we are in educating children according to what is taught in religion and whether it is true that we are the parents the child wants? Therefore continue to self-correct and multiply sharing to people who are experts in solving our problems, so that a harmonious family and child delinquency does not occur in our family

ADVICE

For families, especially parents must always pay attention to the development of children, where children need attention both in material and spiritual. all of that must be

done in small practice in life, so that children understand that their parents care and love their children and there is no misbehavior committed by children in their social environment.

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TRANSDISIPLIN-BASED KKNI & SNPT CURRICULUM DEVELOPMENT MANAGEMENT IN THE STATE ISLAMIC UNIVERSITY NORTH SUMATRA MEDAN

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Abstract: This article aims to discuss curriculum development management based on Transdisciplinary-based KKNI & SNPT in UINSU Medan as a response to national policy and UIN SU's scientific paradigm shift after status change. This study used a qualitative approach with observation and interview data collection tools, and document studies. The study found: (1) The preparation of lecturers in developing the Transdisciplinary KKNI & SNPT curriculum based on KKNI workshops held at UIN, Faculty and study program levels, practicing syllabus, and lesson plans according to the characteristics and demands of KKNI & SNPT; (2) the support of position holders in the success of curriculum implementation by making curriculum workshops at the university level, arranging curriculum development teams and transdisciplinary teams, recommending that each study program conduct curriculum workshops specifically; (3) the pattern of transdisciplinary development in curriculum development at UIN-SU Medan is carried out with science-islamization or islamization-science. This finding has implications for the need of further studies through research on model development and curriculum assistance in reference to the transdisciplinary-based KKNI & SNPT at the Islamic tertiary level by selecting a model in accordance with the study program's uniqueness

Keyword: Curriculum development, KKNI & SNPT, management, Transdisciplinary

INTRODUCTION

The implementation of tertiary education has a central role in fostering a generation of people who are intelligent, religious, characterized and cultured.¹ The Industrial Era 4.0 demands on university graduates to have new literacy abilities including data literacy, technological literacy and noble moral literacy based on religious beliefs. To meet these demands and respond to these challenges, the government is taking policy steps so that curriculum development in every university must refer to the KKNI and National Education Standards (SNPT).²

The integration of KKNI & SNPT in the tertiary curriculum aims to encourage the improvement of the quality and accessibility of Indonesian human resources to the

¹ Tujuan Pendidikan Nasional dalam Undang-Undang Sistem Pendidikan Nasional Nomor 20 tahun 2003.

² Kemenristek Dikti. *Panduan Penyusunan Kurikulum Pendidikan Tinggi di Era Industri 4.0.* (Jakarta: 2018), p.10.

national and international labor market, build an accountable and transparent recognition process, obtain a positive correlation between tuition and learning outcomes and processes. This form of higher education product will strengthen the accountability of the implementation of education in a tertiary institution and make it easier for graduates to face the Asean Economic Community (AEC), because their abilities can be equated with graduates from universities in ASEAN.³

Curriculum development refers to KKNI & SNPT in higher education which has a fairly strong legal basis, starting from the 1945 Constitution, article 31, then mandated by Law Number 20 of 2003 concerning the National Education System, which states that education is carried out as a systemic unit with open and multi-meaning system. Then it was emphasized by the issuance of Presidential Regulation No. 8 of 2012 concerning the Indonesian National Qualification Framework (KKNI), which was later contained in Minister of Education Regulation No. 73 of 2013 concerning the Implementation of the Indonesian National Qualification Framework in Higher Education.

The rapid development of science, technology and industry is moderate and has implications for various social lives of the people. So it requires an active role of universities to encourage young people to be able to think scientifically using technology for the benefit of research and development as well as problem solving comprehensively by using the integration of religious science, science and technology.

The description of the importance of the integration of religious science, science and technology in problem solving is based on the idea that to find logical connections requires thinking from various disciplines to get the best and perfect solution to problems. In this context the Transdisciplinary approach has a strong foundation to be applied in tertiary institutions. This is based on the idea that, demands for solving complex problems require a multidisciplinary approach to science. For example, for the resolution of educational problems, it cannot only be viewed from the pedagogical or educational aspects of education, but must be reviewed from various other aspects such as aspects of sociology, anthropology, politics, and public policy. Therefore, system integration is needed to perfect educational creativity because education is part of an integral structure and broad social process. Need to be informed that in other countries in understanding the issue or problem is done by using various scientific perspectives that are learned under the name of social scientific issues (SSI).

³Irianto, S. dalam Pidatonya sebagai Direktur Sekolah Pascasarjana Multidisiplin UI yang dimuat dalam Surat Kabar Nasional, (Jakarta, terbit pada tanggal 25/2/2014).

For higher education institutions that still apply curriculum that is marked by the viewpoints of separate disciplines, and rigid linearity view, it will weaken the role of higher education itself. Discipline of science must not be a limiting box for a person's way of thinking, behaving, and acting, scientific disciplines must be open and the truth is always developing so that according to him transdisciplinary education is aimed at the benefit of mankind, not disciplined knowledge.⁴ For universities that implement curriculum development using the Transdisciplinary approach will not only show their existence in the community but also as a response mandated by UNESCO so that universities participate actively in finding the best solutions to global problems that exist today.⁵

The demand for the importance of problem solving by using a knife analysis of various disciplines is an effort to meet the development of the demands of the times. Because all knowledge and skills in the future are the results of research with transdisciplinary colors. Science production is a social process that is disseminated globally, and locally, through various forms and places, in the future there will be a reconfiguration of knowledge. This indicates that to deal with the various complexities of the academic community it is not enough to simply be prepared by monodiscipline based on its logic, but also requires a trisciplinary orientation through interpenetration of ratios, emotions, intuition, and creative talent. So it can be emphasized that, solving problems using a multidisciplinary approach is a demand that must be carried out. Nevertheless it does not mean that monodiscipline is not important to be used as an intensive study. On the contrary, intensive study of monodiscipline will strengthen the function of its linkages with various aspects of life, so that the realization of knowledge that reinforces and complement each other.

The various facts above, strengthen the importance of management studies of curriculum development based on transdisciplinary-based KKNi & SNPT in Islamic tertiary institutions. In addition to meeting the demands of the globalization of scientific paradigms and learning curricula using a transdisciplinary approach, it is a central issue that is widely discussed in order to improve the quality of education. Because of this, many Islamic tertiary curricula have adopted a multidisciplinary approach. Among Islamic tertiary institutions that apply a transdisciplinary approach, namely UINSU Medan who intends to realize scientific research and science of Islamic Islamization as stated in the vision,

⁴Hamid, H.S. "Transdisciplinarity dalam Pendidikan dengan Referensi Khusus pada Kurikulum", *Makalah* disajikan dalam Seminar tentang Transdisciplinarity, di Universitas Negeri Jakarta, (29 Oktober 2007).

⁵Unesco. *Transdisciplinarity Stimulating Synergies, Integrating Knowledge*. Unesco: Division of Philosophy and Ethics. (Unesco: 1998), p. 31

mission and objectives of UIN-SU that is to realize and develop research and thought of Islamic Islamization (sciences) by making revelations / sciences. the Qur'an as a source, thought comes from (kalam, philosophy, Sufism, fiqh), which practice by considering (culture and civilization). Then IAIN Kendari Sulawesi aimed at building links and connectedness from various disciplines in problem solving.

It is realized that an innovation (change) can certainly be accompanied by various obstacles, including lecturers difficult to implement in accordance with curriculum requirements, students in the process of conducting lectures. This is evident from the results of research that found that in general prospective teacher students had difficulty understanding material using transdisciplinary integration, likewise lecturers had difficulty integrating with other sciences.⁶

Although there are many obstacles faced in applying the curriculum for KKNI and SNPT based on Transdiscipline, the existing constraints cannot be used as a reason to postpone the demands given the application of KKNI & SNPT in the curriculum as a form of quality and identity of a university (UIN SU) related to the system national education and training they have. Therefore, this study can be used as a first step to review curriculum development at UIN SU Medan. 1) How to prepare lecturers to implement the Transdisciplinary-based KKNI & SNPT curriculum. 2) How is the role of stakeholders in realizing the implementation of Transdisciplinary-based KKNI & SNPT curriculum; 3) How is the pattern of curriculum development referring to Transdisciplinary-based KKNI & SNPT at UIN SU Medan.

LITERATURE REVIEW

On January 17, 2012 the government established a policy on the Indonesian National Qualification Framework (KKNI) which was then legally declared in Indonesian Presidential Regulation No. 8 of 2012 concerning the Indonesian National Qualification Framework (KKNI). This policy is based on the results of an analysis of curriculum trips that take into account the recommendations of the Teacher Education Summit held on December 14-16, 2011 in Jakarta, where the government through the Directorate General of Higher Education Ministry of Education and Culture seeks to develop curriculum models in accordance with current demands, including the need to promote character education, maximize the use of technology information in education. Responding to these demands

⁶ Kurnia, A.R.D, dkk., *Desain Multidisipliner dan Transdisipliner Untuk Melatih Keterampilan Pemecahan Masalah*, Atlantis press. 2017 online di <https://www.atlantis-press.com/proceedings/icomse-17>. ISBN 978-94-6252-545-0. ISSN 2352-5398. doi:10.2991/icomse-17.2018.29.

the application of the IQF in the tertiary curriculum is the most important thing as a manifestation of the quality and identity of a tertiary institution related to the national education and training system that is owned.

To facilitate the matching and alignment with education results of other nations the implementation of the IQF in tertiary institutions needs to be equipped with measuring devices. Therefore, in Permenristekdikti No. 44 of 2015 in Article 1, explained that KKNI is a set of plans and arrangements regarding graduate learning achievements, study materials, processes and assessments that serve as guidelines for the implementation of study programs. With this completeness, KKNI can be used as a tool to screen only qualified graduates who can work or occupy the profession according to their expertise.

In the context of the application of Transdiscipline at UIN SU Medan, the transfer of status of IAIN SU Medan to UIN SU Medan does not leave its identity as a center for Islamic studies. Because the general sciences that will be developed at UINSU are not the same as the sciences developed at other tertiary institutions. This needs to be done considering that along with the times requires integrated problem solving and cooperation in various fields of science to overcome contemporary humanitarian problems.⁷

Transdisciplinary is defined as a process characterized by the integration of various disciplines to understand an issue or problem. Actually, since the introduction of the 2013 curriculum the issue of transdisciplinary has been echoed, for example the introduction of integrated social studies or integrated science is an illustration of the concept of the transdisciplinary approach, in which the concepts of disciplines are mixed and / or related to the problems encountered around them. The implementation of problem solving learning is introduced by the way students gain learning experiences by using a transdisciplinary approach that demands the phenomenon of problem solving investigations be carried out through scientific and contextual methods. This approach is known as a contextual scientific approach where problems are examined through observing, questioning, experimenting, associating, and networking activities. This learning process illustrates the transdisciplinary approach in terms of methods or methods. Whereas engaging students in real life is a transdisciplinary picture in terms of context. Such teaching and learning activities in other countries are known as social scientific issues (SSI), in which to understand the issues or problems of students are taught by using various scientific perspectives.

⁷Lubis, Fadhil., N.A. *Rekontuksi Pendidikan Tinggi Islam* dalam buku *Panduan Akademik UIN SU*. (Medan, 2016), p. v

Various things above, provide a strong reason to conduct a study of curriculum development at UIN SU by referring to the curriculum development guidelines referring to KKNI & SNPT and the signs of Transdisciplinary development at UIN SU Medan. This is important to examine the ways lecturers integrate the KKNI & SNPT standards as well as the pattern of developing a Transdisciplinary approach in the courses they teach in accordance with the specified learning achievement targets.

METHODOLOGY

This study uses a qualitative approach with selection reasons to describe the problems faced by lecturers in designing learning based on Transdisciplinary-based KKNI & SNPT. Data collection tool relying on the results of interviews, and documentation of young lecturers who took part in the 2018 lecturer nursery workshop.

Data information was obtained through observation, interviews, and study documents of young lecturer RPS who participated in the nursery of lecturers in 2018, then the results were discussed using relevant theory reviews. Interview conducted is two-way interaction (Merriam, 2009; Flick, 1998; Kvale, 2007; Marshall and Rossman, 1989; Othman, 2007), which is not possible to be obtained through observation (Taylor and Bogdan, 1984) in a relatively short period of time (Cohen and Manion, 1989).

FINDINGS AND DISCUSSION

Lecturer preparation in developing the KKNI curriculum, SNPT based on Transdiscipline at UINSU Medan

Lecturers as curriculum implementers are required to be ready to be able to design, implement, and evaluate lectures referring to KKNI, SNPT and Transition-based. In the context of the readiness of the young lecturers making preparations for the semester learning plan (RPS) by containing the final ability component, study material, forms of learning, student learning experiences, assessment criteria and percentage of weighting in each aspect of assessment. Fulfillment of the various component criteria illustrates the standardization of learning and assessment. However, from the results of the workshop, it was found that not all young lecturers were able to realize KKNI & SNPT standards and Transdisciplinary-based RPS even though they had participated in KKNI workshops held at UIN, Faculty and study program levels. If presented from 89 training participants, only 20% (15 to 20 people) were able to formalize the RPS that was characterized by KKNI, Transdisciplinary-based SNPT. This fact indicates that many young lecturers still need

follow-up curriculum development workshops conducted at the university level within two days. This is important because there must be three competencies that must be possessed by lecturers, namely; planning learning; carry out classroom management and learning; and interpersonal skills.

KKNI is a set of plans and arrangements regarding graduate learning achievements, study materials, processes, and assessments that are used as a guide for the implementation of study programs. All of this must be realized by lecturers correctly as a form of professionalism in carrying out their profession. To be able to meet the achievement of competencies as curriculum implementers, young lecturers need further workshops at the study program level and assistance from senior allied lecturers. This is done considering the increase in professionalism needs to be done by involving senior educators in educational activities, teaching and learning and professional development.

The above matters are carried out as a form of efforts of UINSU Medan to produce high-quality human resources and be able to adapt to global demands that require quality improvement from all dimensions not only at the level of curriculum concepts but also to support quality curriculum implementers (lecturers). In line with the statement that to produce quality human resources, we need quality education as well.⁸ Likewise, what other countries are doing is to produce quality human resources in the California Master Plan for Education (2003) various things that need to be prepared include: 1) qualified and inspirational teachers; 2) a ready-made curriculum that can prepare all students for success in post-secondary education, work, and society; 3) Text books, technology, and teaching materials must be aligned or linear; 4) Services / facilities that support adequate learning; 5) Qualified school or college administrators, maintaining an inviting and safe educational culture, and high appreciation of student achievement and teaching excellence; 6) Safe physical learning environment, complete infrastructure advice and well maintained.

Stakeholder support for successful curriculum implementation refers to KKNI, Transdisciplinary-based SNPT

Concern and support from various parties, especially position holders, is needed to expedite the process of developing the curriculum for KKNI & SNPT based on Transdiscipline at UIN SU Medan. This study found that there was serious commitment from stakeholders to implement a curriculum based on KKNI & SNPT and Transdisciplinary-based. This is manifested in the form of program policies, namely: (a)

⁸Hussain, J., "Improving Teacher Quality, A Keyword for Improving Education Facing Global Challenge". *TOJET Journal*, Volume 4. Issues 1, 2005.

requiring young PNS and BLU lecturers to take part in a three-day lecturer nursery workshop with material on training in preparing RPS, teaching materials and evaluation based on Transdisciplinary KKNI & SNPT based; (b) putting together a curriculum development team and a transdisciplinary study center; (c) recommend that each study program conduct a workshop on curriculum design and improvement in accordance with the demands of KKN &, SNPT based on Transdisciplinary.

For the perfection of the results of the curriculum an involvement and proactive curriculum of all parties in governance and curriculum development needs to be realized. By building synergies between campus elements that pay attention to overall order, and campus management will be able to bring a positive stigma to all lines. All of this needs to be done considering to increase professionalism, educators (lecturers) must be involved in activities including; education, teaching and learning process and professional development, because professionalism emphasizes the mastery of skills and strategies or the implementation of knowledge management.⁹

The pattern of curriculum development refers to the Transdisciplinary-based KKNI & SNPT at UINSU Medan

The pattern of curriculum development refers to the Transdisciplinary-based KKNI & SNPT at UINSU based on Peremenristik Dikti No. 44 of 2014 to formulate attitudes and general skills achievements. For knowledge competencies and special skills refer to Presidential Regulation No. 8 of 2012. Whereas to realize Transdiscipline is done using the pattern of science-Islamisai or Islamization-science. In the sense that lecturers supporting religious subjects, the development of transdiscipline is carried out by means of certain topics and problems solving the problem not only from a religious perspective but by involving scientific perspectives. Conversely for lecturers supporting science subjects, problem solving is not only done in terms of science alone but by linking to the field of religious science. This is done with the aim that problem solving is more comprehensive. In accordance with Charter's statement in Hasan, philosophically education must use an eclectic approach in which the philosophies of essentialism, perennialism, progressive, and social reconstruction are formulated based on the interests of transdisciplinary education. Eclectic philosophy views the education of scientific disciplines as an instrument of education to develop the desired quality of human beings, namely intelligent people who have exceptions to problems in society and have the ability to contribute to help solve

⁹ Tanang, H & Abu. B. "Teacher Professionalism and Professional Development Practices in South Sulawesi, Indonesia". *Journal of Curriculum and Teaching*. Vol. 3, No. 2, 2014.

these problems. On the basis of this view, education no longer separates itself from the community but develops and interacts with the community.

Likewise, in the process of implementing learning contained in RPS lecturers need to be described the learning process that characterizes the integration of various disciplines. This is in line with the view that understanding an issue or problem requires the integration of knowledge from various relevant disciplines. Along with the development of the times needed integrated and comprehensive problem solving requires cooperation in various fields of science to overcome contemporary humanitarian problems.¹⁰ Life in the future will be faced with many problems. Problems that are very complex require problem solving not only by relying on one discipline, but multidisciplinary.¹¹ Therefore the demand for integrated learning is a means for students to practice seeing problems and solving them from various scientific perspectives. This can be obtained through scientific work, being scientific, working together in groups, learning to interact and communicate.¹² Other than that. to be able to overcome life's increasingly complex challenges, educators must be able to practice their skills to face the challenges of the 21st century.¹³

CONCLUSION

The findings of this study conclude: lecturers prepare themselves by attending workshops, and practice making RPS and syllabus based on Transdisciplinary-based KKNi & SNPT; support from position holders by making policies requiring young lecturers to attend workshops both at the university and study program levels, creating curriculum development teams and Transdisciplinary teams; the pattern of curriculum development for the development of general attitudes and skills is guided by the SNPT, knowledge and special skills in the KKNi, while transdependent with the pattern of science-Islamization or Islamization-science.

This study was conducted in the scope of young UINSU Medan lecturers, however this study can explore further studies by discussing the issue of workshop models and

¹⁰ Lubis, N.A. Fadhil. Knowledge Integration In Transdisciplinary Perspective foundations To Build UIN-SU, *Makalah Proceeding* 2016. online: <http://repository.uinsu.ac.id/83/1/INTEGRASI-TRANSDISIPLINER4-REKTOR.pptx>

¹¹Unesco. (1998). *Transdisciplinarity Stimulating Synergies, Integrating Knowledge*. Unesco: Division of Philosophy and Ethics.(Unesco: 1998), hal. 31

¹² Indrawati. *Model Pembelajaran Terpadu di Sekolah Dasar untuk Guru SD*. (Jakarta: Pusat Pengembangan dan Pemberdayaan Pendidik dan Tenaga Kependidikan Ilmu Pengetahuan Alam [PPPPTKIPA], 2009), p. 36

¹³Widhy, P. "Integrative Science untuk Mewujudkan 21st Century Skill dalam Pembelajaran IPA SMP." *Makalah Seminar Nasional*, MIPA UNY, 2013.

curriculum development assistance based on Transdisciplinary-based KKNI & SNPT in accordance with the target learning outcomes of graduates of each study program, campus and global demands , so that it can be used as a research development model for curriculum development and mentoring based on Transdisciplinary KKNI & SNPT based at the Islamic tertiary level.

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ISLAMIC COUNSELING IN CULTIVATING JUVENILE DELINQUENCY

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Abstract: Counseling is a process of assistance given by a counselor to help his client in overcoming a problem, so that the client can solve his own problems properly. Whereas, Islamic counseling is a process of assistance provided by a counselor to help deal with client problems in accordance with the teachings of Islam. Adolescence is a period that is feared by parents, where this period is a time of rebellion for teenagers who do not want to be regulated by their parents. In adolescence, they prefer to explore what they like and do not want to be limited by anyone. The process occurs when the environment is mutually supportive, from that environment good and bad teenage characters also occur. With this counseling, young people can overcome their problems and give good advice in accordance with the teachings of Islam, so that young people do not fall prey to things that are not good. This study aims to restore the character of good teenagers and not deviate from bad things, in accordance with the teachings of Islam.

Keyword: Environment, Islamic Counseling, Juvenile Delinquency.

INTRODUCTION

Almost every school there is a tutoring teacher *Konseling* but not all BK teachers graduate Counselling Study program. Whereas teacher guidance and counseling have the same task as teachers of other fields of study is equally improving the quality of education.

The journey of life is divided into several phases of life, i.e. the period of pre-existence, infancy, childhood, adolescence and adulthood. Adolescence is a very important, very critical, and highly vulnerable time. So adolescence is a period of transition or transitioning from childhood to adulthood. At this time the individuals experienced various changes, both physical and psychic. The occurrence of mental change has resulted in much confusion and strangeness as a new in adolescence. As such, adolescence is a turbulent period of emotion and inconsistency.

Youth will be tossed by the emergence of disappointment and suffering, increased conflicts, opposition and crisis, self-adaptation, dreams and Delusions, courtship and romance, rivals of adult life and cultural norms.

In this transition, the youth often pour out the psychological symptoms that are a problem in his life. In these circumstances some adolescents are looking for the way out

and solving their problems in their own way and not infrequently the confusion of the youth and if parents, teachers and society do not show they could slip on Strange behavior that is the deviation of values and norms that apply in society, religion and law.

The irregularities are in the youth. As for the *bentuknyayait* is a violation of social norms such as fouls school, Tawuran, Menodong, against the teacher, to Fertiltonardanforth. It doesn't just appear, there's certainly a factor that makes it all happen. Looking at the conditions depicted above, it is necessary to take positive steps that are directed by all circles of adult people to anticipate and address the problem that could disrupt the balance, security and Public order. This is so that the youth can be directed, not to interfere with their concentration in the school or not to inhibit their creativity.

Guidance and counseling or "Guidan Ceand counseling" is an educational program directed to the efforts of national education renewal. If we see the meaning and objectives of guidance and counseling in depth, then clear the urgency of guidance and counseling is very great for the life direction of the young generation in various areas concerning science, skills, and mental attitude In society.

Schools that are the second place after the family environment should be able to help the youth who are experiencing the transition. There are usually counseling services in the school. The general counseling services that include networks in the field of life enable youth to become moral citizens and able to live their lives with full independence and responsibility. The counseling service is a direct role in the development. As it is known that the counseling function in general is as facilitator and client motivator in the effort to overcome and solve problems with existing capabilities.

Counseling guidance is one of the areas of education that must be mastered by a teacher of Islamic religion. In this case, guidance and counseling are the responsibility of all the components in the school, including the teachers of Islamic religious education, in order to create educational objectives in the school. Tutoring and counseling activities are conducted through a special service to all students in order to develop and utilize their knowledge in full and complete.

