

ISLAMIC EDUCATION MANAGEMENT AT MODERN AL HASYIMIYAH TEBING HIGH SCHOOL AS AN EDUCATIONAL INSTITUTION IN INDONESIA

Wasiyem

Keywords:

Management, Education, Knowledge,
Al Hasyimiyah Islamic Boarding School

*Correspondence Address:

wasiyem68@gmail.com

Abstract: This study aims to determine the Islamic education management system at the Al Hasyimiyah Modern Islamic Boarding School, Tebing Tinggi City. This type of research is Field Research or field research, the approach used in this research is a descriptive qualitative research approach. As is known, the role of Islamic boarding schools in Indonesia is not only as an educational institution but also as a religious institution which is the basis of resistance to all forms of colonialism, scientific institutions, research institutions, training institutions, and community development institutions as well as being cultural nodes, so that is why management is necessary in this regard. The theoretical benefit of the results of this research is to contribute to management science, especially in relation to Islamic Education Management.

INTRODUCTION

Education in Islam has an important position. Because, with educational, knowledge, both religious knowledge and general knowledge can be disseminated. Even in the heyday of Islam, science developed so rapidly. These developments caused the civilization of society at that time to occur more rapidly. The discussions that have been carried out by educational figures both through print media, electronics, as well as seminars on education, still focus on curriculum issues and teaching methods, not much has touched on aspects of education management. Management is a process that includes planning, organizing, directing, and supervising activities to achieve predetermined goals through available human resources. Stoner and Freeman (1994:10) "Management is the process