Through the guidance and counseling program means that the mental development of a guided child should be directed toward higher spiritual mental abilities, and better. The spiritual ability of a guided child, especially the young generation, must gain special attention in guidance and counseling, both in general and religious terms to be constructed and developed so that they become a strong and resilient future generation, both Physical, mental, or spiritual.

The basic understanding and purpose of counseling guidance is not to exclude religious guidance and counseling into one important aspect of national education program. Precisely because of the religion and its values that are universal and absolute with the appropriate system and methods, will be able to provide a steady and full form of the nation's life optimism in living the social environment of culture and surrounding nature As well as strengthening the growing identity and national pride of the present and future. The motivation of religion can be developed through guidance and counseling.

It is obvious that the pattern and plan of Islamic Counseling program is very necessary to be developed as best as possible. While the person in charge of education or guidance that took place in the field is religious teachers as a religious mentor it is necessary to have a positive and creative attitude in implementing it for the development of the life of students or children Guided each The educational environment that is the task area, with a passion and a high dedicated spirit, because without it the pattern and the plan of guidance and counseling programs do not good will not mean anything. Thus, the direction of religious guidance and counseling will be in the target of clients who are subjected to mentoring in order to take part in alleviating the burden of the client's life problematics.¹

Therefore, given the problem above expose the real thing and factual then this research is interesting and important to be researched, and the researcher took a title "Islamic Counseling In Cultivating Juvenile Delinquency"

RESEARCH METHOD

The method used in this paper uses a library research. The study of libraries or literature is a series of activities related to the method of collecting library data, by reading and recording and processing of research materials.² In this research study, there are four main features that need to be considered: first, the author or researcher faces directly with the text (NASH) or number data, not with direct knowledge from the field. Secondly, the library data is ready-made means that the researcher does not directly dive into the space because researchers are facing directly with the data source in the library.

Thirdly, the data library is generally a secondary source, in the sense that researchers obtain materials or data from second hand and not original data from the first data on the field. Fourth, the condition of the library data is not limited by space and time.³

¹ Samsul Munir Amin, *Bimbingan dan Konseling Islam*, (Jakarta: Amzah, 2010), p. 1.

² Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2003), p. 3.

³ Mestika Zed, *Metode...*, p. 4-5.

Based on the explanation above, then in the collection of data used by the author in making this article. The author is studying from several journals, books, and other documents along with data sources or other information that is deemed relevant to this writing.

The Program implementation of classical tutoring is maximally implemented, teacher advisers apply classical guidance at the time of study or guidance in a group in the classroom or school hall, and to solve various problems Faced with a mentor teacher to implement the implementation of the mentoring and counseling program is also conducted through an observation, observations in the class include observations of guidance and counseling itself, as well as in overcoming mischief The learners themselves.

The role of guidance and counseling islamin categorizes students in bringing three functions of guidance and counseling, which is the preventative function. Presertatif and Curative. Preventive action is to conduct classical guidance in the classroom and school halls according to the needs of students. In addition, the effort is to provide advice and insights aimed at educating students to have a better personality. A presertative action is to direct students to follow extracurricular activities that students are expected to use their free time to perform more postif activity, and will not repeat the mistake done by The student. The curative act is to help resolve the problems faced by the students and provide a point of direction to educate the students to increase their faith, steadness and discipline.

RESULTS AND DISCUSSION

Islamic Counseling

Guidance of Islamic counseling essentially departs from the concept of guidance and counseling, so to understand Islamic guidance and counseling should know the sense of guidance and counseling. Guidance and counseling are over the language of the term Ingris guidance andcounseling. In English dictionary word guidance Bararti: Leadership, guidance, guidelines, hints. While counseling means: giving advice, counseling, counseling. According to Walgito the guidance is the assistance or help given to an individual or a group of individuals in avoiding or overcoming the difficulties in his or her life, that the individual or group of individuals may achieve The welfare of his life.⁴

Other members say that guidance is a help given to the SESEOARNG to develop the potential that has in itself in overcoming the problems, so as to determine their own life in

⁴ Bimo Walgito, *Kenakalan Anak(Juvenile Delinqueny)*, (Yogyakarta: Yayasan Penerbitan Fakultas Psikologi UGM, 1982), p.5

a responsible Responsibilities without relying on others.⁵ As Winkel cited from Rochmsn Natawidjaja's opinion, that guidance is the process of providing assistance to individuals who are committed continuously, so that the individual can understand himself, so that he is able to direct himself and can act reasonably, in accordance with demands and family and society.⁶

With regard to the formulation, it can be concluded that guidance is the provision of assistance given to individuals or groups in overcoming various difficulties in their lives independently, with the intention that individuals or The group can achieve the welfare of his life. In various literature, guidance is outlined in conjunction with counseling in various understandings. Etymologically, the term counseling comes from the Latin word "consilium" which means "with" or "together" which is assembled by "accepting" or "understanding". While in the Anglo-Saxon language, the term counseling comes from "Sellan" which means "submit" or "convey" (Prayitno and from this sense of counseling can be interpreted as the process of providing assistance through interviews Counseling by an expert to an individual who is experiencing a problem that comes down to the subject of problems faced by the client.⁷

According to Mappiere counseling is sometimes called counseling because both are forms of relief. It is a process of service that involves professional ability in service providers. He at least involved the second person, the recipient of the service, the person who previously felt. Thus guidance of Islamic counseling is an activity in cultivating and cultivating a consistent attitude of Islamic teachings accompanied by mental health. In addition, guidance of Islamic counseling is a concept that is capable of directing people to the best path, which delivers to happiness in the world and in the hereafter. Or real can not do much and after getting the service becomes able to do something. Thus, counseling is a process of providing assistance to individuals who are experiencing conflicts, barriers, and difficulties in their lives in a manner that is appropriate to the circumstances of the individual facing the individual so that they can overcome Problem.⁸

As for the relationship between guidance and counseling, there are many views, one of which viewed counseling as a guidance technique, as stated by Arthur J. Jones, who was involved by Walgito, that counseling as one of the techniques of Guidance, so that with this

⁵ Gunarsa, S.D dan Singgih, *Psikologi Untuk Membimbing*, (Jakarta:PT. BPK. Gunung Mulia, 2007), p. 12.

⁶ Syamsu Yusuf, *Kesehatan Mental*, (Bandung: PT. Remaja Rosdakarya, 2018), p. 211.

⁷ Prayitno, Pemandu buku III, *Pelayanan Bimbingan dan konselig SMU*, (Padang: Penebar Aksara, 2007), p. 24-25.

⁸ M. Surya, *Dasar-dasar Konseing Pedidikan, Teori dan Konsep*, (Yogyakarta: Prnada, 2006), p.64.

view the sense of guidance is broader in comparison to the understanding of counseling, and counseling is part of the guidance.

In this study, counseling guidance is Islamist, Islam is a religion that revealed Allah SWT to become instruction and human director until they can come out the darkness of the Kakafiran and stupidity towards the light of Islam. The notion of Islam, both appearing on the original source as well as on other sources, is a lot of guidance and counseling problems over humans.⁹

Based on the explanation above, Islamic guidance is the process of providing assistance to individuals to be able to live in accordance with the provisions and instructions of Allah so that it can achieve the happiness of life in the world and the hereafter. While Islamic counseling is an activity to provide guidance, lessons and guidelines to individuals who seek guidance in terms of how a client should be able to develop his or her potential intellect, his wisdom, faith and Belief and can cope with the problems of life and life with good and true independently that paradigm to the Qur'an and As Sunnah.¹⁰

Functions and objectives of Islamic guidance and counseling

Islamic guidance and counseling have goals and functions. Globally, the purpose of Islamic guidance and counseling can be formulated as helping individuals manifest themselves as the whole person in order to achieve the happiness of living in the world and in the hereafter.

Islamic Guidance and counseling strive to help avoid the individual facing or experiencing problems. In other words, helping individuals prevent problems for themselves. This help prevention problem is one of the guidance function. Because of various factors, individuals can also be forced to face problems and often the individual is unable to solve his own problem then the guidance tries to help solve the problem he faced. This help prevention problem is one of the guidance function also, specifically is a counseling function as a part and guidance technique.¹¹

With regard to the general purpose and specific Islamic guidance and counseling, it can be formulated the function of the guidance of Islamic Counseling as follows:

1. Preventive function, which helps individuals to maintain or prevent problems for themselves.

⁹ Abu Ahmadi, *Bimbingan Konseling di Sekolah...*, p. 15.

¹⁰ Adz-Dzaki Hamdani Bakran, *Konseling dan Psikoterapi Islam*, (Jogjakarta: Fajar Pustaka Baru, 2004), 189.

¹¹ Thohari Musnamar, *Dasar-dasar Konseptual Bimbingan dan Konseling*, (Jakarta: Rineka Cipta, 2002), p. 34.

2. Curative or corrective functions, namely, help individuals solve problems that they are facing or experiencing.
3. Preservation function, which is to help the individual keep the situation and conditions that are not good well and the goodness lasts long.
4. Developmental function or development, namely to help individuals maintain and develop situations and conditions that have been good to remain good or to be better, so as not to allow it to be the cause of problems for him.¹²

To achieve the objectives as stated upfront, and in line with the Islamic guidance and counseling functions, the Islamic guidance and counseling do the activities that are in the outline such as: Help individuals know, know and understand his or her circumstances according to the essence, or reunderstand the circumstances of himself, because in certain circumstances may occur individuals do not know or do not realize their true circumstances. In short it can be said that Islamic guidance and counseling is reminiscent of the individual will the Fitrah, God's Word SWT.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۗ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

What it means: "Then face it with a straight to the religion of God; (gaze upon) the natural God who created the man according to the Fitrah. There is no change to God's ungodly. That's A straight religion; But most people do not know ". ¹³QS. ArRum, 30:30).

The purpose of counseling in general according to Shertzer and Stone as quoted by Abimanyu classifying the purposes of counseling guidance which includes behavioral change, positive mental health, problem solving, personal effectiveness and Decision.

1. Change in the objective behavior of Islamic counseling is to reduce changes in behavior. The change of behaviour as the goal of counseling guidance can be seen as a change of special responses to others or towards oneself so that it opens the possibility to live more productive and satisfying by not ignoring The restrictions demanded by the community.
2. Troubleshooting and eliminate the purpose of counseling is sometimes considered as a workaround in the counseling relationship. The fundamental reason for the existence of counseling guidance is based on the fact that people have problems that they themselves cannot menyelesaikannya. They came to the counselor because they had been led to believe that the counselor would give her a favor in solving the problem.

¹² Ainur Rahim Faqih, *Bimbingan dan Konseling dalam Islam*, (Yogyakarta: UII Press, 2001), p. 37-41.

¹³ Q.S ArRum/30 : 30

3. Personal Effectiveness The goal of enhancing personal effectiveness is closely related to the purpose of maintaining healthy mental health and behavioral change.¹⁴

The objectives of Islamic counseling as stated by *Adz-Dzaky* are as follows: a). to produce a change, improvement, health and hygiene of the soul and mentally. The soul became calm, benign and peaceful (*Muthmainnah*) to be very chest (*Radhiyah*), and get Taufiq Hidayah (*Mardhiyah*). b). To produce a change, correction and courtesy behavior that can provide benefits to both the self, the environment of the family, the working environment and the social environment and nature surrounding. c). To produce the intellect (emotion) in the individual so as to emerge and develop a sense of tolerance, solidarity, please help, and compassion.

Islamic counseling has two objectives as Faqih presented, namely: first, the general purpose of Islamic counseling is to help the individual manifest himself into a whole human to achieve happiness in the world and the hereafter. Secondly, the special purpose of Islamic counseling is to help individuals not to face problems, maintain and develop good or well-known situations and conditions to remain good or be better, so that it will not be a source of problems for Himself with others.¹⁵

Environmental Definitions

People always want to live more comfortably and easily. They made changes to the environment. Some of these changes exist that humans can gain and are considered not to cause adverse problems and some are not accepted environmental changes due to the loss of losses in the later. Environmental changes are considered not detrimental to the benefit of such dam construction that can turn water power into electric power, and turn areas into agricultural areas. While environmental change can be detrimental, for example forest areas become clean streams land into sewage streams.

In general, environmental changes bring that can be detrimental to previously unknown counts. The changes made to the environment often have a good impact on human life, specifically the change is not in accordance with the physical, sociological and psychological properties of man. The fact shows that many changes are in favor (Unfavoribie) for biological, sociological and psychologically human conditions, that is because of natural conditions that occur based on the boundaries of human capability tolerance threshold A munusia. Human interaction with his environment is related to his daily life. Environmental conditions for humans, and conversely unhealthy environments

¹⁴ Winkel, *Bimbingan dan Konseling Di Institusi Pendidikan*, (Jakarta: PT. Gramedia Widiasarana Indonesia, 2000), p. 69.

¹⁵ Thohirin, *Bimbingan dan Konseling di Sekolah dan Madrasah* (berbasis Integrasi), p. 25.

will be able to interfere with their health, including in the context of mental health.

Manusia relationship with the environment is expected to improve the quality of life, man can utilize the environment to run a number of activities environment that become the driving system of life (life support system) such as energy Geographic Biophogis. Building environments, and social can be utilized to improve their health and day-to-day activities. However, it shows different things. Not always our environment supports the quality of life because in other respects cause problems. Likewise, with the environment resulting from human activity, it is often a problem for the quality of life itself, whether its own production or the product in other words, there are some of our environments that Potential to be a hazard for human beings, which is an environment that can pose a threat to both physical and mental health. At this time, due to industrialization, increased use of transportation, housing development, and the use of technology for daily life, in addition to being exploited for human literacy, was also accompanied by an impact Harm to the health of Mamsia. Pollution and pollution become our fright that could not have been avoided.

Various engineering to the environment is sought to eliminate or at least reduce the negative effects of environmental conditions that are not in accordance with the human condition, but the fact suggests that the negative consequences for physical health as well as Mental continues to occur, and in some cases the prevalence of disorders and physical or mental pain increases. Purdom (1980) outlines the interaction between man and his environment comprehensively. According to him, Mnanusia activity is always related to the surrounding environment, both available on a lament and related to its own activities. In relation to the interconnectedness of the environment with humans, on the impact of various environments it has on mental health. The environment that is potentially affecting mental health includes (1) an environment related to life-driving systems, among them the environmental energy source.¹⁶

Juvenile Delinquency

The delinquency is to have mischievous nature, mischievous deeds, mild behaviour that infringes the norms and laws of the middle of society. Juvenile Delinquency is a wicked behavior (Dursila), or a crime/mischief of young children; is a socially ill (pathological) symptom of children and adolescents caused by a form of social neglect, so they develop a distorted form of behavior. The young children in the Delinkuena Tau Jahatitu are also referred to as cacatsecarasosial. They suffer from a mentality caused by social influences

¹⁶ Moeljono, *kesehatan mental*, (Malang: UMM Press, 2016), p. 115.

that exist in the midst of society.¹⁷

Delinquent comes from the Latin word "delinquere" which means; Neglected, ignored, which are then expanded means to be evil, social, criminal, offender, noisier, Pengacau, a terror, irreversible, Durjana, Dursila, etc.

The delinquency always has the connotations of attacks, abuses, crimes and malignancy carried out by young children under the age of 22. According to Simajuntak, explaining that the meaning of "juvenile delinquency" is an act that is called delinquent when the deeds contradict the norms in the society in which they live, a deed of anti- which contains anti-normative elements.

As for Walgito formulates the full artist of the "juvenile delinquency" i.e. every deed that is done by an adult, the act is a crime, so the Act against the law by the child, especially the teenagers.¹⁸

Based on the definition of the experts above can be concluded that delinquency can be interpreted acts of some teenagers who can interfere with the tranquility of oneself and others. In other words, the deed violates social and moral values, which is detrimental to oneself and others.

Factors Student Delinquency

Student delinquency is a product of the constituent and the emotional and very unstable. As a result of poor environmental conditioning towards the child's personal. The onset of the student's own delinquency is not because of the unadulterated inside of the student, but that delinquency is a side effect of the things that the student could not have solved in his family.

Factors such as the delinquency of students are derived from several factors, can be caused from the youth themselves (internal) and the factors from the outside (external), namely:

Internal factors

The reasons for students ' delinquency from internal factors are as follows:¹⁹

a. Weak self control

Teenagers who cannot learn and distinguish behaviour that can be accepted by who cannot accept will get lost in the "naughty" behavior. Likewise for those who already know the difference between two behaviors, but can develop self control for

¹⁷ Sarwini, *Kenakalan Anak* (Juvenile Delinquency), dalam Jurnal Pespektif, Vol. XVI, No. 4 tahun 2011, p. 245.

¹⁸ Sarwini, *Kenakalan...* p. 245.

¹⁹ Sofyan Willis, *Remaja dan Masalahnya*, (Bandung: ALVABETA.cv, 2014), p. 97.

behaviour according to his knowledge.

b. Lack of the foundations of the faith in the child

Religious problems have not been an earnest effort of parents and teachers toward the youth. But religion is a fortress of youth self in the face of various trials that come to him now and in the future.

It is not a religious lesson that is intentionally and regularly given by school teachers. However, the most important thing is the planting of religious souls that start from home, since the child is still young, with the way to familiarize the child to good qualities and habits.

As such, juvenile delinquency can occur because it is influenced by internal or self-contained factors. First because students lack control or are less able to control themselves in their acts do not have a strong principle so that it is easily affected by a less good environment. Both students lack strong faith, so they cannot distinguish which are good and which are not good, because lack of knowledge of religious doctrine resulted in them being easily affected by bad things.

External Factors

The reasons for the occurrence of student delinquency due to external factors, are as follows:

a. The family environment factor

The family is the closest ward to raise, to immature and in which the child gets the first time education. The family is the smallest group of people, but it is the most powerful environment in raising children and especially for children who are not yet schoolers. Wrong family education can be the cause of juvenile delinquency, such as overly indulgent children, lack of religious or rejection of children's existence.²⁰

The family determines the shape, character and development of personality characteristics and the development of children's personality characteristics and students. The influence of the family will form traits and traits typical of a child's identity.

Delinquency of children (mischief) may also occur due to the economic circumstances of the family, especially concerning poor families or families suffering from deficiencies when compared to the economic circumstances of the population generally. This phenomenon often occurs in lower-class families who are classified as people who can only finance their lives within a very low limit. Such family conditions

²⁰ Sudarsono, *Etika Islam Tentang Kenakalan Remaja*, (Jakarta: Rineka, 2012), p. 125.

usually have further and complex consequences for children, and consequently will be complex anyway, in such difficult conditions it can encourage children to be delinquent.²¹

b. School Environment factors

The school is the second educational place after the household. He is therefore quite instrumental in fostering a child to become a responsible adult. The influence of the school is certainly expected to be positive towards the development of adolescent souls, because schools are educational institutions. As a school education institution also teaches the values and norms that apply in the community, teaching various skills and intelligence to its students.

c. Community State factors

Community as the third environment is the widest environment for teenagers and at the same time offering the most options, therefore the circumstances surrounding society directly or indirectly will affect the child's life. Therefore, society can be the source of deeds that lead to juvenile delinquency.

Factors of social environmental condition of society that is unhealthy or vulnerable, could be a kondusif bagiremajanak behave deviant. Whatever happened, Mauunmau whose name teenagers must be in the community, experiencing life with various-macam difference, good form of language, culture and customs. Social environment for children is the ability to enter the social environment of a person, children can be affected by their personality, of course expected to be affected by good things, in addition to the social environment is Something needs to be in the development of community, because it is a reasonable social environment to be the concern of all of us in order to be able to visit the good bisamerica the negative or pathological promptings in children or Teen.

Thus, you may conclude that the students' delinquency is influenced by the family environment, school environment, and community environment. The family define the character and the development of the characteristics of the children. Likewise, the school environment and the uncertain public circumstances will encourage teenage children to do deviant deeds.²²

²¹ Sudarsono, *Etika Islam...*, p. 121.

²² Zakiah Drajat, *Kesehatan Mental*, (Jakarta: PT. Gita Karya, 2016), p. 68

Types of Student Delinquency

Students' delinquency is a social symptom of learners who are caused by a form of social neglect. So they can easily be affected by various forms of deviations. Among the types or forms of the mischief of participants are as follows:²³

a. Mild delinquency type:

- 1) Lying. Lying or deceiving is an attempt to deceive others. The nature of the lie is the other person and it is a violation of the moral norms that apply in society and family. For example the child asks for money to parents to pay SPP or pay for a OSIS activity, but the money to buy cigarettes or play games online.
- 2) Cheating. Do things cheating and dishonest. Mencontek is usually performed by the students at the time of the test or exam.
- 3) Ditching It is derived from the word "bolos" which means that it does not enter school or work. Diting is going to leave school without the knowledge of the school party. One that causes a student to doing so is because the student often feels uncomfortable with being in the middle of the school, so they break down and choose another place for the escape.

b. Type of mischief that is: 1). Be unpolite and in the school. 2). Smoking Area

Smoking is a habit that many people already do. But here smoking should not be done by students who still have a school environment. Besides smoking it can hurt yourself but the result of cigarette smoke can also harm others

- c. Crowded during the lesson hours. This is often the case in the process of teaching and learning. When the teacher is describing but the student is fun chatting alone with his friend regardless of his teacher. This is often the case because the students feel saturated with a monotonous class state.
- d. Not doing Homework. Students often underestimate the task the teacher has given. Homework or tasks are often regarded as their burden and time-consuming them to play. They assumed that the lessons in school were enough, and no need for Homework anymore.
- e. Late to the school. Late is coming no time. Late is a rule of school order that is often violated by students.
- f. Type of heavy delinquency: a). Stealing. Stealing is to take something that is not his right by stealth. For example students take their friend's money in the bag without

²³ Zurayk Ma'ruf, *Aku dan Anakkku (Bimbingan Praktis Mendidik Anak Menuju Siswa)*, (Bandung: Al-Bayan, 2003), p. 47.

known owner.²⁴

a. Fights between students, intergroups, between schools

Fights are a quarrel that is usually done by fighting physical force. Since students are full of challenges that have many negative patterns, many students are negatively patterned, in negative deeds, so that a lot of students slip in negative deeds. This is because in general they are not able to control themselves, so the problems they face sometimes are solved in a violent way. For example A School student fights with school B students.

b. Opposing parents

As parents are often surprised by the various behavioural changes that occur in children, especially students. Where there are students who were once thought, polite, obedient, and righteous, but later suddenly turned bold, opposed and against parents. " The tendency of learners or students to oppose the family and avoid the bonds and the prohibition of the escape is the soul-side Masatran for free and independent.

c. Other relationships between students

Now there are many kinds of cases that relate to the delinquency of students in associating with the opposite sex. For example, in dealing with the opposite sex that exceeds the boundaries of a predetermined norm such as having intercourse like a husband and wife.

According to Asmani, students ' delinquency is as follows: (1) long hair for students, (2) hair sprayed, (3) Tattooed skin, (4) smoking, (5) fighting, (6) stealing, (7) damaging his/her friend's bicycle/motorcycle, (8) Free Association, (9) Courtship, (10) not entering school, (11) often bolos, (12) undisciplined, (13) Many classrooms, (14) Play play and principles in accordance

This is where parents are required to always pay attention to the development of the child by providing coaching or religious knowledge, so that the students will be able to internalize the students well. With Islamic guidance and counseling, students will have the commitment and principles according to the religious teaching.²⁵

CONCLUSION

The delinquency of teenagers in various forms and ways in the lately still sprung up dikota-kota the great of our country. His efforts were conducted by government agencies and schools that lacked the role of parents and social and religious organisations, so the results were not as expected. Due to the onset of juvenile delinquency or student is caused by the influence of the internal factors of the youth itself in addition to the influence of

²⁴ Zurayk Ma'ruf, *Aku dan Anakku...*, p. 53.

²⁵ Zurayk Ma'ruf, *Aku dan Anakku...*, p. 53.

external factors from the surrounding environment. As a teenager in the developmental process, the naughty teen is very sensitive to the external influences that the power varies for each youth. But the internal factor (personal) is the main source of cause. This factor relies heavily on the education of the family, which is then influenced by environmental factors that are moral and social.²⁶

Therefore the system of its appearance or how to overcome it should be done in coordination between the three responsible education of the family, school and community. Because parents (families) and society have not fully realized the consequences of a freely uncontrolled association could encourage juvenile deeds to be a mischief or a crime. Therefore, the school teachers and principals need to program the countermeasures and how to overcome them, through guidance and counseling programs, and then approach parents and youth organizations to help them More understanding of the tendencies and attitudes they have in relation to, among others, tend to rebel around the surrounding, deals that do not conform to reality, and will be further tougher by the influence of his peers who are less Encouraging life toward religious norms and the community surrounding the condition and environment of a negative youth will be easier to influence its negative behavior than in the circumstances and surrounding environment Positively contains constructive values (build), therefore the Constitution of the young people's mental development is thus likely to commit deviations (irregularities) perceived as a "protest" of the situation and condition of the community Lack of support for wishful or desire.²⁷

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²⁶ Mohammad Arifin dan Barnawi, *Instrumen Pembinaan, Peningkatan & Penilaian Kinerja Guru*. Yogyakarta: Ar-RuzzMedia, 2014), p. 260.

²⁷ M. Arifin, *Pedoman Bimbingan dan Penyuluhan Agama*, (Jakarta: PT. Golden Terayon Press, 1994), p. 25.

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LEADERSHIP IN ISLAMIC EDUCATION PERSPECTIVE

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Abstract: The Leadership in the perspective of Islamic education is not only a discussion of how the implementation of one's leadership, but also includes the regeneration of leadership. Efforts to create and prepare prospective future leaders must begin from the educational process, how the authorities can embrace each component of education, starting from educators, parents, the community to practice Islamic values in order to realize the character of the leader to students. Most articles related to leadership tend to discuss the concept of behaviour and efforts or managerial of a leader in carrying out his leadership duties, while in the perspective of Islamic education, the researcher saw the importance of leadership education, through the building of the character of educators who are trustworthy, responsible, honest and fair in education. Models of leadership education in the classroom, school and among community based role models are believed can create the educational institution outputs which is not only individually useful, but also socially beneficial since they have been trained as potential leaders with Islamic values. Therefore that leadership training will be able to minimize and eliminate the crisis of trust and failure in achieving educational goals.

Keyword: Islamic Education, Leadership.

INTRODUCTION

The concept of the teachings of *shamil* and *kamil*, comprehensive and integral offered by Islam as a religion that has the most adherents in Indonesia, is constantly being explored and studied in an effort to find "the power of life, The best of solution". The reality of community and state life is always confronted with a fundamental question and is always the basis of the intellect in contemplating the assumptions that later on lead to scientific study, that is what are the problems of living in a community and state, and how effective solutions to overcome these problems.

In the context of leadership of a leader and community and state life, it is a necessity to discuss something what is the community wants from the leader. Society as a collection of individuals will always live in a cycle of conflict, once completed from one conflict, then he will find another conflict. The leader as a figure who plays an important role to lead, guide, carry and direct the community to continue to pass the conflicts that exist. Tariq and Faishal saw three disasters that could occur if the community was not able to print a leader



figure who was characterized by the power and solution for people's problems, that are:¹ First, lost orientation lost the purpose of life. People do not realize that they have a noble cause that must be achieved. Their main preoccupations only meet primary needs, even things that are secondary are turned into a primary. Second, lost weedernes lose awareness of their obligations and responsibilities as servants of God and as social beings. Third, lost generation, the problem of unemployment in a psychic attitude, and the low value of creativity and only hope from the leaders.

Leadership is the process of motivating others to want to work to realize certain goals that are set. In addition, leadership also means the art of influencing others to achieve common goals. Based on the objectives of the leadership implementation, so various different objectives will be found according to the leadership aspect or concept. The purpose of leadership in organizing, will be different from the goals of leadership in government, politics, health, economy and others.

Islam teaches that every individual is a leader, and is responsible for his leadership. Leadership is interpreted that at least every person is a leader for himself. Afriansyah said that among al-Ghazali's thoughts about an ideal leader is a leader who has broad intellect, deep religious understanding, and noble character.²

In this article, the author sees the importance of re-outlining leadership in the perspective of Islamic education. This is even more interesting, when education is understood as a conscious effort to make changes in student behavior, associated with leadership. Educational orientation which is directed at character education alone, it is assumed that it certainly will not be able to produce qualified prospective community leaders. So how is the urgency of leadership or leadership regeneration in an educational perspective? How is the conceptualization of leadership in education?

To discuss and unravel the basic thingking, the authors conducted a literature study (*dirasat maktabiyah*) by searching, collecting relevant studies in the books and journals and the results of previous research that relevant to this article. The data is presented, analyzed, verified with the aim of finding a starting point regarding the urgency of leadership education and the concept of its implementation in the realm of Islamic education.³

¹Thariq M. As-Suwaidan dan Faishal Umar Basyarahil, *Melahirkan Pemimpin Masa Depan*, Trans. Habiburrahman, (Jakarta: Gema Insani Press, 2005), p. 5-6

²Ade Afriansyah, "Konsep Pemimpin Ideal Menurut Al-Ghazali," *Jurnal Nalar*, Vol 1, No. 2, Desember 2017, p. 82-93 .

³Masrukhin, *Metode Penelitian Kualitatif*, (Kudus: Media Ilmu Press, 2015), p. 2

DISCUSSION

Leadership And Education

As it is natural for humans always to form a community, and in that community a leader is always needed, showing that leadership is an inseparable element of human life. Leaders beside who become role models, referrals in the community, are also people who offer vision and goals.⁴

Creating leaders who are able to set a role model in realizing community goals, definitely through various efforts and processes that are not easy. This process can occur through training and education. Education as a process of educating, guiding to change the behavior, attitudes and mentality of students, also plays a major role in producing a regeneration of superior leaders. The education and training process which is oriented towards regenerating or producing prospective leaders, will also come trough imbalance when education is unqualified.

Leadership and education are two related things. First, in the educational world, there are leadership events, ranging from leadership from the level of the head of education department, to the principal, to the leadership of the class chairman. Second, leadership training events in the world of education, this is implemented as organizational activities, leadership training and training aimed to realizing characters the students as potential leaders such as discipline in learning, responsibility in completing assignments, honest in answering exams, and other activities related to leadership.

Gibson sees that leadership is one of the important discussions related to management implementation, that is effort to implement leadership in aspects of planning, organizing, actuating and controlling.⁵ This indicates that leadership will never be separated from these aspects.

Leadership in the context of Islamic Education can be seen in two aspects. First, Islamic education is an "activity" or "process" manifesting the values contained in the Qur'an and al-Hadith, as an encouragement to guide individual and social behavior. Actualization of these teachings is very important to be grounded by humans, because there are life problems that are governed by definitive texts as the nature of their creation, regulation and experience that exists in humans.⁶ The process of transferring Islamic

⁴Muhammad Harfin Zuhdi, "Konsep Kepemimpinan Dalam Perspektif Islam," *Jurnal Akademia*, Vol. 19, No.01, Januari-Juni 2014, p. 40.

⁵J.L. Gibson, et.all., *Organization Behavior, structure, Procces, Thirteent edition*, (New York: McGraw Hill, 2009), p. 67.

⁶Muhammad Fatih Rusydi Syadzili, "Model Kepemimpinan Dan Pengembangan Potensi Pemimpin Pendidikan Islam," *Cendikia, Jurnal Studi Islam*, Vol. 4 No.2 Desember 2018, p. 128.



values is implemented in the context of leadership. Simply put, leadership becomes a system in the education process.

Second, the implementation of leadership education. Leadership education is an attempt to guide one's personality and shape the character of the leader in himself. By expectations, through the formation of these characters, he can implement and realize them wisely so that they will have a positive impact on themselves and others.⁷

Based on these two views, it can be understood that leadership in the perspective of Islamic education is a conversation about how the role of educational institutions to build educational systems or curriculum to make someone as a leader or prospective leader, who has religiosity or basic characteristics; honest, responsible, disciplined, and a strong personality to be able to give a positive influence on his leadership.

Adam Ibrahim Indrawijaya also sees two things related to how a person becomes a leader that is related to the nature of a person and the opportunities and situations that support the person to become a leader.⁸ From this view, traits theory and situational theory indicate that the educational process as an effort to transfer knowledge and transfer of value is the right situation to create ideal leadership. While Wursanto saw the process of leadership education or the process of becoming a leader from six aspects there are; strengths, traits, descent, charismatic, talent and social.⁹

The Importance Of Leadership Education

Everyone has the right to become a leader. But not everyone is suitable and able to be a leader for others. There are special criteria that must be possessed by a leader, which through these criteria is assumed a leader can realize his leadership well and be able to achieve the desired goals. Because everyone has the same opportunity and right to be a leader, it means that everyone also has the opportunity to experience leadership. The opportunity can be in the form of activities and efforts that can support the formation of personal integrity and ability to lead, influence, and motivate others intensively, so that they can prepare them to become leaders in the future. Giving this opportunity is called the regeneration process or leadership.

Falah sees regeneration as a process, method, act of educating or forming someone as a successor. Educational efforts or leadership regeneration are carried out consciously, systematically and programmed. Meanwhile, Natsir stressed the importance of leadership education. According to him, every leader must be aware that leadership is bound by time,

⁷ Abdullah Syukri Zarkasyi, *Bekal Untuk Pemimpin*, (Ponorogo: Trimurti Press, 2011), p. 12.

⁸ Adam Ibrahim Indrawijaya, *Prilaku Organisasi*, (Bandung: Sinar Baru, 1993), p. 132-133.

⁹ Wursanto, *Dasar-dasar Ilmu Organisasi*, (Yogyakarta: 2004), p. 197.

that is, it has a period of end. The process of leadership change will occur, so it is necessary to prepare new leaders.

Afandi observes that there are at least three factors that cause the quality of education not to increase evenly, that are: first, there is a gap between the policies and the process of providing education, too focusing on educational inputs and less attention on the educational process. In fact, the educational process will determine the educational output. Second, education with a centralized system, so that it loses independence, motivation, and initiative to develop and advance the institution. Third, the lack of participation of parents and the community.¹⁰

Related to the theme of this discussion, which is to see leadership in an educational perspective, the author see, quality of education is a education that the implementation process is based on good policies and systems, based on quality inputs, and also the active role of parents and the community, so it is assumed to realize quality output, also inseparable from the orientation of regeneration. This means that policy makers in the world of education should also pay attention to aspects of whether the output or alumni of an educational institution already has the character of a leader and managerial ability.

There is an interesting phenomenon that the author observe related to the regeneration of leadership in an educational perspective. The spread of "*Dayah*" as an official educational institution in Aceh, for example, is a model of the efforts to regenerate leadership, where an Abu (as a leader for the institution, such as a kiyai in Java), in educating his students does not merely teach them knowledge, but also train them to teach this knowledge, so they can establish their own *dayah*.

Silahuddin said, beside to focusing on scientific orientation, the process of transforming knowledge from *tengku/ustaz* to the community through *dayah* alumni, was a form of leadership that was certainly through a training process, in which the *dayah* santri were indeed trained in three aspects of education, that are: First, worship aspect to instill faith and monotheism. Second, the "tabligh" aspect, that is spread of knowledge and devotion. Third, practice to realize community activities.¹¹

The discussion on leadership in an educational perspective will always be important and interesting, because the existence of leadership is one of the most important factors as determining the failure or success of an institution or organization in achieving

¹⁰ Rahman Afandi, "Kepemimpinan Dalam Pendidikan Islam," *Jurnal INSIA*, Vol. 8, No. 1, Januari-April 2013, p. 96.

¹¹Silahuddin, "Budaya Akademik Dalam Sistem Pendidikan Dayah Salafiyah Di Aceh," *Jurnal Miqot*, Vol. XL No. 2 Juli-Desember 2016.



its goals.¹² This urgency is marked by the ongoing various types of leadership training activities, especially for individuals who are prepared as potential leaders of an organization or institution. It is understood that every particular organization, institution, or community needs a leader who is not only able to run the wheels of organization, but is expected to achieve the targeted goals.

Leadership Orientation In Islamic Education Perspective

The individual's awareness of his responsibilities as a servant and part of the social community is a moral message from the basic concept of leadership in Islam which states that "Kullukum ra'in wa kullukum mas'ulun' an ra'iyyatih ". In text, regarding the hadith the author sees different lafaz or expressions.¹³ But in context, related to this discussion, the author describes the hadith in order to explain the importance of maintaining the amanah and the relationship between the amanah and responsibility.

The paradigm shift of the concept of leadership from the leader as a servant and leadership that is identical to the power has a great consequence on the orientation of leadership as an effort to influence people to be able to humanize human beings, so as to maintain and preserve nature as a medium of human survival.

This orientation shift in the modern age, according to Djunaedi, had an impact on the emergence of power malpractice in the abuse of power for the benefit of individuals or groups such as corrupt practices.¹⁴ Seeing the phenomenon of paradigm shift and leadership issues such as crisis of confidence in leaders, tyranni, abuse of power and so on, in addition to being a parameter of success or failure of a power, according to the author also becomes a starting point for leadership reorientation in the perspective of Islamic education.

Providing quality education ideally is education that is able to become an alternative and oriented education model that can meet the challenges of globalization and the deterioration of current and future national education. Zamroni concludes about Imam Suprayogo's thoughts related to future-oriented education is education that in its implementation elaborates between physical and spiritual needs, and puts forward the

¹² Sukamto, *Kepemimpinan Kiyai Dalam Pesantren*, (Jakarta: LP3ES, 1999), p.19

¹³ Bukhari, *Shahih Bukhari*, hadis ke 853, I, p.304. Muslim, *Shahih Muslim*, hadis ke 1829, III, 1459, al-Tirmidhiy, *Sunan al-Tirmidhy*, hadis ke 1705, IV, p.208, Abu Daud, *Sunan Abu Dawud*, hadis ke 2928, p.130, dan Ahmad Ibn Hanbal, *Musnad Ahmad*: hadis ke 4495, 5167, 5869, 5901 dan 6026

¹⁴ AF. Djunaedi, "Filosofi dan Etika Kepemimpinan Dalam Islam," *Jurnal Al-MAwardi*, Edisi XIII, 2005, p. 54.

concept of education which is crossed by the formation of personal learners who are intellectually intelligent (IQ), emotionally intelligent (EQ), and intelligent spiritually (SQ).¹⁵

The essence of education process is the most appropriate and strategic means in the nation's educational effort. Considering that in education, students are truly forged, guided to be fostered on an ongoing basis to hone their potential, intellectuality, mental and emotional, attitudes, behaviors and so on so that they become people who have character. In this case, the author assume the importance of returning to see the extent to which education can realize leadership education, meaning educating the characters of leaders who are trustworthy, honest, responsible as an educational orientation.

Educational Models Of Leadership

Associated as a process and activity, leadership can be interpreted as a set of a person's ability to be used as a means to "convince" the person they lead so that they want and or can carry out the tasks assigned. When associated with decision making, leadership is defined as the ability and skills of someone who occupies a position as a leader to "influence" the behavior of other people, especially his subordinates, to think, act and behave positively. He made a real contribution in achieving goals.¹⁶

Rivai sees that beside to being able to convince and influence, leaders also need to have the power of "prediction" in the sense of having a vision-mission views of the future and being able to promote that views and bring the people to achieve these dreams.¹⁷

In carrying out leadership tasks, there are different types of leadership from one another, G.R.Terry as cited by Maman Ukas mentions several models or types of leadership, they are: a). Personal leadership, that are all actions taken either verbally or directly by the leader concerned, b). Non-personal leadership, that is the implementation of policies or plans or program activities by subordinates. c). Authoritarian leadership. d). Democratic leadership. e). Paternalistic leadership, which is characterized by a fatherly influence in the relationship between leaders and groups or subordinates. e). Indogenous leadership.¹⁸

Educational Model Of Leadership In Educational Institutions

One of the efforts of educational institutions in providing leadership spirit for students is to give opportunities to organize scope of leadership in the classroom, and at school-level organizations known as (OSIS) or Organizations of Students.

¹⁵ Zamroni, "Pendidikan Islam Berorientasi Masa Depan; Konsep Pendidikan Ulul Albab Perspektif Imam Suprayogo," *Jurnal At-Turas*, Vol.1, No.1, Maret, 2014, p. 52.

¹⁶ Sondang P. Siagian, *Organisasi, Kepemimpinan dan Prilaku Organisasi*, (Jakarta: CV. Hani Masagung, 1994), p. 24.

¹⁷ Veithal Rivai, *Kiat Memipin Dalam Abad 21*, (Jakarta: PT Raja Grafindo, Persada, 2004), p. 229-230.

¹⁸ Maman Ukas, *Manajemen Konsep, Prinsip dan Aplikasi*, (Bandung: Ossa Promo, 1999), p. 6.



In the student-based educational process, Mulhamah sees several aspects that could be used as an effort to prepare the soul of leadership for students, that are basic knowledge about leadership, training and coaching communication techniques, problem solving techniques, and collaboration techniques between a leader and his subordinates.¹⁹

Improving quality education, Aldo Redho sees 4 techniques that need to be applied by all components of educational institutions, they are: first, school review is the process of collaboration between school, parents and professional staff to evaluate the effectiveness and quality of education. Second, benchmarking, that is setting standards and targets to be achieved within a certain period. Third, quality assurance is a technique to determine that the education process is going according to plan. Fourth, quality control is a detection system for the occurrence of deviations between the quality of output with the specified standard.²⁰

The four techniques are related to the leadership training process. The author sees can be an alternative offer for educational institutions, that is by involving students as participants and actors or more precisely included in improving the quality of education. Concrete steps are: a). 1) Providing opportunities for students in determining their learning targets, and forming groups of students as a team of supervisors for students activities (benchmarking and quality assurance), b). Instruct students to collaborate with parents and teachers related to planned activities (school review and quality control)

Exemplary Leadership Education Model

Efforts to change the mindset and behavior of someone who shows negative character into a positive character other than through the act of motivating, explaining, teaching is by giving an example. beside a teacher as models or role models, it is important to ponder and work out how to score exemplary student candidates in leadership education.

Reflecting on the leadership education program in Gontor, K.H. Abdullah Syukri Zarkasyi detailed the six steps in educating prospective model students, that are direction, training, assignment, habituation, mentoring, *uswatun hasanah* and approach.²¹ In his leadership education, Zarkasyi asserted (as quoted that exemplary is not enough just to approach physical behavior, but must lead to how to humanize his successor to how to

¹⁹ Mulhamah, "Pendidikan dan Pelatihan DasarKepemimpinan Siswa MA Putra Al-Ishlahuddin Di Lombok Barat," *Jurnal Masyarakat Madani*, Vol.1, No,1, Desember 2017, p. 35.

²⁰ Aldo Redho Syam, "Konsep Kepemimpinan Bermutu Dalam Pendidikan Islam," *Jurnal At-Ta'dib*, Vol.12, No.2 Desember 2017, p. 54.

²¹ Abdullah Syukri Zarkasyi, *Bekal Untuk Pemimpin*, (Ponorogo: Trimurti Press, 2011), p. 25.

foster a spirit of sincerity and militancy. Because according to him, assignment means educating to be responsible and accountable.²²

Leadership Education Model Based on Community

In social life, education is a dynamic system and actively communicates. In it there is communication and interaction between individuals and social groups to achieve common goals. As a system, Wahjosumidjo as cited by Rahman Afandi mentions several elements related to social education, they are: a). The existence of institutions that have the role of achieving the goals of the community together, b). The aspects of individuals who have character, personality, needs which simultaneously also deliver to a psychological dimension, c). Aspects of social behavior as a result of communication and interaction between individuals in social institutions which consist of the role of individuals to achieve a common goal.²³

Leadership education among society is a cultural heritage that has been going throughout human life itself. Ma'arif sees that there is almost no group of people who do not use education as a means of culture "in various forms", even though primitive societies, make social arrangements through the educational process.²⁴

More firmly Musa Asy'ari states that education is a means of cultural inheritance, either formal or non-formal education. Every community inherits *thaqafah* or its culture to the next generation through education with the aim that *thaqafah* or culture will remain sustainable, alive and developing.²⁵

In practice, leadership education in the community can be seen as an "open system". Called open, in social life gather individuals who interact with each other. Thus, every individual has a great opportunity as a potential leader of the community. However, there are two main factors in the process of leadership education in the social world, they are: First, as E.Hamilton and P.Cunningham cited by Michael W. Galbraith: "an educational process by which individuals (in this case adults) becomes more competent in their skills, attitudes, and concepts in an effort to live in and gain more control over local aspects of their communities through democratic participation. The educational process, where

²² Zuli Dwi Rahmawati, "Pendidikan Kepemimpinan Perspektif K.P. Imam Zarkasyi," *Ta'lim: Jurnal Studi Pendidikan Islam*, Vol.2, No.1 Januari 2019, p. 113.

²³ Rahman Afandi, "Kepemimpinan Dalam Pendidikan Islam," *Jurnal INSANIA*, Vol.18, No.1, Januari-April, 2013, p.108.

²⁴ Ahmad Syafi'i Ma'arif, "Pendidikan Islam dan Proses Pemberdayaan Ummat," *Jurnal Pendidikan Islam (JPI)*, No. 2, UUI, 1996, p. 6.

²⁵ Musa Asy'ari, *Filsafat Islam Tentang Kebudayaan*, (Yogyakarta, LESFI, Cet.1, 1999), p. 87.



individuals (adults) become more competent in skills, attitudes and concepts in an effort to bring up local aspects of society through a democratic participation process.²⁶

Thus community-based leadership education is a cultural tradition that will continue to be managed by the community autonomously, growing on the needs of the community, utilizing all available resources.

CONCLUSION

Based on the results of a study of various literature about leadership in the perspective of Islamic education, this discussion concludes the following:

Firstly, leadership in the perspective of Islamic education is a process of instilling Islamic values in an effort to shape the character of students as potential leaders, either individual leaders or leaders in the family and community leaders.

Secondly, the education of a future leader with an Islamic character is considered very important in realizing common goals. This is also a starting point that the various types of leadership such as training activities, especially for individuals who are prepared as potential leaders, are far more important. Some models of leadership education that have been realized are starting leadership education in educational institutions, such as in the classroom, student organizations and community-based leadership education.

Leadership education for students, especially with exemplary based training with the values of trustworthiness, honesty, discipline, and responsibility, will be able to realize a successor of visionary leaders and highly motivated to achieve goals.

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²⁶ Nurhattati Fuad, "Pendidikan Berbasis Masyarakat Di Pondok Pesantren (Studi Kasus Pendidikan Berbasis Masyarakat di Pesantren Al-Ittifaq Bandung Jawa Barat," *Jurnal Manajemen Pendidikan*, Vol. 3, No.1, 2012, p. 401.

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MADRASA AS A RECEPTACLE FOR FOSTERING ISLAMIC FAITH

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Abstract: Today, the development of Madrasa Aliyah Laboratory (MAL) which is under the auspices of the State Islamic University (UIN SU) North Sumatra is still not a pillar of Islamic aqeedah planting institution. This is a challenge, as well as an opportunity to get answers to these problems. This type of qualitative research was carried out by describing the development, transformation process, and the important role of MAL in UIN SU. The data collection techniques were documentation, survey, and interviews. The data were analyzed by the concept of Miles & Huberman. The findings obtained that MAL is a very strategic place to instill Islamic aqeedah and in the same time is a place for lecturers to explore new ideas related to emerging technologies in the world of education, especially Islamic Education.

Keyword: Islamic Education, Islamic Aqeedah, Transformation.

INTRODUCTION

Education is an attempt to grow human life through an institution, school or Madrasah. Education can not only take place in classes or schools, but can also occur in the family environment and surrounding environment. Therefore education is an important thing in one's life to establish and build mindsets in thinking, interacting and communicating with the surrounding environment.

The beginning of a person gets an education from birth to closing the age, it can be understood simply that education is the foundation in shaping human characters to engage in interactions and mutual relations with the environment. About. But in fact many people are not yet familiar about the implied meaning of education itself. Without them realizing that early education is the most important thing for the child to build and shape the children's skills and talents. In other words, many people generally in the world and especially in Indonesia are still blind to the meaning of education and education function itself.

Islam has its own perspective on the subject of education. This perspective not only affects the educational process but how the orientation of education should be achieved. Orientation that directs students to find out the essential meaning in carrying out formal Islamic Education practices. Students who understand science critically are students who already understand knowledge and make use of it.

Historically, Islamic education has experienced how to survive in the current strong modernization contestation without losing its identity as a school or madrasah or pesantren or even all three including and representing one term in order to represent general education and religious education. While in terms of tangible form is an effort to reform the Islamic education system in response to the challenges of colonialism and christian expansion. Including the dichotomism between schools that adhere to religious subjects and madrassas who still adopt the Dutch education system.

The recognition of Islamic educational institutions as part of the National education system is an opportunity and a challenge. As an opportunity, because the existence of Islamic educational institutions has been recognized legally, so that its existence is determined by the quality of graduates produced and the extent to which the graduates' exibility can be accepted by the community and can continue at a higher level of education. As a challenge, because currently the national education system is confronted with the issue of the importance of standardizing the quality of education in the global era, so Islamic educational institutions as part of the National Education system are required to respond to this condition.

Looking at the activities of Islamic education in Indonesia, it can be seen that Islamic education has played many roles in the context of educating the life of the nation, apart from that there has also been a dynamic development of Islamic education in Indonesia. One of the most strategic in the dynamics is the inclusion of Islamic education in the national education system. This is divided into three things; first, education as an institution. Secondly, Islamic education as a subject. Thirdly, Islamic education as a value. Islamic education as an institution explicitly recognizes the existence of Islamic education institutions. Islamic education is recognized as a subject recognized by the existence of religious education as one of the subjects that must be given at the elementary level through tertiary education.

Basically, the Islamic education, especially MAL is not much different from the madrasah in general, because institutional, MAL is at the scope of the organization of the Ministry of Religion. The scope of PTKIN whose construction is done completely by the faculty of Tarbiyah. As a means of conducting research and development of student and lecturer education, this madrasah has two status, namely state and private. The presence of MAL is important in order to fulfill the main task of higher education of Islamic religion to implement education (Islamic aqeedah).



Islamic aqeedah in Islamic education is a moral appreciation of a Muslim (student). Islamic aqeedah from an Islamic perspective is like a root for a tree of wood. Muslims, if their faith is strong, then the strength of self as a Muslim is also strong so that he can become a believer who is pious, has good faith and has good character. The strength of the creed also makes Muslims strong and dynamic in bringing the torch of glory that is united so that it becomes a role model to all humanity. On the contrary, the weakness of this creed removes the series of Islamic beauty that is manifested in the people in various forms such as devotion to worship, morals, courtesy, and courtesy. Therefore, in the era that is unpredictable as it is today, Islamic aqeedah becomes relevant to the needs of Muslims to highlight the role of Islamic education with the Islamic aqeedah core in awakening the moral appreciation of students and Muslims.

ISLAMIC AQEEDAH

According to the language of the word, Islamic aqeedah comes from Arabic, namely *aqada*, *ya'qidu*, *ukdatan*, *wa'aqiyadatan*, which can be interpreted by binding or agreement. According to the term, faith is a point or basis of belief that must be held by those who believe in it. Based on the above understanding, then what is meant by Islamic creed are the points of belief that must be believed by the truth of every Muslim, both based on the proof of *naqli* and *aqli*. Islamic aqeedah is all that is determined in religious beliefs, in the form of issues of belief, knowledge, experience, and matters magical things that are explained in authentic texts.¹

The first part is called *Naaqidh*, which is an act that can invalidate and destroy aqeedah so that those who treat it become infidels and leave Islam. This part is also referred to as a voider or destroyer of aqeedah. Actions that invalidate aqeedah are deeds which can lead to apostasy, these actions are called *Nawaqidh* (plural forms of *Naaqidh*, meaning invalidator) This can take the form of words, actions, beliefs or doubts. A person can apostatize with the words he says or by the actions that he does and with the beliefs that are believed or doubts that haunt him. An apostate is leaving religion and leaving it. Islamic aqeedah is damaged because of beliefs in spirits or objects that can bring a fortune to its users.²

Islamic aqeedah is not formed easily because it is something solid in the heart that requires the understanding of thought that is confirmed by the “*naqliyyah*” and “*aqliyyah*”

¹ Mahmudi, M. (2019). Pendidikan Agama Islam dan Pendidikan Islam Tinjauan Epistemologi, Isi, dan Materi. *TA'DIBUNA: Jurnal Pendidikan Agama Islam*, 2 (1), 89-105.

² Rouf, A. (2015). Transformasi Dan Inovasi Manajemen Pendidikan Islam. *Jurnal Kependidikan*, 3 (2), 138-162.

arguments which removes doubts. These postulates should be accepted with reason and full of willingness and calmness. Therefore, the teaching of aqeedah requires the use of easy language, examples and evidence that is easily understood, ideas that are pithy, and the use of verses of the Koran related to the headlines discussed to exclude the evidence of reason and give maximum impression to the mind. Islamic aqeedah education needs to be based on a clear understanding that can perceive emotions, feelings and souls (wujudan) without any doubt and doubt. For example, Rasulullah S.A.W. eliminating the impressions of beliefs, values, culture and understanding of jahiliyyah Arab heritage so as not to mix with the faith, values and culture paradigms of a believer's life³.

The teaching of the Islamic aqeedah is a very difficult subject in Islamic education. Therefore, the determined curriculum needs to be in accordance with students' thinking ability to understand the topics presented. The student rankings need to be introduced to the natural wonders of creation (al-kai'nat) Allah S.W.T. to prove the existence of Allah S.W.T. and His majesty and are full of perfection. When the upper middle rank (thanawi) of teaching needs to be cognitively hujjah (an-nadzar a'qli) and evidence logically (istidlal mantiqi) to synthesize monotheism "uluhiyyah" and "rububiyyah. The teaching Islamic aqeedah requires an approach to stimulate thinking and problem solving that is closely related to the reality of student life to maintain the welfare of the creed and avoid them hesitating, misunderstanding and influenced by elements of thought that contradict the Islamic aqeedah⁴.

It can be concluded that Islamic aqeedah is an understanding of the teachings of I'toqad inner, which in it teaches the oneness of Allah SWT who created, ruled and negated. It is hoped that the guidance for understanding monotheism can be used as a basis for realizing and implementing religious actions, namely faith that is manifested in deeds, namely the moral code of conduct (Aqeedah Akhlaq).

METHOD

This type of research is the qualitative, this research was written based on the results of studies of various relevant library materials, both in the form of books, journals,

³ Kasim, A. Y., & Tamuri, A. H. (2010). Pengetahuan pedagogikal kandungan (PPK) pengajaran akidah: Kajian kes guru cemerlang Pendidikan Islam. *Journal of Islamic and Arabic Education*, 2(2), 13-30.

⁴ Ali, M. M., Lubis, M. A., & Noh, M. A. C. (2018). Keberkesanan Pengajaran Kurikulum Akidah Dalam Pendidikan Islam Berasaskan Kemahiran Berfikir Analitikal Di Sekolah Menengah. *ASEAN Comparative Education Research Journal on Islam and Civilization (ACER-J)*, 2(1), 15-34.



articles and others related to the focus of the problem above. The data collected in this study are primary and secondary data that are textual in the form of views and thoughts that exist in the referred library material. In line with the method used, the appropriate data collection techniques to be used in this study are documentary techniques. The data collected through documents intended as library material. The data collected in this study were then analyzed using content analysis.

The study was conducted in the middle of the year's 2019 with the type is a qualitative approach with phenomenological research. According to Creswell that the phenomenological research focus on reporting what all participants have in common the experiences a phenomenon to a description of the universal essence.⁵ The phased of research designed begin with finding information. The finding information is done by searching articles related with google search engine via scholar.google.com, qualitative observations are not limited to measurement categorization (responses that have been predicted in advance). According to Denzin & Lincoln cites the opinion of Gardner, mentioning that qualitative observation is used to understand the background with different functions between objective, interactive interpretive, and grounded interpretative, qualitative observations are free to examine the concepts and categories of each event subsequently giving meaning to the research subject or observation, and visiting location in MAL UIN SU. The place of research is determined by aspects of affordability and ease of access.⁶

After the data was collected, the next steps to data analysis using the concept of Miles & Huberman. In their opinion, the researcher becomes a data collection instrument and performs data reduction by selecting data that is considered to represent the data set obtained at the time of conducting the research. The data have been inspected and there is a general considering of the field and the contexts of the key expertises under study, coding prepares or labeling the analysis with a conventional system to organize the data, unmasking and documenting additional links within and between concepts and experiences described in the data. This is not particularly the only a process of data analysis but of data reduction. The researchist or evaluator needs to summarize pages of

⁵ Creswell, J. W. (2007). *Qualitative inquiry and research design: Choosing among five approaches*. Sage publications.

⁶ Denzin, N, K., & Lincoln, Y, S. (2009). *Handbook of Qualitative Research, 2nd editions*, New Delhi, Teller Road Thousand Oaks, California, USA: Sage Publication, Inc.

words to what is crucial.⁷ It can be understood that the data analysis procedures include data reducing activity, presenting data and making conclusions.

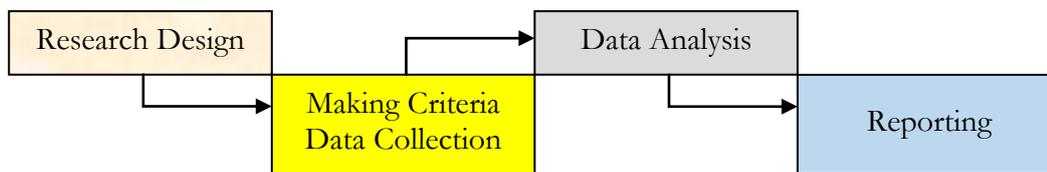


Figure 1. Stages in the Research

RESULTS AND DISCUSSION

Madrasah is one of the Islamic educational institutions that have a long standing in the world of education in Indonesia. Madrasa education is part of national education which has no small contribution in the development of national education or national education policy. Madrasa has made a very significant contribution in the intelligence process of the community and nation, especially in the context of expanding access and equitable education.⁸

Islamic aqeedah is not only lived and practiced if only taught, but must be educated through the education process. The prophet has invited people to believe and do good deeds and morality according to the teachings of Islam with various methods and approaches from one aspect we see that education Realizing Islam is more aimed at improving mental attitude that will manifest in deeds, both for one's own needs and other people.⁹ The other hand, Islamic religious education is not only theoretical, but also practical. That the teachings of Islam do not separate faith and good aqeedah. Therefore Islamic aqeedah (Islamic religious education) is both a faith education and charity education. Students, after finishing their education, can understand and practice the teachings of Islam and make it a way of life.¹⁰

⁷ Miles. M. B., & Huberman. A. M. (1994). *An Expanded Sourcebook: Qualitative Data Analysis, 2nd edition*. Sage: Thousand Oaks.

⁸ Hasan, A. M. (2019). Effect of psychotropic drugs in the development of reading comprehension skills among second grade students in the medium of Holly Quran and Islamic education. *Journal of Al-Frahedis Arts, (31)*, 476-510.

⁹ Huda, M. et.al (2020). Empowering Learning Ethics Culture in Islamic Education. *In Global Perspectives on Teaching and Learning Paths in Islamic Education*, 244-267.

¹⁰ Daulay, H. P., & Tobroni, T. (2017). Islamic Education In Indonesia: A Historical Analysis of Development and Dynamics. *British Journal of Education, 5(13)*, 109-126.



Discussion on Islamic aqeedah comes together with faith as one principle based on pillars of faith.¹¹ Islamic education must change its paradigm. Old norms and beliefs must be questioned. Islamic education which only emphasizes on the normative-theological dimension also will not contribute much in solving the empirical sociological problems that occur in the life of contemporary society. Therefore, Islamic education needs to provide touches of transformation for madrasah to implement quality management. By linking and dialoguing Islamic education with quality management, it is hoped that quality madrasah can be realized.¹²

The transformation process that is often mentioned in the management of Islamic educational institutions is now a transformation process seen from the other side. The desire to change management status from private to public is also very rarely discussed in several studies. Private management will look forward when in plain view the available facilities can be utilized by all students. Learning buildings and facilities in the classroom also serve as benchmarks for the community if they see that the privately run madrasah are progressing. However, it is very rare for a teacher to be a reference when they see the madrasah progressing, the madrasah also does not provide detailed information related to teachers who achievement.¹³ The traditional madrasah plays an important role as a mediator in disseminating Islamic education to the Muslim community.

The process of MAL transformation at UIN SU Medan can be seen from how many improvements or efforts to maintain accreditation each year. The following are the stages of the transformation process both in terms of status or accreditation of each madrasa. In 1994 obtained the organizer's permission from the North Sumatra Regional Office of the Ministry of Religion with letter Number.Wb/PP.03.2/1354/1994. In 1999 obtained recognized status from the Director General of Islamic Institutional Development with a letter Number: B/ E.IV/MA/0758/99. In 2006 obtained an accreditation B (good) by the Regional Office of the Ministry of Religion of North Sumatra Province with letter Number: 295/MA/2.75/2006. In 2009 obtained accreditation B by the National Accreditation Board for Schools/Madrasah (BAN-S / M) Number: MA.002819.

Issues or more accurately referred to as discourse on the transition of the status of MAL UIN SU Medan, private to state. Many things must be discussed if this is indeed the

¹¹ Alwi, E. et.al. (2017). Islamic Aqeedah Compliance Index for Human Development from Maqasid Perspectives. *International Journal of Academic Research in Business and Social Sciences*, 7(12), 1-12.

¹² Mukhtar, M., Anwar, K., & Kholilah, E. H. (2019). Benchmarking Head of Madrasah in Doing Madrasah Transformation in Jambi Province. *International Journal of Research-Granthaalayah*, 7(4), 281-299.

¹³ Al-Hasani, S. M. A. (2019). Learning Institutes of Pre-Islam and Early Islamic Century and Their Transformation into Formal Madrasah in 11th Century. *Asian Journal of Education and Social Studies*, 1-9.

main target of this laboratory madrasah. "For the transition of MAL status, maybe a lot of things must be considered, one of which is the status of several teachers who have been "certified" to be a dilemma where to go later or what their business will be. Not to mention who is doing Program Profesi Guru (PPG) every year. Actually there are many positive and negative things. when MAL became a country, we tried our best to continue to maintain and even improve the quality of madrasas both in terms of management or in accordance with the laboratory madrasah".¹⁴

Indeed the implementation of education must be real and practiced systematically and has measurable goals. The urgency of the existence of the madrasa would be a separate measure for the manager. The nature of establishing educational institutions either managed by the state or the private sector must see benefits for the surrounding community. It cannot be denied that even very few madrasas that are managed privately are material oriented. The practice of educational capitalism in Indonesia is increasingly widespread. The times that are loaded with information and communication technology (ICT) have become a benchmark for upper middle class parents if they want to choose an educational institution for their children. Inversely proportional to the middle class people who are still considering finance if choosing a madrasa with complete facilities.

Speaking about the urgency of the existence of MAL UIN SU Medan, this madrasah gives many benefits and has its own assessment for the people in Medan, especially the community around the madrasah. It was established with no material orientation, making MAL attractive to the majority of the middle class. But now slowly lecturers and staff especially UIN SU are also sending their children to the madrasah. This proves that the community believes that there is something else seen from madrasah under the auspices of tertiary institutions. In fact the surrounding community still gives confidence to MAL UIN SU to educate their children in the religious field as well as science and technology education. That is very beneficial for parents and students. The location that is now in the campus environment makes students motivated to continue their studies to a higher level. Their growth and development process is getting better if they are always in an environment that supports them to increase their enthusiasm for learning.

"Intra organizations such as Boys Scouts, PMR, Paskibra, LKSM that focus on creativity and art, Dynamics Press Institute focus on journalism and literacy and many more Student Association (HMJ) involving madrasah when carrying out

¹⁴ Interview to Head Master Laboratorium UIN SU Medan, Zunidar, M.Pd Wednesday, 28/8/2019 Time 11.00 di Madrasah.



activities of course as guided madrasah. Faculties must participate and participate in these activities, usually they represent their friends in race activities. Why do we always follow ?, because the campus environment is very supportive of students' enthusiasm for learning and even getting to know and learn other sciences that support their lessons in class, besides that especially for MAL class XII they must try to interact directly with activities activities held by students, besides that, activities outside of campus are also often followed, especially Boys Scouts".¹⁵

The interview above illustrates that the activity that was followed was a form of support from the MAL, in addition to that students received additional learning motivation by participating in activities on campus. Their benefits when participating in activities on campus include: a). The quality of self-confidence is getting stronger, b). The quality of interactions is increasing, c). Systematic learning patterns, d). Increasing enthusiasm and motivation to learn in class

The benefits obtained by each student are benefits that become their reference in deep learning in class. The benefits that become their reference are to continue their studies to university. That spirit must be nurtured since they are still active in the learning process. The four benefits will be evenly obtained by every student of MAL UIN SU, because the events that are held faithfully for the month must always go down madrasah.

MAL UIN SU can also be used as a 'laboratory' for every lecturer to develop the latest learning model that has been designed by lecturers at the Faculty of Tarbiyah and Teacher Training (FITK), this should be of good use by every lecturer especially those who are in charge of a group of educational technology courses, develop strategies, media, and learning models and can be practiced by lecturers at MAL UIN SU. This adds to the motivation of lecturers as well as providing new stimulants for each student to learn by using different media or models. The Faculty is very supportive of these activities, as stated by the Dean of FITK; "MAL is a laboratory or place of practice for students of UIN SU when they want to complete a program from the faculty or Practicum Field (PPL). But it is very good and fully supported by the faculty if there are lecturers, especially from Tarbiyah, who want to develop a learning model in the madrasa. This is the real function of the laboratory, all elements can use and utilize the existence of this MAL".¹⁶

The function of the laboratory becomes useful if the surrounding human resources support the existence of the MAL UIN SU Medan. The creativity is also tested by the

¹⁵ Interview to Mr Hendra Kurniawan, M.PdI, WKM Student MAL UIN SU. Rabu, 28/8/2019

¹⁶ Interview to Mr Dr. Amiruddin Siahaan, M.Pd, Dean FITK UIN SU, 28/8/2019 Time 10.15

existence of laboratories around the human resource departmen. The Dean of Tarbiyah Faculty, hopes that the lecturers should actually take advantage of the situation around them.

The purpose of education is to worship Allah SWT Almighty. Thus, the main characteristic of Islamic education and that distinguishes it from education in general, is that Islamic education must be based on tawhid and oriented to the happiness/success of life in the world and the happiness of life in the after life. This is in tune with the concept of education applied in MAL UIN SU Medan, which has based on “Tauhid” as has been described in the discussion of creed and character education. From the first level, the students were taught by the nature of tauhid which is not merely enough to recite and memorize it, but they were taught with the conditions demanded from it, no meaning to anyone unless the conditions are met. Thus, it generated the deed as a part of their character.

The character building of students in each educational environment means the efforts made by the institution in the context of the formation of the character of students. The term is synonymous with coaching is the formation or development. Associated with educational institutions, now more encouraged the formation of the school culture¹⁷. One of the chosen school culture is a culture of noble character. From this came the term the formation of moral values in the school culture. The experience of Muhammad Arab community building to be human noble (civil society) takes that long.¹⁸ This construction is starting to build their beliefs for more than thirteen years, when the Prophet was living in Makkah. Furthermore, for more than ten years of Prophet continued formation of their character by teaching (Islamic education in law) to equip worship and their daily living.¹⁹ With the capital and the Islamic aqeedah and supported by exemplary attitude and behavior.

Thus, it can be seen clearly there is a close relationship between faiths discussed in the tawhid science with good deeds discussed in the moral science. The tauhid science appears in giving discussion to the moral science, and the moral science appears to provide elaboration and practice of the tauhid science. Tauhid without a noble character

¹⁷ Kamaruddin, S. A. (2012). Character education and students social behavior. *Journal of Education and Learning*, 6(4), 223-230.

¹⁸ Borba, M. (2008). *Membangun Kecerdasan Moral: Tujuh Kebajikan Utama Agar Anak Bermoral Tinggi*. Terjemahan oleh Lina Jusuf. Jakarta: PT. Gramedia Pustaka Utama.

¹⁹ Suresman, E. (2011). *Membangun Peserta Didik Berkarakter yang Baik. Dalam: Pendidikan Karakter: Nilai Inti Bagi Upaya Pembinaan Kepribadian Bangsa*, Editor: Dasim Budimansyah & Kokom Komalasari. Bandung: Universitas Pendidikan Indonesia Bandung Press.



will have no meaning and noble character without tauhid will not be firm. Besides, tauhid gives direction to character, and the character gives content to the direction. Herein, it lays the close relationship between tauhid and character in the formation of students character.

CONCLUSION

The presence of MAL UIN SU Medan is a general Islamic secondary education institution that is used as a forum to meet the demands of developing the Tarbiyah Faculty. In terms of Islamic education, MAL was initially controlled entirely by the Tarbiyah Faculty. However, in its implementation is autonomous under the leadership of the madrasah head. Broadly speaking, MAL UIN SU Medan, has quite disturbing obstacles which are divided into internal and external constraints. This internal constraint is in the form of funding, teacher mastery in the field of study, especially general subjects, poor variety of learning methods used, mastery of all teachers towards a comprehensive Islamic aqeedah, so as not to give birth to a partial interpretation and unable to translate Islamic transcendental messages into action, teacher interaction students who apply formal limited. The character education is important for the growth of a human individual as a whole and should be done early. But that does not mean if you do not accommodate basic education of character building, educational institutions also felt no need to conduct it. It is important for an educational institution to not only pay attention to the needs of the academic competence of students, but also the character development so that graduates become graduates who are prepared academically and good character..

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THE IMPLEMENTATION OF LEARNING MANAGEMENT AL QURAN HADITS IN MTS ALWASLIYAH BINJAI

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Abstract: This study aims to describe the implementation of a learning management for Qur'an Hadits in MTs Al Wasliyah Binjai, namely (1) to know the planning of learning the Qur'an and Hadits, (2) to find out the implementation of the learning of the Qur'an Hadits, (3) to find out the evaluation of learning the Qur'an Hadits. This study used qualitative research. Learning management is a student learning activity starting from learning planning to learning assessment. Learning planning which includes the process of preparing subject matter, the use of instructional media, the use of learning approaches or methods, and assessment in an allocation of time to be carried out. The results of this study indicated that the Implementation of Learning Management conducted at MTs Al Wasliyah Binjai includes, (1) Planning; planning syllabus, lesson plans, learning media as needed, (2) Implementation; using varied methods such as the method of assigning tasks, questions and answers, discussions and others, (3) Evaluation; concerning mastery of students' knowledge using tests and non-test in oral and written form, as well as an assessment of students' attitudes and behavior.

Keyword: Al-Qur'an Hadits, Learning Management.

INTRODUCTION

Education is a complex activity, broad dimension and many variables that influence it. According to the Law of the Republic of Indonesia No. 2 of 1989, Chapter 1 Article 1 "Education is a conscious effort to prepare students through guidance, teaching, and / or training activities for their role in the future". Based on this understanding, it can be explained that the conscious effort meant is education which is carried out based on a mature, steady, clear plan complete, comprehensive, based on rational-objective thinking. In addition strategies are education implementation carried out in the form of mentoring, teaching and or training activities.¹

In the whole educational process, learning and teaching activities are the most basic activities. This means that the success or failure of achieving goals educational depends a lot on how the teaching and learning process is designed and run professionally. Meanwhile, to create teaching and learning activities effective and efficient, professional educators or teachers are needed. Teaching is the job teacher's to pour a number of

¹ Oemar Hamalik, *Kurikulum dan Pembelajaran*, (Jakarta: PT Bumi Aksara, 2011), p. 2

learning material into the brains of students. Teaching is the *transfer of knowledge* to students. Teaching always takes place in a deliberate condition to be created to lead students towards progress and kindness.²

Teaching is an activity to organize or manage the environment as well as possible and connect it with children, so that teaching and learning occurs. In addition, Gagne & Brig argued that teaching is not something that happens by chance, but rather the ability of teachers to possess the basics of good teaching.³

From this opinion it can be concluded that teaching is essentially doing learning activities, so the teaching and learning process can take place effectively and efficiently. Teaching and learning process is, a process that contains a series of actions of teachers and students on the basis of reciprocal relationships that take place in educational situations to achieve certain goals. Also in the Teacher Guidelines book Islamic Religious Education published by the Ministry of Religion teaching and learning process is: "Teaching and learning as a process can contain two understandings, namely a series of stages or phases in learning something and can also mean as a series of planning activities by teachers, implementation of activities until evaluation and a follow-up program. "From the above opinion it can be concluded that the teaching and learning process includes.

activities carried out by the teacher starting from the planning, implementation of activities to evaluation and follow-up programs that take place to achieve the objectives teaching. Every teaching and learning activity always involves two active actors, namely the teacher and students. The teacher as a teacher is the creator of student learning conditions that are designed intentionally, systematically and continuously. Whereas children as subjects of learning are those who enjoy the conditions of learning created by the teacher.⁴

Teaching and learning process is the core of the formal education process with the teacher as the main role holder and in the learning process most of the learning outcomes of students are determined by the teacher's role. Professional and competent teachers will be better able to create effective learning environments and will be better able to manage teaching and learning processes, so that student learning outcomes will be better. So the success of the teaching and learning process is largely determined by the ability of teachers to manage and carry out the process of teaching and learning activities. In addition, for

² Syaiful Bahri Djamarah, *Psikologi Belajar*, (Jakarta: Rineka Cipta, 2008), p.107-108

³ B. Suryosubroto, *Proses Belajar Mengajar di Sekolah*, (Jakarta: Rineka Cipta, 2009), p.15

⁴ Pupuh Fathurrohman, M. Sobry Sutikno, *Strategi Belajar Mengajar Melalui Penanaman Konsep Umum & Konsep Islam*, (Bandung: PT Refika Aditama, 2011), p. 8

the learning process to teaching and be carried out effectively and efficiently, and to achieve the results, expected learning program management activities are needed. Learning management is the whole process of organizing activities in the field of teaching aimed at making all teaching activities carried out effectively and efficiently.

Al-Qur'an Subjects Hadits is part of education subjects Islamic religious that are devoted to providing education in the context of understanding and mastery of the Al-Qur'an and Hadits, can practice the contents of their contents and be able to memorize them. Based on the understanding formulated by the GBPP Qur'an Hadits Subjects are: "The Qur'an Hadits subjects are part of Islamic Religious Education subjects that provide education to understand and practice the Qur'an so that they are able to read fluently, translate, summarize the contents content, copy and memorize selected verses and understand and practice selected Hadits as a deepening and expansion of material study from the lessons of the Qur'an Hadits Madrasah Ibtidaiyah and as provisions to follow further education levels⁵.

Based on these definitions it can be understood that the subject of the Qur'an Hadits is very important to provide understanding and guidance in order to practice the Qur'an so that it can read fluently, translate, conclude the contents of memorizing verses and understand and practice the Hadits as a deepening and expansion of study material from the lessons of the Qur'an.

The purpose of studying the Qur'an of the Hadits can be seen from the function of the Qur'an revealed by Allah SWT, namely as a guide to the lives of Muslims, so that Muslims will not be able to understand the Qur'an and the Hadits if they do not study it. The purpose of studying the Qur'an Hadits as explained in the GBPP Qur'an subjects Hadits that, "the Qur'an Hadits subjects aim that students understand, believe and practice the contents of the teachings of the Qur'an and the Hadits and to read it fluently and correctly.⁶

METHOD

This study uses qualitative research conducted to examine the Implementation of Learning Management of Al-Hadits in MTs Al-Washliyah 48 Binjai. As the purpose of this study is to find out and see how the management of learning the Quran Hadits in The qualitative approach will use is descriptive, which in this study emphasizes the meaning, description, circumstances and processes rather than the results of an activity, so that the data obtained by the author can be described rationally and objectively according to the

⁵ Depatemen Agama RI, *GBPP Mata Pelajaran Qur'ran Hadits*, (Jakarta: 2004), p.1

⁶ Depatemen Agama RI, *GBPP Mata Pelajaran...*, p.2

realities in the field. with the explanation of Lexy J. Moleong, Qualitative research is a procedure research that produces descriptive data in the form of written or oral words from people and observed behavior.⁷ Meanwhile, research descriptive is a form of research aimed at describing or describing phenomena that exist, both natural phenomena and engineering human.

DISCUSSION

From the results of research that has been done, that the implementation of learning Al-Quran Hadits conducted by MTs Al Wasliyah Binjai is categorized quite well.

Al-Quran Learning Hadits

Planning is the initial process of learning for the determination or target to be achieved so as to produce effective and efficient learning. Planning also determines the activities to be carried out in the future. Because with planning, the learning process will run as expected. Planning in the learning process includes a Syllabus and Implementation Plan Learning (RPP) which includes the identity of the subject, Competency Standards (SK), Basic Competence (KD), indicators of competency achievement, learning objectives, teaching materials, time allocation, learning methods, learning activities, assessment of learning outcomes, and learning resources.⁸

The results of the interview show that the planning of learning the Qur'an Hadits in Al Wasliyah MTs has been carried out in accordance with the learning theory stated, it is proven by the results of interviews, observations and documentation that the syllabus, lesson plans, teaching aids and other learning media are available in accordance with the indicators which is used even though the learning media is used only on certain materials and not on all materials.

From observations obtained that in the process of planning learning, the teacher has prepared lesson plans, syllabus, effective week analysis, prota and procedures. There are also teaching aids or learning media, a list of student grades and a student attendance list.

The learning process at MTs Al Wasliyah 48 Binjai is done by realizing the design that has been prepared in the syllabus, annual program, plan learning, academic calendar. The planning of learning undertaken by a teacher will determine the success of the learning it does. It is based that by making learning plans that include annual programs

⁷ Lexy. J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 2000), p. 3

⁸ Rusman, *Model-model Pembelajaran Mengembangkan Profesionalisme Guru*, (Jakarta: PT Rajagrafindo Persada, 2016), p. 4

programs semester, preparation of syllabus and lesson plans that are good and detailed it will make teachers easier to deliver learning material, organizing students in class and conducting evaluation of learning. In addition, the teacher will have a reference learning that is in accordance with the abilities of himself and the students who are subject and object in learning will be better and more detailed. So, the plan learning prepared by the teacher will be more helpful for the teacher in the implementation of learning.

Implementation of Al-Quran Hadits Learning

Based on the results of interviews researchers can be seen that in the process of implementing learning in MTs Al Wasliyah 48 Binjai, especially in the lesson Qur'an Hadits has been done by starting from preliminary activities, core activities, and also closing activities. However, based on observations made by researchers, there are still indicators that are not met properly in the core learning activities, namely the teacher does not allocate time properly as when class time is over but the teacher still continues learning. The teacher conducts a series of activities and activities learning with students in order to achieve the learning objectives.

Based on the results of interviews, observations and documentation of learning resources used in learning the Qur'an Hadits are in accordance with material learning. For example in learning activities the teacher uses various methods such as the method of giving assignments, the question and answer method, discussion and others. These methods can provide an easier catch in and understanding understanding the lesson to students which can be known through evaluation activities. In addition, the teacher also takes a learning approach - in delivering the material. Besides that the media and teaching aids that are used also vary according to the material taught such as books related to the material, the Qur'an and also the students themselves so that they can support the course of the learning process more effectively and efficiently.

In addition, in carrying out the learning process problems and always encountered obstacles are by the teacher because every class always has a child who likes to make noise with his classmates and also does not pay enough attention to the teacher in delivering the material so as to make learning activities not conducive. But here the teacher can overcome the situation by separating noisy students and placing them in the front seat so that the students will no longer be noisy.

Evaluation of Learning the Al-Quran Hadits

Assessment in Rusman's theory is carried out by the teacher of the learning outcomes to measure the level of achievement of students' competencies, and is used as

material for preparing learning progress reports, and improving the learning process. Assessments are also carried out consistently, systematically, and programmed using tests and notes in written or oral form, performance observation, attitude measurement, assessment of work in the form of assignments, projects and/or products, portfolios, and self-assessment. Assessment of outcomes learning using Standards Educational Assessments and Group Assessment Guidelines Subject.⁹

Based on these results, the researcher analyzes that in the assessment of learning outcomes undertaken by the teacher has met the indicators of learning quality,, in that is addition to assessments conducted on the mastery of students' knowledge by using tests and notes in oral and written form, the teacher also assesses attitudes and behaviors of participants.

CONCLUSION

Based on the discussion and results of research on Learning Management Al-Qur'an Hadits at MTs Al Wasliyah 48 Binjai, the writer can draw the conclusions following:

The learning plan at MTs Al Wasliyah 48 Binjai has been applied in accordance with the indicators used that are already available syllabus , Lesson plans, teaching aids and other learning media. Although learning media and also the use of teaching aids are adjusted to the material being taught. implementation of learning, in the preliminary activities the teacher does it by conditioning the class first and will start the class when students are ready to learn, attend students, then ask the material last week linked to the material now. These things are in accordance with the indicators used. In the core activity, the resources learning used by the teacher in learning the Qur'an Hadits are in accordance with the learning material planned in the RPP. However, in allocating teacher learning time sometimes it is still not quite right, that is when class time is over and the teacher is still continuing learning that has not been completed. In the closing activity has been carried out in accordance with the indicators used, namely the teacher always ends learning by making conclusions and also giving evaluations both written and oral.

Assessment of learning outcomes, in the assessment of learning outcomes conducted by teachers already meet the indicators of learning quality from Rusman's theory, namely in addition to assessments conducted on the mastery of students' knowledge by using tests and notes in oral and written form, the teacher also assesses the attitudes and behavior of participants students..

⁹ Rusman, *Model-model...*, p. 13

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THE LEADERSHIP THEORY IN ISLAMIC EDUCATIONAL INSTITUTIONS

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Abstract: Leadership is an important factor in educational institutions and goals will be difficult to be achieved without leadership. The method used in this research was qualitative research with a literature review. This study found that there were nine theories of leadership related to educational institutions that were raised from two authors, namely G.R. Terry and Kartini Kartono. The eight leadership theories raised by G.R. Terry are autocratic theory, psychological theory, sociological theory, supportive theory, laissez faire theory, personal behavior theory, nature theory, and situation theory. One additional theory taken from Kartini Kartono is the humanistic / populist theory. These theories can not only be a supporting factor in achieving the goals of educational institutions, but also can be a limiting factor in achieving the goals of educational institutions if a leader incorrectly applies leadership theory. Therefore, the a study of leadership theory in Islamic educational institutions was interested to be conducted.

Keyword: Islamic education institutions, leadership, theory,

INTRODUCTION

Leadership is the ability (potency) of a person to run the activities of the organization, where he presents himself as the one who leads, guides, show the way, and take advantage of the organization's resources to the maximum in order to achieve organizational goals. A leader is required to be a guardian, protector, and giving motivation to the people they lead. Implementation of leadership values, usually manifested in an organization, both simple and modern. Leadership is the pulse of an organization and without leadership in the organization, it will be difficult to realize the goals of the organization.¹

In the study of organization and management there are a number of theories about leadership. G.R. Terry (1978) put forward several leadership theories namely; autocratic theory, psychological theory, sociological theory, supportive theory, laissez faire, personal behavior theory, nature theory, and situation theory.

¹ Syahrizal Abbas, *Manajemen Perguruan Tinggi*, (Jakarta: Kencana Prenadamedia Group, Cet Ke III, 2014), p. 10-11

THEORY

Autocratic Theory

Leadership according to this theory is based on orders and coercion of staff or subordinates. A leader conducts strict supervision of all staff work, so that it can run efficiently. Leaders who apply autocratic theory, in decision making or organizational policy making, are made on their own without consulting with their members. In organizational practice, autocratic theory is divided into three categories, namely leaders who apply; autocratic hard, autocratic soft, and autocratic incompetent. Hard autocratic has the right nature, thorough, and in accordance with the principle, but hard and rigid. Leaders who apply hard autocratic traits are not willing to delegate their authority. Hard autocrats in leadership apply firmly the principles such as "business is business, then money, to be able to win absolutely and others". A hard-working autocrat is very conservative, and he is only kind to people who are obedient and loyal to him.

Soft autocrats have similarities with hard autocrats, but they are always plagued by non-compromising feelings. He only tolerates obedience in accordance with the orders and principles he created himself. Soft autocrats are willing to pay a large fee, as long as their subordinates are willing to obey and submit to him. Its members may not ask and may not vote and they must like all the gifts and conditions. All parties are forced to accept and like the position, willingness and wisdom of the leader without reserve.

Incompetent autocrats are similar to young children (baby). The baby has a lot of energy, he wants to dominate others, always has absolute power, always being tyrannical, always making mistakes and not drawing his soul. Incompetent autocrats have the attitude of giving criticism and praise to someone depending on their emotions for a moment. He always wants to be in power, but always hesitant and uncertain. He prefers to appoint employees with weak character who are willing to hail and praise him.

Psychological Theory

The leader is developing the best motivation system, to stimulate the willingness of the subordinates to work or their nature. Leaders stimulate their subordinates so that they work towards the achievement of organizational goals as well as to fulfill personal goals. Leadership that is able to motivate others, will attach great importance to the psychological aspects of humans such as; recognition, emotional certainty, paying attention to staff wants and needs, appreciation, enthusiasm for work, mood interests and others.

Sociological Theory

Leadership is considered as an effort to smooth relationships between relations in an organization. Through the theory of organizational conflict resolution can be overcome between group members, in order to achieve good cooperation. The leader applies the objectives by including followers in the final decision making. The leader determines the goals and instructions needed for staff to take every action, related to the interests of the organization.

Supportive Theory

Leaders assume that followers or their nature want to do their best, and leaders can guide them as well as possible through certain actions. The leader creates a circle of work that helps to strengthen the desire of each member of his group to carry out the best work possible, able to work together with other parties, wants to develop his skills and has a strong motivation to realize organizational goals.

Laissez Faire's Theory

In laissez faire leadership, a leader does not have the ability to coordinate all work and is powerless to create a cooperative working atmosphere. As a result, an unstable, chaotic organization is identical to a ship that loses its captain. A leader who applies the principle of laissez faire in essence is not a leader in the true sense. All staff or members of the organization are relaxed and have a motto "it's better we don't have to work", giving birth to indifference among members of the organization. Subordinates or members of organizations are practically not guided or controlled by their leaders.

Personal Behavior Theory

A leader always behaves more or less the same, that is, not doing the same identical actions in every situation encountered. A leader must be flexible, have high elastic power, because they must be able to take the most important steps right for a problem. Solving social problems will never be identical in different time frames. The pattern of leader behavior is related to; 1) talent and ability, 2) the situation and conditions faced, 3) the desire to decide and solve problems that arise and, 4) the degree of supervision and sharpness of evaluation.

Nature Theory

Efforts to identify the qualities expected of a leader, to predict the success of his leadership. There are several characteristics expected by a leader, namely; have high intelligence, many initiatives, are energetic, have emotional maturity, have persuasive

power, have confidence, are sensitive, creative, provide high social participation and others.

Situation Theory

Leadership in situation theory must be 'multi-dimensional' in order to be able to involve and adapt to situations that are rapidly changing. This theory has a basic foundation, that leadership consists of three basic elements namely; leaders, followers and situations. The situation is considered an important element because the situation can affect the leader and the person they lead.²

Some theories about leadership described by Kartini Kartono in her book "*Educational Leadership and Character Building*" are as follows:³ a). Autocratic Theory and Autocratic Leaders, b). Psychological Theory. c). Sociological Theory, d). Supportive Theory, e). Laissez Faire Theory, f). Personal Behavior Theory, g). The Great Men Theory (Traits Great Men), h). Situation Theory, i). Humanistic / Populistic Theory

Based on the leadership theory mentioned above there are nine theories of which eight of them have been explained before, therefore researchers only explain one additional theory that is not contained in the leadership theories put forward earlier by G.R Terry. The theory is a humanistic / populist theory.

According to Kartini Kartono in his book "*Educational Leadership and Character Building*" explains the humanistic / populist theory as follows: The function of leadership according to this theory is to organize human freedom and meet all human needs, which can be achieved through the interaction of leaders with the people. To do this, there needs to be a good organization and a good leader who wants to pay attention to the interests and needs of the people. The organization functions as a means to carry out social control, so that the government performs its functions properly, and takes into account the abilities and potential of the people. This can be done through good interaction and cooperation between the government and the people by taking into account their respective interests. In this theory there are three main variables, namely:

- 1) Leadership must pay attention to people's consciences, with all their hopes, needs and abilities.
- 2) Organizations to be relevant to the interests of the people and the government.
- 3) Intimate and harmonious interaction between the government and the people to build unity and integrity and live peacefully.

²Syahrizal Abbas, *Manajemen...* p. 35-38

³ Kartini Kartono, *Pemimpin dan Kepemimpinan*, (Jakarta: PT Raja Grafindo Persada, 2001), p. 71-80.

Based on the leadership theories that have been explained above, can be used as a basis in finding leadership styles. Leadership style is a model, a type that is owned by a leader in managing an organization. The leadership style can be identified in style; charismatic, paternalistic and materialistic, militaristic, autocratic, laissez faire, populist, administrative and democratic leadership styles.

Charismatic Style

Charismatic leader style has an extraordinary appeal and trait, so he has followers and numbers that are extraordinary. Even now people do not know the exact reasons why a person has such great charisma. The researchers in leadership research find that a charismatic leader has a relationship with supernatural powers, where the strengths are obtained from the Almighty. The totality of the leader's personality exudes enormous appeal. Large figures that might be categorized into leaders who have a charismatic style include Genghis Khan, Gandhi, John Kennedy, Sukarno and others.

Paternalistic And Materialistic Style

Paternalistic leadership style is a leadership style that follows the pattern of parent-child relationships, so this style is known as the "fatherly" leadership style. The characteristics of the Paternalistic leadership style are:

- a. Superiors consider subordinates to be immature human beings and overly protective, so that subordinates do not have the opportunity to develop themselves through innovations in carrying out their duties and responsibilities.
- b. Bosses rarely provide opportunities for subordinates to take the initiative or make their own decisions. As a result, staff are always overshadowed by their superiors in carrying out their duties.
- c. Bosses rarely provide opportunities or almost never give opportunities to their subordinates to develop their creativity.
- d. The boss is always more aware or more righteous, and can receive very little input and advice from his subordinates.

The externalistic leadership style is similar to the paternalistic leadership style, with a slight difference that is more prominent and accompanied by excessive affection.

Military Style

The militaristic leadership style is different from the leadership style in military organizations. The nature and style of militaristic leadership include: a). Use more command or command systems to subordinates, b). Requires absolute obedience from subordinates, c). Enjoy excessive formalities and rituals, d). Menuntut adanya disiplin

keras dan kaku dari bawahannya (disiplin kdaver), e). Do not want suggestions or criticism from subordinates.

Autocratic Style

The autocratic leadership style bases itself on power and coercion which must always be obeyed. The leader always strives to act as a "single player" and is very ambitious to rule the situation. Each order and policy is determined without consulting subordinates, and never gives detailed information about plans and actions to be taken by staff. All praise and criticism towards staff is given at their own discretion, and the leader is always far from the members / staff. Autocratic leaders always want absolute power and singularity, and always want to control the situation. Autocratic leadership is like a heating system, which gives energy, without seeing and considering the climate, the emotional situation of staff and their environment.

Laissez Faire Style

The laissez faire leadership style is actually a practical leader who does not lead, because he allows the group or staff to act on their own free will, and the leader does not actively participate in group activities. All work and responsibilities must be carried out by his subordinates. The leader is merely a symbol, and he usually does not have technical skills. A person who becomes a leader with laissez faire style, usually gets this position through bribery, bribery, or because of the system of nepotism. He has no authority and does not have the ability to control his staff. In this leadership style, a leader cannot coordinate with his staff, and is completely powerless to create a cooperative working atmosphere. In short, a laissez faire leader by nature is not a true leader, because subordinates in such work situations are completely uncontrolled, without discipline, working all on their own.

Populist Style

Worsley (1998) in his book *The Third World*, defines populist leadership style as leadership that awakens the solidarity of the people, such as Sukarno with his marhaenism ideology, emphasizing the issue of national unity, nationalism and cautious attitude towards the oppression of the rulers of foreign powers (foreign). This populist leadership holds fast to traditional community values, and lacks trust in the assistance and support of foreign powers. Leadership with this style prioritizes the revival of nationalism. Eisentadt (1981) states that populism is closely related to traditional modernity.

Administrative Style

Administrative leadership style is a leadership style that is able to carry out effective administration. While the leaders consist of individuals who are able to move the

dynamics of modernization and development. Through administrative leadership, an efficient administration and bureaucracy system can be established to govern, especially to strengthen integrity in particular and development efforts in general. With administrative leadership it is hoped that there will be technical developments, namely technology, industry and modern management and social development in the midst of society.

Democratic Style

Democratic leadership focuses on efficient guidance to members/followers. Coordination works well with all lines, especially the emphasis on a sense of internal responsibility (on oneself) and good cooperation. This democratic leadership is not a matter of "the person or individual leader", but the strength lies precisely in the active participation of each group member.

Democratic leadership respects the potential of every individual, is willing to listen to the advice and suggestions of subordinates, is willing to recognize the expertise of specialists in their respective fields, and is able to utilize members as effectively as possible, at the right times and conditions.

Democratic leadership usually takes place steadily, with the following symptoms: the organization with all its parts runs smoothly, even if the leader is not in the office. The authority is fully delegated downward and each person is aware of their duties and responsibilities. In democratic leadership, a leader prioritizes the general welfare goals and the smooth cooperation of each group member. In this way democratic leaders function as catalysts to accelerate dynamism and cooperation, for the achievement of organizational goals in the way that best suits the group's spirit and situation. In summary it can be stated, democratic leadership focuses on the problem of the activities of its group members, including its leaders. All of them are actively involved in the determination of attitudes, the preparation of plans and programs, decision making, work discipline (which is instilled voluntarily by groups in a democratic atmosphere) and ethics.⁴

One form of organization is an educational institution. Researchers specializing in this research are Islamic education institutions. Islamic educational institutions are a form of organization that is held to develop Islamic institutions through efforts / programs that are neatly arranged and well organized following certain rules and regulations to achieve the stated goals.⁵

⁴ Syahrizal Abbas, *Manajemen...* p. 41-46

⁵ Kurikulum, P, *Pengertian Lembaga Pendidikan Islam*, Retrieved Desember 19, 2019, from <http://portalkurikulum.blogspot.co.id/2016/10/pengertian-lembaga-pendidikan-islam.html>.

Being a great many educational institutions, such as: (1) mosque (surau, langgar, musholla, and meunasah); (2) madrasa and islamic boarding school (kuttab); (3) Islamic recitation and illumination (majelis taklim); (4) Islamic courses (Islamic training); (5) spiritual formation bodies (marriage bureaus; religious consulting bureaus); (6) religious consultation bodies; (7) Musabaqah Tilawatil Qur'an (MTQ).⁶

In Islamic educational institutions the function of the leader has a strategic role in realizing the institutional vision, especially in developing institutional quality, enhancing human resources (HR) and competitiveness in various fields. In connection with this, the active role of leadership is certainly not just to carry out structural functions, but as the realization of institutional goals and programs that have been planned collectively. Related to this, based on the results of research in various developed countries, the school leadership variable contributes an average of 40% to the development and quality of education, while the other 60% is determined by other variables. This is different from the findings of research in Indonesia that the principal / madrasa leadership only contributed an average of 10%, while the other 90% was determined by other variables.⁷

Based on the results revealed above, researchers see the contribution of leadership, especially in Indonesia, which is very small, which is due to various factors such as the lack of competence of a leader both from improving education and management, lack of communication skills with the people they lead, lack of professionalism of leaders, and lack of knowledge about leadership theories.

Based on the above problems, researchers are interested in further researching the relationship or the relationship of leadership theories in managing Islamic educational institutions so that the objectives of Islamic education can be achieved.

METHOD

The research method used in this study is a qualitative research method with a literature review. Qualitative research aims to obtain an overall picture of a matter according to the views of the humans studied. Referring to Strauss and Corbin (1990) qualitative research is a type of research in which the discovery procedure performed does not use statistical or quantification procedures.⁸ Researchers use various sources as research material ranging from books, journals, and websites.

⁶ Hamdani Ali HB, *Filsafat Pendidikan*, (Yogyakarta: Kota Kembang, 1987), p.203-204

⁷ Imam Machali, *Kepemimpinan Pendidikan dan Pembangunan Karakter*, (Yogyakarta: Pedagogia, 2012), p. iv.

⁸ Salim & Syahrums, *Metodologi Penelitian Kualitatif*, (Bandung: Citapustaka Media, 2016), p. 41

FINDING & DISCUSSION

The capacity building of educational institutions is strongly influenced by the leadership patterns adopted by the school / madrasah principal. The headmaster is also required to have adequate management and leadership capabilities to be able to take initiatives to improve the quality and quality of education in the institution he leads.⁹

Effective leadership has a decisive role in the survival of an organization. Scholars provide diverse explanations of effective leadership. However, there are basic principles agreed upon about effective leadership, namely the attitude of a leader who is able to influence others (his staff) to work harder in carrying out their duties and responsibilities, as well as changing the behavior of organizational members in accordance with organizational goals.

Effective leadership can be identified with a number of leaders' abilities to coordinate, resolve conflicts, build communication, motivate and motivate employees to improve their productivity, foster staff and realize the welfare of members of the organization.¹⁰

Based on the nine leadership theories explained earlier, the researchers found that the nine leadership theories have a relationship with the success or failure of an educational institution, especially Islamic educational institutions studied in this study to achieve its goals. The findings are as follows:

1. Autocratic theory can be an inhibiting factor in educational institutions because leaders make decisions or policies of educational institutions themselves without involving and consulting with members so that there is no good cooperation within educational institutions.
2. Psychological theory can be a supporting factor in educational institutions because leaders provide motivation, appreciation, and to their subordinates so that the goals of educational institutions are more easily achieved by good cooperation between leaders and subordinates.
3. Sociological theory can be a supporting factor in educational institutions because leaders try to make relations between relations in an educational institution so that good teamwork is formed so that organizational goals are more easily achieved.

⁹Firman Sidik. "Konsep Pengembangan Kurikulum Pendidikan Islam." (2016), *Irfani Journal*, Vol. 12 No. 1, p. 100-114

¹⁰ Syahrizal Abbas, *Manajemen...* p. 62-63.

4. Supportive theory can be a supporting factor in educational institutions because leaders guide their subordinates as well as possible so that the goals of educational institutions are more easily achieved by good cooperation between leaders and subordinates.
5. The laissez faire theory can be an inhibiting factor in educational institutions because a leader does not have the ability to take care and submit all matters to his subordinates so that there is no responsibility by a leader and no teamwork.
6. Personal behavior theory can be a supporting factor in educational institutions because leaders are flexible, have high elastic power in taking appropriate steps in solving problems so that the goals of educational institutions will be more easily achieved and not impeded.
7. Nature theory can be a supporting factor in educational institutions because a leader must have high intelligence, many initiatives, energetic, have emotional maturity, and others.
8. Situation theory can be a supporting factor in educational institutions because leaders are not rigid and easily adapt to various demands of the situation and time so that organizational goals are more easily achieved and not impeded.
9. Humanistic / populist theory can be a supporting factor in educational institutions because leaders organize human freedom and meet all human needs, which can be achieved through interaction between leaders and those they lead well so that organizational goals are more easily achieved.

CONCLUSION AND SUGGESTION

Conclusion

The researcher concludes that leadership theory is one of the supporting factors in achieving the goals of educational institutions especially Islamic educational institutions. However, leadership theory can also be one of the factors inhibiting the achievement of the objectives of Islamic education institutions if the leader is wrong in applying the leadership theory in the Islamic education institution he leads. Therefore, a leader should apply the right leadership theory in the Islamic educational institution he leads so that the leadership theory can be a supporting factor in achieving the objectives of Islamic education institutions.

A leader must also have some ability to realize the goals of the Islamic education institution he leads, namely: The ability to coordinate, resolve conflicts, build communication, motivate and move employees to increase productivity, foster staff and realize the welfare of members of the organization.

Suggestion

The author realizes that in the discussion of this journal there are still many shortcomings. The author hopes that this journal will continue to benefit readers. So that suggestions and criticisms that are constructive with open arms will be accepted for perfection in the future. The author hopes to conduct studies directly on educational institutions in other schools so that this journal can get more accurate results.

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CLASS MANAGEMENT IN INCREASING STUDENT INTERESTS

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Abstract: The concept of management theory aims to help a group of students in the class to build good group work to achieve learning goals as effectively and efficiently as possible. Class management is often a problem faced by teachers in learning activities, so learning objectives become a problem. To make an effort to increase student interest in learning and learning outcomes that become one of the determinants is what is done in the classroom so the class management must be a concern to be managed properly, professionally, and continuous. The discussion in this study implies to becomes an understanding in increasing student interest in learning by understanding general matters and principles of classroom management.

Keyword: Increasing Student, Interests, Management.

INTRODUCTION

Interest becomes one of the references that become orientation in the development of learning of students. That in order to understand the object of material study in class, students' interests must be a gamble in efforts to develop education. To achieve the goals of education itself, the goals of national education are set out in the National Education System Law No. 20 of 2003 that education must make an effort based on awareness to actively develop one's potential and possess skills, intelligence, noble character and self-control and strengthening spiritual spirituality.

To achieve the goals of education itself, efforts need to be made to improve one of them with class management efforts. The class management composition should involve many things, one of which is the teacher, students, facilities and infrastructure as well as other supporting components. Because what influences the learning approach will be related to internal, external and learning approaches. By making these efforts the educational ideals will be achieved in the context of increasing student interest in learning.

Basically, classroom management skills are needed by teachers who teach at all age levels. This is because students need to learn to understand and follow order or structure in school. However, Another opinion stated that there are still many teachers who are less than optimal in managing the classes they support, especially in primary schools in Indonesia.¹

¹ Helsa, dkk., "Kemampuan Manajemen Kelas Guru: Penelitian Tindakan Di Sekolah Dasar Dengan SES Rendah," *Jurnal Psikologi*, Vol. 11 No. 2017.

In the management of a class, obstacles and challenges certainly exist, and should be minimized properly. It is expected that students will more easily master the material taught by the teacher and student interest in learning increases. So in this paper with the title class management article to increase student interest in learning is expected to be able to be a scientific development and increase scientific repertoire in increasing student interest in classroom management.

DISCUSSION

Class Management

Management comes from the old French language which is management which means the art of implementing and managing. According to Ricky W. Griffin that management is a process of planning, organizing, coordinating and controlling resources to achieve goals effectively and efficiently. From this explanation, it can be concluded that management is a process or activity that functions with planning, organizing, actualizing, and controlling to achieve the goals of joint activities.

The definition of classroom management varies, but usually includes actions taken by the teacher to build order, involve students, or involve their collaboration. For example, working hard. definition used in the National Society for Educational Studies Year book on the topic Duke follows: "Provisions and procedures needed to build and maintain an environment where development and learning can take place". More recently, conceptualization has been broadened by describing both the complexity of the settings in which the strategies and procedures are carried out, as well as the scope of the teacher's goals in implementing management behavior.

For example, Doyle summarizes it as "Actions and strategies that teachers use to solve problems of order in the classroom". Based on Jackson's analysis of life in the classroom, he notes that the complexity of management results from several characteristics of teaching in the classroom, including multidimensionality (a variety of events and people), simultaneity (many things happen at once), closeness (fast event rates limit reflection) , uncertainty (of events and results), publicity (events often witnessed by many or all students), and history (actions and events have past and future). Jones emphasizes the comprehensive nature of class management by identifying five main features: (a). An understanding of current research and theory in classroom management and psychological and student learning needs, (b). Creation of positive teacher-student and peer relationships, (c). The use of teaching methods that facilitate optimal learning by

responding to the academic needs of each student and class group, (d). The use of organizational and group management methods that maximize on-task behavior. (e). The ability to use various counseling and behavioral methods to help students exhibit consistent or serious behavioral problems.²

Class Management is the provision of an effective learning environment covering strategies that teachers use to create positive and productive classroom experiences. Strategies to provide an effective learning environment not only prevent and respond to bad behavior but use good classroom time, create a conducive atmosphere, and free up activities that are involves the mind and imagination of students. Effective management has two main objectives:

- a. Helping students spend more time on learning and directing activities that do not fit the learning objectives.

Effective classroom management will help you maximize your learning time and your student's learning time. Another opinion described the amount of time available for various class activities in a typical 42-minute high school classroom during the school year. In fact the annual study time is only about 62 hours, which is roughly half of the school's command time for a typical class. Even though her time figures are only estimates, they show that the time available to study is far less than is available.

- b. Prevents students from developing academic and emotional problems. Well-managed classrooms not only encourage meaningful learning but also help prevent academic and emotional problems that develop.

Classrooms are well managed students stay busy with active, precise and challenging assignments, activities make students motivated to learn, and set clear rules and students must obey rules. In this class, students are less likely to develop academic and emotional problems. Conversely, in poorly managed classrooms, academic and emotional student problems are more likely to be developed. Students who have no academic motivation become less motivated and shy students become closed and even there is an update. monitor students clearly both the location of learning, desks and student work.

- c. Make subject matter that is easy to use and easily accessible to students.
- d. Make sure students can easily observe the whole class presentation.

Determine the position of the teacher and students when the presentation takes place. To find out the effectiveness of students, teachers can see from the location of

² E.T, Emmer & Stough, L.M, "Manajemen Kelas: Bagian Penting Dari Psikologi Pendidikan, Dengan Implikasi Untuk Pendidikan Guru," *Jurnal Pendidikan Psikologi*, 36, (2), 2011. p. 103-112.

students' chairs or desks in various parts of the room. The arrangement style (class) is based on the type of learning activities to be carried out by the class teacher such as assignments, experiments and etc as well as consideration of the number of students both individually and in groups so that it can support the achievement of learning objectives. Another opinion suggest that when managing the physical layout of the class, educators must continue to consider visibility, accessibility, flexibility, comfort and aesthetics.

The basic principles in managing class are outlined by Everston & Emmer namely:

a). Reducing density in crowded areas. The work area of student groups, desks, bookshelves that can cause disturbances so as much as possible to be separated from each other and easily accessible. b). Make sure to easily see all students. In class management it is important.³

Classroom management is an effort to maintain the stability of the teaching and learning process and create an effective and efficient learning atmosphere so that it can become an effort to increase student interest in learning. According to Sanjaya Class management is a teacher's skill in creating and maintaining optimal learning conditions and returning them when things happen that can disrupt the learning atmosphere.⁴

From the explanation above, class management is concluded as a teacher's effort to organize and manage classroom governance, curriculum planning, structuring procedures and learning resources, monitoring student progress and anticipating problems in the classroom itself so that learning outcomes are achieved.

Nissim points out that the 21st century requires the design of a special learning environment that facilitates the acquisition of skills that the education system wants to develop among its students as part of their preparation for real life in a dynamic, fast-changing and uncertain environment. So it is important to be based on an innovative learning environment because it has a significant influence on student motivation, in addition to that the innovative environment reinforced with technology supporting pedagogy will also influence creativity and involvement in the learning process and improve achievement.

In formal learning the management of the classroom learning environment is carried out with procedures and rules carefully assessed to support the learning process by considering variations in class views, learning materials and media and learning resources

³ *Ibid.*

⁴ Wina Sanjaya, *Pembelajaran Dalam Implementasi Kurikulum Berbasis Kompetensi*, (Jakarta: Kencana, 2011). p. 45.

so that the teacher plays an important role in accommodating learning needs. Each teacher must have different ideas and designs both personal ideas, experiences of interaction with students and ideas from other teachers. Management of the learning environment is carried out in stages and is interrelated between planning management (done before learning), management of implementation (during learning activities) and evaluation management (carried out after learning activities).

Diversity in the classroom is a necessity for teachers to be sensitive and identify the state of a class, each individual child has diversity, socio-cultural and different backgrounds such as children's individual intelligence, the level of family economic income, religion, language, even ethnicity or ethnicity so class management in diversity is considered important and challenging to do by the teacher.⁵

Interest in Learning

Success in learning is influenced by several factors, one of which is interest in learning, that if interest increases, learning outcomes will increase so that learning objectives are achieved. Interest in learning comes from two words namely interest and learning, to understand the definition of interest in learning must first understand the definition of interest and definition of learning.

In language Purwanto said that interest is the tendency of a high heart towards something. Interest tends to be relatively sedentary in humans and interest has a very strong influence on each person's activities, because with one's interest in doing everything that interests him. So conversely without any interest then any form of one's activities will not be carried out because interest is an impulse.⁶

In term that interest is a condition that occurs when someone sees the characteristics or meanings of a situation that is associated with their own desires or needs. ⁷Basically interest can be expressed through a statement, that students prefer one thing to another. And can also be manifested through participation in an activity. A student who has an interest in a particular object, then someone's attention will tend to have more attention to the object and vice versa.

Interest is something that is obtained in the sense that interest is not something that is born by every student. Interest in something is learned and influences further learning and influences the acceptance of new interests. For this reason, interest in something is the

⁵ N.S. Degeng, *Teori Pembelajaran 2: Terapan*. (Malang: Universitas Terbuka, 2006), p. 6.

⁶ Ngalim Poerwanto, *Psikologi Pendidikan*, (Bandung, Remaja Rosdakarya. 2010), p. 43

⁷ A.M. Sudirman, *Interaksi dan Motivasi Belajar Mengajar*, (Jakarta, Rajawali. 2001), p. 28.

result of learning and supports further learning. Interest is generally a learning process that helps understand the learning process.⁸

According to Uno that interest is as a motive that causes individuals to actively deal with something that interests them. Interest is the tendencies of the soul that stays in the direction of something that is valuable to people. Interest is a source of desire to get something desired. Interest in learning and attention to lessons determine the speed of understanding of the lessons held. Interest is a characteristic of a person's ability to respond and focus the mind on a situation.

From the above opinion it can be concluded that interest is a characteristic of the ability to focus the full attention of the will in a situation that depends on talent and the environment. With an interest in something that happens can make someone pay attention and understand what they see. One of the drivers of learning success is interest, especially high interest. Interest does not arise by itself but many factors affect the emergence of interest. There are several factors that can affect student interest in learning, namely: 1. Motives, 2. Attention, 3. Subject material and teacher attitudes.⁹

Learning is a process of interaction between teachers and students. The essence of learning is to deliver students to find new meanings of science. Learning is not only a static thing, but a concept that develops in accordance with the demands of the needs of educational outcomes related to the progress of science and technology inherent in the manifestation of the development of the quality of human resources. To realize this, good classroom management and a conducive learning environment are needed, so that effective, efficient and enjoyable learning can be realized.

A good classroom management system is needed to create harmonization and interaction patterns between teachers and students, while the availability of facilities and infrastructure is absolutely necessary, to create a conducive learning climate. Classroom management involves not only managing student behavior but also managing learning.

Ideally, both go hand in hand, students who are involved in learning tasks are less likely to develop behavioral problems. The method for managing activities in the learning environment, carrying out learning activities and other learning concepts, with efforts to optimize time in such a way that the creation of a productive environment, in order to suppress behavioral problems and other disturbances is the concept of classroom management.

⁸ Slameto, *Belajar dan Faktor-faktor Yang Mempengaruhinya*, (Jakarta: Rineka Putra, 2010), p. 37.

⁹ Robert E. Slavin, *Psikologi Pendidikan. Teori dan Praktek*. Edisi Kedelapan, (Jakarta: Indeks. 2009). p. 32.

A learning process will be meaningful when it starts with thinking the way students learn and the way the teacher teaches and ignores everything beyond that. For this reason, students must have wider learning opportunities so that the effectiveness of classroom management is maintained. Manage classrooms, explore management skills, selected which lead to the arts in teaching and enjoyment in learning, but skills have not been developed sufficiently.

A fact that reminds that the quality of teaching cannot be judged solely on the basis of the appearance of the room, the physical environment can be arranged in instructional programs, things that must be understood that what is put into the classroom must have instructional goals. Management classrooms involve not only managing student behavior but also managing learning.

Ideally, both go hand in hand, students who are involved in learning tasks are less likely to develop behavioral problems. Recently the class response system has been used as part of class management. The system usually consists of each of the following: a set of networks, low-cost handheld devices (which can be as simple as buttons), a computer used as a center to collect student responses and a class display showing questions asked and a collection of student responses.¹⁰

Each of these components has a role in line with the teacher who asks questions to students. All answers are presented on the screen throughout the class in the form of responses, usually as a histogram. Many studies show that this relatively simple system can be an effective classroom management tool. Common results include an increase in student involvement, teacher awareness of student knowledge, and students understanding content issues.

The importance of this class management in view Seifert & Sutton is based on various things; First, various things will continue in the classroom simultaneously when students appear to be carrying out assignments so that each student needs different information, instructions, encouragement. Second, the teacher cannot predict everything that happens in the classroom so that unplanned learning can lead to efficient learning time.

Third, students form opinions and perceptions about learning, with various perceptions causing student responses to increase. Fourth, it will more broadly challenge the teacher that the presence of students will provide an opportunity for teachers to work hard to motivate students to learn interesting and fun. According to Huang that among the current problems in education is the classroom environment in which students are taught,

¹⁰ H. Baharun, "Desentralisasi dan Implikasinya Terhadap Pengembangan Sistem Pendidikan Islam." *Jurnal At-Tajdid*, 2012, 1(2).

some types of classes make it too easy to teach with instructional knowledge from teacher to student that makes it awkward in the learning process. In that classrooms have been referred to as an experimental laboratory for children because there they spend years in school so it is important to consider the role of classroom management and discipline as important dynamics in student experience and success.

CONCLUSIONS

Teachers have a very large contribution to the success of learning in school. The teacher is very instrumental in helping the development of students to realize their life goals optimally. In the classroom the teacher carries out two main activities namely teaching activities and classroom management activities. Teaching activities are essentially the process of organizing, organizing the environment around students. All components of teaching which include objectives, learning materials, teaching-learning activities, methods, tools and resources, as well as evaluation are performed optimally in order to achieve the stated teaching objectives before teaching is carried out.

The success of a teacher teaching in class is not enough if only armed with knowledge about the curriculum, teaching methods, teaching media, and insights about the material that will be delivered to students. In addition, teachers must master classroom management tips. Teachers should be able to create and maintain favorable classroom conditions for students so that an active, creative, effective, and enjoyable learning climate grows.

Class management is not only in the form of class arrangements, physical facilities and routines. Class management activities are intended to create and maintain class conditions and conditions. So the teaching and learning process can take place effectively and efficiently. In order for the learning process to run smoothly, the class needs to have clear rules and procedures. Without clear rules and procedures, misunderstanding can lead to chaos.

For this reason, the teacher's personality as an adult can be a model as well as a learning guide and facilitator reflected in the learning atmosphere or climate created in the classroom. Both of these aspects, in turn, will be able to accumulate students' potentials to further enhance their capacity and capabilities.

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THE EFFORTS OF THE PRINCIPAL IN IMPROVING THE QUALITY OF TEACHER COMPETENCIES

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Abstract: Teacher competence is the entire ability and authority of teachers in carrying out the teaching profession, in the form of responsibility in carrying out their duties, namely educating as a form of knowledge and skills rationally, and it can be concluded that teachers who are skilled in carrying out their profession can be called competent and professional teachers. In carrying out their duties, teachers must develop and even improve their competencies, including pedagogical competencies, personal competencies, social competencies, and professional competencies in order to become ideal teachers. Many things must be done in an effort to improve competence by himself as a teacher and also by the leader as the principal towards the teachers as his subordinates. Things that can be done including optimizing the role of the principal as: educators, managers, administrators, supervisors, leaders, creators of work climate and entrepreneurs. Other efforts are supported by the government which is then motivated by the principal, namely the certification program, and the establishment of the PKG (Teacher Activity Center, MGMP (Subject Teachers' Conference), and KKG (Teacher Working Group). In addition to the matters above, the important things and the government needs to do is to build independence among teachers which will foster professional and innovative attitudes towards teachers in carrying out their roles and duties.

Keyword: Efforts, Teacher's Competencies, Professional Development.

INTRODUCTION

Education as one of the most important aspects in improving the quality of human resources, requires a fundamental study of aspects that can maximize the role of education to improve the quality of human resources. After being examined in such a way, several things that must be considered with a high priority scale were found, namely school management, teacher quality and curriculum.¹

Schools have the authority to manage their schools, namely by establishing quality improvement facilities, preparing quality improvement plans, implementing quality improvement plans and implementing quality improvement evaluations and participation with groups with an interest in the school. School is a place for organization, so whether or not it depends on the organization manager.

¹Irwan Nasution dan Amiruddin Siahaan, *Manajemen Pengembangan Profesionalitas Guru*, (Bandung: Citapustaka Media Perintis, 2009), p. 132.

Improving the quality of teachers as one of the most important aspects in improving the quality of human resources through education, is carried out to create the process of education and learning in schooling with maximum results. The teacher becomes a determinant variable in improving the quality of education. The teacher's function as an instrument of the education and learning process cannot be replaced by anything. Even though technological advances have developed rapidly, the teacher's function remains irreplaceable. The purpose of being irreplaceable is not ignoring the function of technology, but the teacher can give examples of examples in terms of affection and motorics to students, while technology in the context of facilitating the achievement of educational and learning goals.² Teachers are the main key to the successful implementation of improving the quality of education. For this reason, teacher professionalism must be improved and developed.

DISCUSSION

Teacher Competency

Competence is the feasibility to carry out the task, ability as an important factor for teachers, therefore the quality and productivity of teacher's work must be able to show quality professional deeds.³

The teacher is a professional job, which requires a special expertise. Because their expertise is specific, the teacher has a very important and strategic role in learning activities, which will determine the quality of education in an education unit. Therefore, in the current education and learning system the position of the teacher in the learning process at school cannot be replaced by any sophisticated tool or machine. Special skills are also what distinguishes the teaching profession from other professions. Where "the main difference between the teaching profession with other professions lies in the duties and responsibilities. These duties and responsibilities are closely related to the abilities required to assume the profession. This basic ability is none other than teacher competency.

Based on Permendiknas No. 16 of 2007 concerning Academic Qualification Standards and Teacher Competencies, it is explained that teacher competency standards are fully developed from 4 main competencies, namely: a) Pedagogic competencies; b) personality competence; c) social competence; and d) professional competition.

The competencies that the teacher must possess are as follows:

²Irwan Nasution dan Amiruddin Siahaan, *Manajemen...*, p. 134.

³ Syaiful Sagala, *Administasi Pendidikan Kontemporer*, (Bandung: Alfabeta, 2008), Cet. 4, p. 209.

a) Pedagogical Competence

Pedagogical competence is an ability related to student understanding and management of learning that is educational and dialogic. Pedagogic competence is the ability of teachers related to Didactic Science / teaching. Pedagogic competencies include teacher understanding of students, the design and implementation of learning, evaluation of learning outcomes and development of students to actualize the various potentials they have.

In this competency the teacher must have 10 abilities, which are as follows: a) Ability to master the subject matter presented, b) Ability to manage teaching and learning programs, c) Ability to manage classes, d) Ability to use media / learning resources, e) Ability to master the foundations of education, f) Ability to manage teaching and learning interactions, g) Ability to assess student achievement for teaching education, h) Ability to recognize the function and program of guidance and counseling services, i) Ability to recognize and organize school administration, j) Ability to understand principles and interpret the results of educational research for teaching needs.

Another opinion explains that the abilities that teachers must have with regard to aspects in optimizing the potential of students are as follows: a). Mastery of the characteristics of students from physical, moral, social, cultural, emotional and intellectual aspects, b). Mastery of learning theories and principles of learning that educate, c). able to develop curriculum related to the field of development they are capable of, d). organize educational development activities, e). Facilitate the development of students' potential to actualize the various potentials they have, f). communicate effectively, empathically, and politely with students g). Assessing and evaluating learning processes and learning outcomes, utilizing the results of assessments and evaluations for the benefit of learning, h). Utilize information and communication technology for the benefit of organizing educational development activities i). Take reflective actions to improve the quality of learning.

b) Personality Competence

Personality competence is a personal ability that reflects a personality that is steady, stable, mature, wise, and authoritative and be a role model for students and noble.

Viewed from the psychological aspect of teacher teacher competence shows personal abilities that reflect personality: a). Steady and stable, i.e. has consistency in acting according to applicable legal norms, social norms, and ethics; b). Adult which means having the independence to act as an educator and having a work ethic as a teacher; c).

Knowledgeable and wise that looks useful for students, schools and society by showing openness in thinking and acting, d). Authorization, namely the behavior of respected teachers so that it has a positive effect on students; and e). Having good manners and having behaviors that can be emulated by students, acting according to religious norms, honest, sincere and helpful. Personality competency values can be used as a source of strength, inspiration, motivation and innovation for students.⁴

Personality competence, personal abilities include the following matters:

- 1) Develop personality: a). Devoted to God Almighty, b). develop the praiseworthy qualities required for teacher positions.
- 2) Interact and communication: a). Interact with your buddies to improve professional skills, b). Interact with the community for the enactment of educational missions.
- 3) Carry out guidance and counseling: a). Guide students who have learning difficulties, b). guiding students with disabilities and special talents.
- 4) Carry out school administration: a). Know school administration, b). Carry out school administration.
- 5) Carry out joint research for school needs: a). Study the basic concepts of scientific research, b). Carry out simple research.⁵

c) Social Competence

Social Competence is the ability of teachers to communicate and interact effectively with students, fellow educators, education personnel, parents / guardians of students and surrounding communities. Social competence is related to the ability of teachers as social creatures in interacting with others. As social beings teachers behave politely, able to communicate and interact with the environment effectively and attractively have a sense of empathy for others. The ability of teachers to communicate and interact effectively and attract students, fellow educators and education personnel, parents and guardians of students, the community around the school and around where the educator lives, and with parties who have an interest in the school. This objective condition illustrates that the social abilities of teachers are seen when interacting and interacting as a profession or as a society, and the ability to implement them in daily life.

d) Professional Competence

Professional Competence is competency in mastering broad and deep learning material which includes mastery of curriculum subject matter in schools and scientific

⁴ Syaiful Sagala, *Kemampuan Profesional Guru Dan Tenaga Pendidikan*, (Jakarta: PT. Pustaka Jaya, 2009), p. 34.

⁵ Mop. Uzer Usman, *Menjadi Guru Profesional*, (Jakarta: PT. Remaja Rosdakarya, 1997), p. 16-17.

substance that houses the material. This competence is also referred to as mastery of teaching material resources or often referred to as areas of study expertise.

Professional competence has the following characteristics: a). Understand the subjects that have been prepared to teach, b). Understand competency standards and subject content standards, c). Understanding the structure, concepts, and scientific methods that shelter teaching material, d). Understand the relationship of concepts between related subjects, e). Apply scientific concepts in everyday life

From the explanation above, it can be concluded that a teacher must have these four competencies, because the competencies between one and the other are interrelated. If the teacher has all these competencies, then the teacher can be said to be the ideal teacher.

The efforts to develop teacher competency are explained by experts as follows:

1. According to the Directorate General of Primary and Secondary Education Ministry of National Education, as follows:⁶ a). Teacher education qualification improvement program, b). Equalization and certification program, c). Competency-based integrated training program, d). Educational supervision program, e). MGMP (Subject Teachers' Meeting) empowerment program, f). Teacher's Symposium, g). Other traditional training programs, h). Read and write journals or scientific papers, i). Participate in scientific meetings, j). Conduct research (specifically Classroom Action Research), k). Internship, l). Follow the actual news from the news media, m). Participate and be active in professional organizations, n). Promote collaboration with colleagues.
2. Government's Efforts In Improving Teacher Quality

The government has sought to improve the professionalism of teachers including increasing qualifications and higher education level requirements for teaching staff from school to college level. Other efforts undertaken by the government are the certification program, and the establishment of PKG (Teacher Activity Centers, Subject Teachers' Working Groups), and KKG (Teacher Working Groups). foster professional and innovative attitudes towards teachers in carrying out their roles and duties in educating people towards a better and quality life.⁷

In addition to the existence of ex-IKIP universities, IAIN / UIN / STAIN also has a large role in improving the quality of teachers, especially Islamic religious education (PAI) teachers and general subjects teachers. Because, IAIN / UIN / STAIN has a LPTK faculty. As is known, IAIN / UIN / STAIN has general departments such as Management,

⁶ Aris Suherman, *Etika Profesi Keguruan*, (Bandung: Reflika Aditama, 2010), p. 64.

⁷ Mustofa (Staf Pengajar FISE Universitas Negeri Yogyakarta), (2007), "Upaya Pengembangan Profesionalisme Guru Di Indonesia," *Jurnal Ekonomi & Pendidikan*, Volume 4 Nomor 1, April, h, 76.

Guidance and Counseling, English, and Mathematics, and so on. The contribution or contribution of IAIN/ UIN/STAIN/is very large towards improving the quality of teaching staff.⁸

Thus it can be said that improving teacher quality requires a paradigm shift, the paradigm change was carried out systematically starting from the educational workforce educational institutions (LPTK). The aim is that LPTK products guarantee the creation of overall quality of education. LPTK has a great responsibility in creating quality teacher education personnel.

3. The Efforts of The Headmaster In Improving Teacher Competencies

The headmaster is an important education leader because the headmaster is directly related to the implementation of educational programs in schools. The achievement of educational goals is very dependent on the skills and wisdom of the madrasa head as one of the educational leaders. This is because the madrasa head is a professional official in a school organization whose job is to manage all organizational resources and work together with teachers in educating students to achieve educational goals. According to Pidarta, the headmaster is the key to the success of schools in making changes.⁹

The role of the headmaster is must; a). Have a clear vision of the quality of the organization. b). Have a clear commitment to quality improvement, c). Communicating the message about the quality to be achieved. d). Ensuring that the needs of education customers are at the center of the organization's policies and work. e). Ensuring the availability of adequate channels to accommodate the advice of educational customers. f). Leading developing education staff. g). Be careful and not blame others without evidence when a problem arises, because the problem that arises is usually not the staff's fault. h). Directing innovation in organizations. i). Ensure clarity of the organizational structure to assert responsibilities and provide delegation of appropriate and maximum authority. j). Have a firm attitude to exclude deviations from the culture of the organization. k). Build an active working group, and l). Build appropriate work mechanisms to monitor and evaluate organizational success.¹⁰

Leaders in modern organizations carry out their duties through others by delegating tasks to their staff. Then continuously fostering the people under his leadership in such a way that finally they can complete the task better than if completed by the leader

⁸ B. Suryosubroto, *Manajemen Pendidikan di Sekolah*, (Jakarta: Rineka Cipta, 2010), p.137.

⁹ Made Pidarta, *Cara belajar di Universiti Negara Maju: Suatu Studi Kasus*, (Jakarta: Bumi Aksara, 1990)), p. 75

¹⁰ Syafaruddin, *Manajemen Lembaga Pendidikan Islam*, (Jakarta: Ciputat Press, 2005), p. 226.

himself.¹¹ The madrasa head is responsible for the success of the organization, as a drafter, diplomat and as a decision maker. When leadership is associated with the concept of management, leadership has a central position, because it can be said that leadership is the core of management.

School need a leader as a school executive (school principal). Research that uses madrasas as a sample of many institutions focuses on behavior, ethos, work style, motivation, managerial abilities, and aspects related to the problem of madrasa leadership. The principal is responsible for empowering the resources available in the school which include human resources, facilities and infrastructure, costs, technology and information. Among these management resources, HR is the most important and needs to be empowered. This is due to the dynamic human resources and their role as educational actors who will later give color to madrasa life.¹²

The principal or the head of a foundation of an educational institution must always try to improve the quality of teachers by facilitating them to attend training or education, as well as having to recruit professional teachers. Professional teachers have personal, social, intellectual, moral, and spiritual responsibilities Independent personal responsibilities that are able to understand themselves, manage themselves, control themselves, and respect and develop themselves. Social responsibility is realized through the competence of teachers in understanding themselves as an inseparable part of the social environment and having effective interactive abilities. Intellectual responsibility is manifested through the mastery of various knowledge and skill sets needed to support its tasks. Spiritual and moral responsibility is manifested through the appearance of the teacher as a religious being whose behavior always does not deviate from religious and moral norms.

In an effort to improve the quality of education, teacher competency is one of the most important factors. Teacher competencies include pedagogical competencies, personal competencies, social competencies and professional competencies. Efforts to improve teacher competency can be done through optimizing the role of the principal, as: educators, managers, administrators, supervisors, leaders, creators of work climate and entrepreneurs.

Quality improvement (quality) means the addition of knowledge, coaching skills, and the development of skills regarding the implementation of teaching assignments as a

¹¹ Harold L. Taylor, *Delegasi Kunci Sukses Praktek Manajemen*, Terj. Roh Mulyadi Hamzah, (Jakarta: Pustaka Binaman Pressindo, 1998), p. 13-14.

¹² Sudarwan Danim, *Menjadi Komunitas Pembelajar*, (Jakarta: Bumi Aksara, 2003), p. 51.

teacher. In the context of changing times, quality improvement becomes a necessity. For this reason, it is necessary to develop a level of professionalism so that the professionalism of Islamic religious education teachers is mature in responding to the challenges of shifting values and technological advances in education. Therefore, the development of teachers' professional abilities is not only for new teachers in their assignments, but it is also important to develop teacher career patterns that promise their enthusiasm, expectations and commitment in serving as teachers.¹³

Improving the quality of competence is a joint task, namely teachers, government and madrasa principals to carry out this task together. In order to create teacher human resources who have ideal teacher competence. Completing the four basic competencies that must be possessed by every teacher. It is expected that the principal supports all the programs that have been set by the government, and the madrasa head also carries out his duty as a manager who supports all activities to improve the quality of teacher competencies. So as to create self-reliance in the teacher.

CONCLUSIONS

Based on the above considerations and analysis, a fundamental picture of the importance of teacher competence can be obtained. Thus, there are sufficient reasons for explaining the importance of teacher competency. Efforts to improve the quality of educators and education personnel cannot be released with important aspects as follows: (1) salary and welfare standards that are suitable for their lives, (2) qualification standards, (3) competency standards and efforts to improve them, (4) certification system educators and educators and professional assignments that do not meet competency standards, (4) honest and transparent selection / recruitment, (5) career development standards, (6) preparation of prospective educators and education personnel in line with competency standards, and emphasize more practice and with a strong theory, (7) education and training system in professional training institutions and in LPTK (Educational Workforce Education Institutions), and (8) empowering professional development organizations such as KKG (Teacher Working Group), MGMP (Teacher Subject Meeting) , MKKS (School Principals Work Consultation), and MKPS (School Supervisors Work Consultation), which need to be empowered.

¹³ Syafaruddin, diakses pada tanggal 9 Januari 2017, Makalah workshop *Peningkatan Mutu Profesionalisme Guru Pendidikan Agama Islam di SMA*.

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PEDAGOGIC COMPETENCIES OF ISLAMIC EDUCATION TEACHERS

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Abstract: Competencies that must be possessed by educators are competencies as learning agents, namely the ability of educators to act as facilitators, motivators, motivators and inspirational learners for students. With the fact that there are still many teachers' abilities in implementing learning are still low, and teachers do not understand the most appropriate learning methods yet. Without good knowledge and skills in choosing and using learning methods, it is very difficult for the quality of teaching and educational outcomes to be achieved properly according to the school-based level curriculum standards. This study aims to determine pedagogical competence in Islamic learning through the understanding of the participants of the students, as well as the development of the curriculum taught. The results of this study provided an understanding of teachers in using pedagogical competencies that are appropriate to the situation of children in the classroom, so that children do not feel bored

Keyword: Islamic Religious Education, Pedagogical Competence, Teacher.

INTRODUCTION

Education is the most important part of life, which must always get attention to be developed and developed so that it is truly felt and can provide benefits for the process of growth and development of the nation and state. Through Regulation No.19/2005 concerning National Education Standards, in article 19 concerning process standards and article 55 regarding management standards states that each education unit in planning learning processes, implementing learning processes and evaluating learning outcomes, as well as supervising effective learning processes and efficient monitoring activities are needed, supervision, evaluation and reporting, and taking steps to follow up the results of supervision.

This task is entrusted to the supervisor of the education unit responsible for fostering, monitoring, and assessing the education unit. One of the standards that plays an important role in implementing education in schools is the standard of educators and education personnel. What is meant by educational staff consists of teachers, managers of education units, supervisors, researchers and development in the field of education, librarians, laboratories, learning resource technicians and examiners. The teacher is one

element in the field of education that must play an active role and place his position as a professional staff in accordance with the demands of an increasingly developing society.¹

Efforts to create professional teachers, the government has made the rules for the requirements to become a teacher. Article 8 of Law 14/2005 concerning teachers and lecturers states. But in reality there are only a few teachers who meet these requirements.² Improved teacher performance will affect the quality improvement of Human Resource *outputs* produced in the education and learning process. The quality of education and graduates is often seen to depend on the teacher's role in managing the teaching components used in the teaching and learning process for which he is responsible. To be able to achieve optimal learning outcomes of course the teacher must have and display maximum performance during the teaching.

RESEARCH METHODS

The method used in this paper uses the *library research* approach. Literature study or literature is material. In this literature study there are four main characteristics that need attention: *First*, the writer or researcher deals directly with text (nash) or numeric data, not with direct knowledge from the field. *Second*, the library data is *ready to use*, meaning that the researcher does not go directly into the field because the researcher is dealing directly with the data source in the library.³

Third, library data are generally secondary sources, in the sense that researchers obtain material or data from second hand and not original data from the first data in the field. Fourth, library data conditions are not limited by space and time. Based on the explanation above, the data collection used by the author in making this article. The author examines several journals, books and other documents along with sources of data or other information deemed relevant to this paper.

¹ Veithzal Rivai and Sylviana Murni, *Education Management Analysis Theory and Practice*, (Jakarta: Rajawali Press, 2010), p. 817.

² Jejen Musfah, *Competence Enhancement Through Training and Resource Teachers Learning Theory and Practice*, (Jakarta: Gold, 2011), p. 27.

³ Mestika Zed, *Literature Research Methods*, (Jakarta: Obor Indonesia Foundation, 2003), p. 34.

RESULTS AND DISCUSSION

Pedagogical Competence

1. Understanding Competence

Related to the term competency, some experts have put forward some definitions. Musfah argued that collection of knowledge, attitudes, and skills should teachers to achieve the purpose of learning and education. Competence is obtained through education, training, and independent learning by utilizing learning resources. Sukarman stated that competence is the authority of every make decisions according to their role in the organization that is relevant to their expertise, knowledge, and abilities.

Sedarmayanti competency general is related to skills, skills, abilities. Basically the word is competent, means competent, capable context of human someone him s at work. Competence also relates to the capacity a fulfill a requirement in carrying out certain activities or jobs. This is as stated by Usman competen the teacher *the responsibly* teacher obligations responsibly and properly. With this description of understanding, it can be concluded that competence is the ability and authority of teachers in carrying out their teacher profession.⁴

Hanafi suggests that the teacher an autonomous class has the authority to reform the classroom in order to change the behavior of learners in a sustainable manner that is consistent with development tasks and demands of the surrounding environment. The teacher as an architect changes the behavior of students and at the same time as a role model the students are required to have perfect competence. Are analyzed and derived based on the nature of the teacher, namely: ideas, main, taste, and effort. The notion is identical to the main professional competency synonymous with social competence; a sense of synergy with personality competence, and effort synonymous with pedagogical potential.⁵

2. Pedagogical Competence

Based on Government Regulation No. 19/2005, competencies that must be possessed by educators are competencies as learning agents, namely the ability of educators to act as facilitators, motivators, motivators and inspirational learners for students. With regard to curriculum implementation, a teacher must be able to develop the curriculum at the level of each education unit and adapt it to local needs.⁶

⁴ Saiful Sagala, *Professional Abilities of Teachers and Education Personnel*, (Bandung: Alfabeta, 2012), p. 34.

⁵ Moh. Uzer Usman, *Becoming a Professional Teacher*, (Jakarta: Rineka Cipta, 2010), p. 98.

⁶ Nanang Hanafiah, *Concept of Learning Strategies*, (Bandung: Refika Aditama, 2012), p. 103.

a. Planning a teaching and learning program

Teaching and learning process needs to be planned so that in its implementation learning takes place properly and can achieve the expected results.

The main elements that must be present in the planning of teaching, namely: a). The objectives to be achieved, in the form of forms of behavior what is desired for students to have after the learning process, b). Learning material or lesson content that can lead students to achieve goals, c). The methods and techniques used, namely how the teaching and learning process that will be created by the teacher so that students achieve their goals. d). Assessment, i.e. how to create and use tools to find out whether goals have been achieved or not. The activities of planning teaching and learning programs according to the pattern of Instructional System Development Procedure (PPSI) include: (1) formulating instructional objectives, (2) describing the unit description, (3) designing teaching and learning activities, (4) selecting various media and learning resources, and (5) arranging instruments for the value of goal mastery.

The teacher's ability to plan or plan teaching and learning programs includes the ability to: a). Plan the organization of teaching materials, b). Plan class management, c). Plan the use of media and teaching resources, d). Planning an assessment of student achievement for teaching purposes.⁷

b. Carry out an assessment

Assessment of teaching and learning process carried out to determine the success of planning teaching and learning activities that have been prepared and implemented. Evaluation is defined as a process that determines how well the organization of a program or activity is carried out to achieve the stated goals. Evaluation is an inseparable part of every human effort, a good evaluation will spread understanding and improvement of education, while a wrong evaluation will harm education. Thus, carrying out an assessment of the teaching and learning process is part of the teacher's task that must be carried out after the learning activities take place in order to find out the level of success of achieving goals, so that they can pursue follow-up student learning outcomes.⁸

c. Competency Characteristics

Muhibbinsyah stated that every prospective teacher and professional teacher is expected to understand the characteristics of his personality that are needed as a role model for his students. Constitutionally, teachers or educators at every level of formal

⁷ Saiful Sagala, *Professional Abilities of Teachers and Education Personnel*, (Bandung: Alfabeta, 2012), p. 34.

⁸ Moh. Uzer Usman, *Becoming a Professional Teacher*, (Jakarta: Rineka Cipta, 2010), p. 99.

education must have a unit of qualifications and certifications produced by accredited tertiary institutions (Article 42 paragraph 1 and 2 of the National Education System Law. Personality characteristics relating to the success of teachers in cultivating their profession include cognitive flexibility, openness psychological. Purba further stated that there are five main characteristics of competence that ultimately affect individual performance, namely: motives, traits, self concepts, knowledge, and skills. The five sources or characteristics interact and work together to form individual competencies.⁹

Character or character or competent personality, among others, are as follows: a). Curiosity, competent people always want to know something they don't know yet, they that much". b). Hard-hearted (persistence), competent people have hard hearts, meaning that they have a firm stand or have a strong ideology, c). Constructive (constructive), competent people always want to break something that is outdated and build a new one in the shortest possible time.

d. Competency Category

Sedarmayanti stated that based on research with a sample of 20 countries, the types of jobs and industries determined 18 competencies that are "*generic*" which are commonly found in various fields of work and industry. The competency model explains the most important behaviors needed for superior performance in specific positions, roles or functions, which can consist of several or various competencies. The competency model for leadership and coordinators is basically the same and includes: commitment to continuous learning, orientation to community service, conceptual thinking, decision making, developing others, high standards of professionalism, impact and influence, innovation, leadership, organizational concern, orientation to performance , service-oriented, business strategy, teamwork, and diversity.

The competency model for experts and support is basically the same and includes commitment to continuous learning, orientation to community service, care for accuracy and details, creative and innovative thinking, flexibility, high professionalism standards, planning, organizing and coordinating, problem solving, orientation to performance, orientation to service, teamwork and diversity. Competence according to the level and function of work that distinguishes between partners and superiors, includes competencies relating to orientation to entrepreneurship, conceptual thinking, innovation, analytical thinking, decision quality, orientation to service and communication. Different types of competencies are associated with aspects of human behavior and with the ability

⁹ Saiful Sagala, *Professional Abilities of Teachers and Education Personnel*, (Bandung: Alfabeta, 2012), p. 35.

to demonstrate the ability of the behavior. There are several types of competencies that can be explained as follows:¹⁰ a). Planning competency, associated with certain actions such as setting goals, assessing risk and developing a sequence of actions to achieve goals, b). Influence of competency, associated with actions such as having an impact on others, forcing certain actions or making certain decisions, and inspiring to work towards organizational goals. Both types of competence involve different aspects of human behavior. Competence has traditionally been associated with successful performance, c). Communication competency, in the form of the ability to speak, listen to other people, written and nonverbal communication.

Some factors that can affect one's competency skills are as follows: a). Beliefs and Values, i.e. beliefs about oneself and others will greatly influence behavior. If people believe that they are not creative and innovative, they will not try to think about new or different ways of doing things. ¹¹ b). Skills namely skills play a role in various competencies. Public speaking is a skill that can be learned, practiced, and improved. Writing skills can also be improved by instruction, practice and feedback. c). Experience, namely the expertise of many competencies requires. d). Characteristics of personality, namely in personality, including many factors, among which are difficult to change. However, personality is not something that cannot change. In fact, People respond and interact with power and the surrounding environment. e). Motivation is a factor in competencies that can change. By giving encouragement, appreciation for the work of subordinates, giving recognition and individual attention from superiors can a subordinate. f). It is impossible to improve through every intervention that an organization embodies. Certainly factors such as experience can improve skills in this competency.¹²

For this reason, it is increasingly clear that teacher competence must be supported by knowledge, attitudes and appreciation. That means that a teacher must reflect at least two assets, y hat means that a teacher must reflect at least two assets, namely ownership of educational tools, and mastery of learning tools. In connection with this, in the Surah al-Taubah (9) verse 105 all humans are required to do good work, have a use value and be useful with the concept of good deeds, because every work done gets the attention of Allah, His Messenger and people -believers.¹³

¹⁰ Sukarman Purba, *Performance of Department ...*, p. 62.

¹¹ Moh. Uzer Usman, *Becoming a Professional Teacher...*, p. 108.

¹² Wina sanjaya, *Curricula and Learning, Theory and Practice of Educational Unit Level Curriculum Development*, (Jakarta: Kencana Prenada Media Group, 2009), p. 30.

¹³ Indonesian Ministry of Religion, *Qur'an and Translation*, (Jakarta: Foundation for Providing Translators of the Qur'an, 2005), p. 428.

3. Teacher Pedagogical Competencies in Learning

The teacher is one of the important factors in implementing curriculum. However ideally an curriculum without being supported by the ability of teachers to implement it, the curriculum is not meaningful as an educational tool, and conversely learning without a curriculum as a guide will not be effective. Thus the role of the teacher in implementing the curriculum holds the key position as stated by Nana Syaodih, S, to implement the curriculum in accordance with the design, it requires some preparedness, especially the readiness of the implementer. Other educational resources, such as facilities and infrastructure, costs, organization, environment, are also the keys to educational success, but the main key is the teacher. With limited facilities, infrastructure and costs, creative and highly dedicated teachers can develop innovative programs, activities and learning aids. The abilities teachers must master in implementing the curriculum are as follows:¹⁴

Secondly, the ability to describe curriculum goals into more specific goals. The objectives formulated in the curriculum are still general in nature, need to be elaborated on more specific goals. Conceptual goals need to be elaborated on their application, competency objectives are elaborated on performance, more specific problem solving or development goals. Third, the ability to translate specific objectives into learning activities. Concepts or application concepts need to be translated into learning activities, how to approach or learning methods to master concepts or develop / train the ability to apply concepts. Competence shows, skills, skills, habits. Therefore, learning models or methods used are models or methods that have activities or actions. Problem solving or the development of personality aspects is also the ability of how learning approaches or methods are designed to improve these abilities.¹⁵

To anticipate the obstacles faced, it is necessary to try the following things, in diagnosing community, both the school board and committee, were involved from the beginning. Besides aiming for support, community needs can also be detected. In analyzing the needs of this curriculum the basic abilities needed by students to develop in accordance with the intellectual, emotional development, and the needs of the community at that time are things that need to be prioritized. Second: in implementing curriculum the teacher has full authority in implementing the learning strategy and subject matter / material. In formulating goals, competency profiles, competency units, and expected

¹⁴ Rusman, *Curriculum Management*, (Jakarta: Rajagrafindo Pesada, 2013), p. 75 .

¹⁵ Wina Sanjaya, *Curricula and Learning, Theory and Practice of Educational Unit Level Curriculum Development*, (Jakarta: Kencana Prenada Media Group, (2009), p. 28.

behavioral changes in this case have been described, thus, the ability of teachers to choose between competencies and instructional goals is something that must be improved. Third, the structure of the material is organized starting from the planning of teaching in the form of lessons, until the evaluation becomes a unified interconnected unit.¹⁶

CONCLUSION

Hanafi suggests that the teacher an autonomous class has the authority to reform the classroom in order to change the behavior of learners in a sustainable manner that is consistent with development tasks and demands of the surrounding environment. The teacher as an architect changes the behavior of students and at the same time as a role model the students are required to have perfect competence. The main elements that must be present in the planning of teaching, namely: a). The objectives to be achieved, in the form of forms of behavior what is desired for students to have after the learning process. b). Learning material or lesson content that can lead students to achieve goals. c). The methods and techniques used, namely how the teaching and learning process that will be created by the teacher so that students achieve their goals. d). Assessment, i.e. how to create and use tools to find out whether goals have been achieved or not. The activities of planning teaching and learning programs according to the pattern of Instructional System Development Procedure (PPSI) include: (1) formulating instructional objectives, (2) describing the unit description, (3) designing teaching and learning activities, (4) selecting various media and learning resources, and (5) arranging instruments for the value of goal mastery.

Muhibbinsyah stated that every prospective teacher and professional teacher is expected to understand the characteristics of his personality that are needed as a role model for his students. Constitutionally, teachers or educators at every level of formal education must have a unit of qualifications and certifications produced by accredited tertiary institutions (Article 42 paragraph 1 and 2 of the National Education System Law. Personality characteristics relating to the success of teachers in cultivating their profession include cognitive flexibility, openness psychological. Purba further stated that there are five main characteristics of competence that ultimately affect individual performance, namely: motives, traits, self concepts, knowledge, and skills. The five sources or characteristics interact and work together to form individual competencies.

¹⁶ Rusman, *Curriculum Management*, (Jakarta: Rajagrafindo Pesada, 2013), p. 76.

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THE DYNAMICS OF HIGH SCHOOL TEACHER CULTURAL ORGANIZATION IN MEDAN CITY

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Abstract: This study aims to look at the extent of organizational culture that runs in Senior High Schools in the city of Medan; The aspects seen are discipline enforcement, togetherness, appreciation for work and communication. This study also looks at the supporting and inhibiting factors in creating a good organizational culture. This Study used descriptive approach. The population of the study was Public Senior High School teachers in Medan City, comprised of 1417 teachers. Purposive cluster sampling technique was applied with a total sample of 303 teachers at the sample. The research instrument was Interview and a questionnaire with Likert scale model. The research data were processed and analyzed by descriptive statistics The results of his research revealed that there were 163 teachers or 36.96% of respondents included in the low group; as many as 66 teachers or 21.78% of respondents fall into the medium group; as many as 125 teachers or 41.25% of the respondents belong to the high group. The dominant supporting factors for the creation of a good organization culture are twofold, first, fair leadership; and secondly teacher awareness of their duties and functions as professional educators. While the inhibiting factor is leadership that is not going well and individualistic teachers

Keyword: Dynamics, Organizational Climate, State Senior High School.

INTRODUCTION

Organizational culture is an invisible social force that can move people in an organization to carry out work activities. Every person in an organization will consciously or unconsciously learn the culture prevailing in the organization. For example, a new teacher who is accepted into a school, he will try to learn what is required and what is prohibited, what is good and what is bad, what should be done and what should not be done. Culture in which there is a social system or organization can influence the attitudes and behavior of members of the organization which then determine the performance of members and organization. The organization will be able to operate efficiently if there is shared value among its employees. Organizational culture not only unites, but also facilitates the commitment of organizational members to the organization and its work groups. An organizational culture that is conducive develops a sense of belonging and high commitment to the organization and its work groups.

Syauta, Jack Henry (2012)¹, conducted a study with the title: *The Influence of Organizational Culture, Organizational Commitment to Job Satisfaction and Employee Performance (Study at Municipal Waterworks of Jayapura, Papua Indonesia)*. This study provides findings that: (1) organizational culture does not significantly influence employee performance. This means, even though the organizational culture is over, it cannot improve employee performance, because the organizational culture values including (bureaucratic, innovative and supportive) must be first socialized to employees in each employee's work so that organizational culture can be instilled in every employee so they can work more good for the company, (2) organizational commitment significantly influence employee performance. This means that the higher organizational commitment that employees have, the higher employee performance. Employees with high commitment will devote all their thoughts, abilities and skills to the progress of the company, (3) job satisfaction is able to mediate organizational culture with employee performance. This means a stronger organization is able to increase job satisfaction, so that employees will perform their duties and responsibilities properly. Job satisfaction is able to mediate organizational commitment to employee performance, (4) the higher the organizational commitment the higher job satisfaction and performance. Based on this background, researchers want to know the climate of the organization that runs in Senior high schools in the city of Medan.

THEORITICAL REVIEW

Every individual has something that psychologists call personality. A person's personality consists of a series of characteristics that are relatively fixed and steady. When describing someone as a person who is warm, innovative, relaxed, or conservative, then that is a picture of personality traits. Likewise, the organization also has a personality aspect, which is called culture.

Organizational culture is a general perception held by members of an organization where everyone in the organization develops the intended perception (Fred Luthans (1995:498)². Robbins (1994:479)³, explained that organizational culture refers to a system of understanding that is shared. In every organization there are patterns regarding beliefs, rituals, myths and practices that have developed over a long time. Overall, this in

¹ Syauta, Jack Henry (2012), *The Influence of Organizational Culture, Organizational Commitment to Job Satisfaction and Employee Performance (Study at Municipal Waterworks of Jayapura, Papua Indonesia)*. Dalam International Journal of Business and Management Invention ISSN (Online): 2319 – 8028, ISSN (Print): 2319 – 801X www.ijbmi.org Volume 1 Issue 1 |||| December. 2012 PP.69-76

² Fred Luthans.(1995). *Organizational Behavior*. New York: McGraw-Hill Book Company, p. 498.

³ Robbins, Stephen P., (1994). *Teori Organisasi: Struktur, Desain dan Aplikasi*, Alih Bahasa Jusuf Udaya, Jakarta, Arcan. p. 205.

turn creates a common understanding among members about how the organization really is and how its members should behave. It is emphasized again that organizational culture is a general perception that is believed by members of the organization.

Organizational culture is the values that hold human resources in carrying out their obligations and whose behavior in the organization. While the operational definition, organizational culture is a value that guides human resources to deal with external problems and efforts to adjust integration into an organization, so that each member of the organization must understand the values that exist and develop, and how they should act or should behave (Susanto, A. B. 1997:3)⁴.

The above understanding illustrates that organizational culture is a general perception of the values, norms, practices, and so on which become the handle of every member of the organization in behaving and behaving. These values and norms are believed and accepted together as a standard for carrying out tasks.

Robbins and Coulter (1999:76)⁵, explained that organizational culture is a system of shared meanings shared by members that distinguishes these organizations from other organizations. The meaning represents a shared perception shared by members of the organization. Every organization has a culture that determines how its members must behave. In every organization, there are systems or patterns of values, symbols, rituals, myths, and practices that have developed over time. These shared values determine to a high degree what employees see and how they respond to their world. When faced with a problem, the organizational culture limits what employees can do by suggesting the right way for us to do everything here to initiate, formulate, analyze, and describe the problem.

The above definition illustrates several things, firstly culture is a perception. Individuals absorb the culture of the organization based on what they see or hear in the organization. Although individuals may have different backgrounds or work at different levels in the organization, they tend to describe the culture of the organization in the same terms. That is the joint aspect of the culture. Second, organizational culture is a descriptive term. The culture is about how members see the organization, not whether they like it or not. This means that culture is descriptive and not judgmental.

Most definitions of organizational culture consider the use of words of values, symbols, and other factors that further communicate culture to employees. So that organizational culture is a collection of values that are understood by employees of the

⁴ Susanto, A. B. 1997. *Manajemen dan Persaingan Bisnis: Budaya Perusahaan*. Jakarta: Elex Media Komputindo, hlm. 3.

⁵ Robbins and Coulter (1999), *Management*. New York: Prentice Hall. p.76.

organization about the actions that are permissible and acceptable and which are not acceptable (Gregory Moorhead dan Ricky W. Griffin; 1993:510-514).⁶ Whereas Greenberg and Baron explained that organizational culture is a cognitive framework consisting of attitudes, values, norms of behavior, and expectations shared by members of the organization (Jerald Greenberg dan Robert A. Baron.1995:539)⁷.

Culture itself can be defined as philosophy, ideology, values, assumptions, beliefs, hopes, attitudes, and norms that are knitted together with a community (Robert G. Owens. 1995:82)⁸. In the context of the educational organization community and all are interconnected with qualities that express implicit or explicit agreement between teachers, administrators, and other participants how to approach problems and decisions: "the way things are done around here". In this regard, Owens further explained that defining organizational culture can be referred to two general themes, namely norms and assumptions.

Based on the above understanding, it can be formulated important characteristics of organizational culture, among which can be generally accepted, namely: (1) observed behavioral rules, i.e. when organizational followers integrate with each other, they use common language, terminology and ritual ceremonies that are related to attitudes and respect, (2) norms as standards of behavior that exist including guidelines for work, (3) dominant values that require members to participate such as product quality, efficiency, (4) philosophy governing organizational trust about how to treat employees, (5) rules namely firm instructions relating to how to act in the organization, and (6) organizational climate, namely the overall feeling shown by physical structuring, how members interact and how members behave with customers and others.

Related to organizational culture, Hervey & Brown uses the term corporate culture, namely a system of shared values and beliefs which interacts with an organization's structure, and the system to produce behavior norms (Donald F. Hervey dan Donald R. Brown. 1992:88).⁹ The definition above illustrates that organizational culture is a system that is divided into values and beliefs that are associated with organizational structures and systems to produce norms of behavior.

⁶ Gregory Moorhead dan Ricky W. Griffin. (1993). *Organizational Behavior: Managing People and Organization*. Boston, Allyn and Bacon, hlm. 510-514.

⁷ Jerald Greenberg dan Robert A. Baron. (1995). *Behavior in Organizations: Understanding and Managing the Human Side of Work*. Fifth Edition. New Jersey: Prentice-Hall Inc, hlm. 539.

⁸ Robert G. Owens. 1995. *Organizational Behavior in Education*. Boston: Allyn and Bacon, hlm. 82.

⁹ Brown, Donald R. and Harvey (1992). *An Experiential Approach to Organization Development* (7TH Edition). New Delhi: Pearson. p. 88.

Organizational culture does not just appear, once formed, it does not just disappear. The habits, traditions, and general ways of doing things in an organization that are in effect now generally arise by what has been done before and the level of success of the efforts that have been made. The original source of organizational culture usually reflects the vision or mission of the founders of the organization. The founders established early culture by projecting a picture of how the organization would become.

In connection with the emergence of Greenberg and Baron's organizational culture, explaining the factors that influence it, namely: (1) organizational culture is influenced by the founders of the organization, (2) organizational culture develops due to the influence of organizational experience with the external environment, and (3) organizational culture develops because relationships between groups of individuals in the organization (Greenberg, Jerald and Robert A. Baron: 1995:542).¹⁰

Organizational culture has seven dimensions, namely: (1) innovation and taking risks. The degree to which employees are encouraged to be innovative and take risks, (2) attention to detail. The degree to which the works are expected to display accuracy, analysis, and attention to detail, (3) results orientation. The degree to which managers focus on results rather than on the techniques and processes used to achieve those results, (4) human orientation. The degree to which work activities are arranged around teams rather than individuals, (5) team orientation. The degree to which work activities are arranged around teams rather than individuals, (6) aggressiveness. The degree to which people are aggressive and competitive rather than friendly and cooperative, and (7) stability. A level at which the organization's activities emphasize efforts to maintain the status quo not growth (Stephen P. Robbins and Mary Coulter: 1999:76-77)¹¹.

With the culture of the organization will give the organization how to do, what is done, and where the priority in doing work. Culture also helps members fulfill the gap between formal instructions and how to do actual work. In connection with the explanation above, Greenberg and Baron explain the role of culture in organizations, namely (1) a sense of identity, (2) commitment to the organization's mission, and (3) clarify and reinforce the standards of behavior.

Based on several definitions as stated by the experts above, it can be concluded that organizational culture is a norm that is believed to be used as a reference for behavior in

¹⁰ Greenberg, Jerald dan Robert A. Baron. 1995. *Behavior in Organizations: Understanding and Managing The Human Side of Work*. London : Prentice-Hall Int

¹¹ Stephen P. Robbins dan Mary Coulter. 1999. *Manajemen*. Diterjemahkan ke dalam bahasa Indonesia oleh T. Hermaya. Jakarta: Prenhallindo, hlm. 76-77.

organizations so as to facilitate the achievement of organizational goals effectively, with indicators: (1) good discipline enforcement, (2) there is togetherness, and (3) work and communication awards.

METHODOLOGY

This Study used descriptive approach. The population of the study was Public Senior High School teachers in Medan City, comprised of 1417 teachers. Purposive cluster sampling technique was applied with a total sample of 303 teachers at the sample. The research instrument were Interview and a questionnaire with Likert scale model. The research data were processed and analyzed by descriptive statistics.

RESULTS AND DISCUSSION

Description of Organizational Culture

Theoretically, organizational culture is formed from indicators: the establishment of good discipline, the presence of togetherness, appreciation for work and communication. After the score is compiled, the lowest score is 84, the highest score is 165, the mean is 125.99, the median is 127, the mode is 112, the variance is 289.95, the standard deviation is 17.02.

The results of the calculation of the mean, median and mode score show values that are not much different or the difference between the three values does not exceed the standard deviation. This indicates that the distribution of organizational culture data tends to form a normal/symmetrical curve. The distribution of organizational culture variable data is presented in Table 1 below:

Tabel 1 Frequency Distribution of Organizational Culture

No	Organizational Culture			
	Interval Class	Frequency	Percentage	Cumulative Percentage
1	2	3	4	1
1	80 - 89	3	0.99	0.99
2	90 - 99	12	3.96	4.95
3	100 - 109	43	14.19	19.14
4	110 - 119	54	17.82	36.96
5	120 - 129	66	21.78	58.75
6	130 - 139	54	17.82	76.57
7	140 - 149	42	13.86	90.43
8	150 - 159	23	7.59	98.02
9	160 - 169	6	1.98	100.00
Total		303	100.00	-

Table 1: as presented above shows that the frequency distribution of organizational culture variables with indicators of good discipline enforcement, the presence of togetherness, and work and communication rewards tend to form normal/symmetrical curves. This is indicated by median prices and modes that are close to the mean.

Descriptive analysis results show that there were 163 teachers or 36.96% of respondents included in the low group. This means that the teacher feels that organizational culture is still low which is carried out by indicators of good discipline enforcement, the presence of togetherness, appreciation for work, and communication are still unable to be carried out by the leader to his subordinates..

Furthermore, there are 66 teachers or 21.78% of respondents included in the medium group, which means that teachers feel the organizational culture that is carried out from indicators of conformity, trust in the organization, and loyalty to the organization capable of being carried out by the leader in a good way. While as many as 125 teachers or 41.25% of respondents belong to high groups, which means that teachers feel the organizational culture that is carried out by indicators of good discipline enforcement, togetherness, appreciation of work and communication by leaders to their subordinates is very good.

The level of trend in organizational culture variables can be clearly seen in Table 2 below.

Table 2 Levels of Organizational Culture Trends

Organisazional Culture	Frequency	Percentage	Cumulative Percentage
1	2	3	4
Low Group (<i>mean</i> - 1 Sd)	56	18.5	18.5
<i>Mean</i> - 1Sd < Average Group < <i>mean</i> + 1Sd	203	67.0	85.5
Higher group (<i>mean</i> - 1Sd)	44	14.5	100.0
Total	303	100.0	-

The distribution of the scores on the scores of organizational culture is presented in Histogram Figure 1 below:

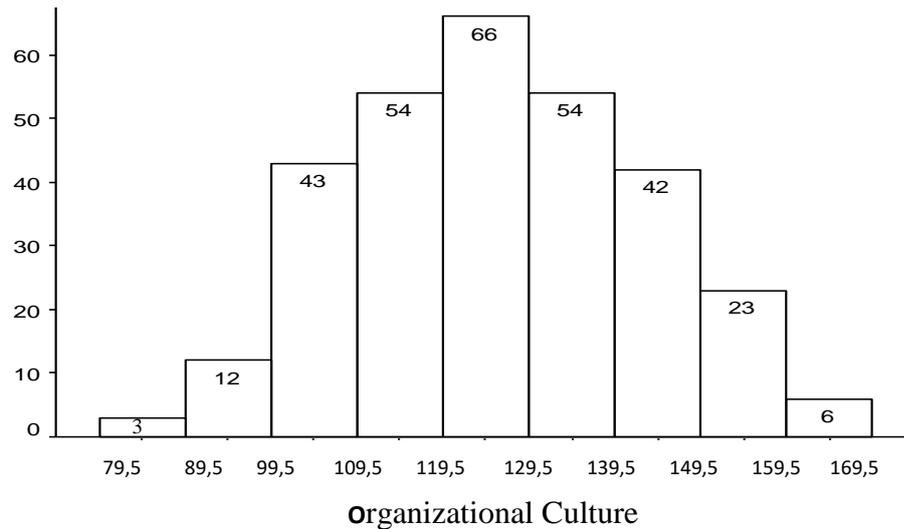


Figure 1 Histogram of Organizational Culture

The histogram above shows that 80-89 class intervals are 3 people, 90-99 are 12 people, 100-109 are 43 people, 110-119 are 54 people, 120-129 are 66 people, 130-139 are 54 people, 140-149 as many as 42 people, 150-159 as many as 23 people, and 160-169 as many as 6 people. Thus that the score of the organizational Culture with the frequency / highest number of respondents was in the fifth class interval ranging from 120 to 129 as many as 66 respondents or equal to 21.78%.

Organizational culture that runs in Medan City Senior High School is supported by two factors, first, fair leadership; and secondly teacher awareness of their duties and functions as professional educators. While the inhibiting factor is leadership that is not going well and individualistic teachers.

Organizational culture is considered as a gentle or unconscious force, but is easily disseminated, its presence is not realized by members but obeyed by its members. Generally, culture is under the threshold of awareness, because it involves assumptions that are taken for granted assumptions about how a person can see, think, act and feel and react with his environment. The point is that in an organization there is something that is unconsciously an inexorable subject, rarely discussed, believed to be true, accepted as true and non-negotiable, that is the culture of the organization.

Organizational culture is a norm in the organization, is informal, unwritten, but has a significant influence in shaping the behavior of members of the organization, and arises directly from the assumptions mentioned earlier.

Experts according to Greenberg state organizational culture as "a cognitive framework consisting of assumptions and values shared by organization members,"

(cognitive framework consisting of assumptions and shared values by members of the organization). Organizational culture in some people in organizations who feel that they are not considered to be toxic, but for others who feel comfortable with the culture in an organization, consider organizational culture as healthful organizational cultures.

Furthermore, according to Kreitner, states that organizational culture is a form of assumption that is owned, implicitly accepted by the group and determines how the group feels, thinks, and reacts to its diverse environment.¹² Organizational culture is given to new employees through a process of socialization, organizational culture influences our behavior in the workplace, and organizational culture applies at two different levels. Each level varies in relation to the outlook and the ability to withstand changes.

CLOSING

Based on the explanation above organizational culture is very important role in supporting the creation of an effective organization. Basically, to build a strong organizational culture requires quite a long and gradual time. It may be that in the journey will experience ups and downs that are different from time to time.

The explanations above can be drawn red thread that if the norms and values that exist in the culture of the organization can be implemented properly, it can be ascertained that it will have a positive impact on the organization as empirically proven in this study.

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¹² Kreitner, R. Kinicki, A. (2008) *Organizational Behavior*, New York, McGraw-Hill International. p.200.
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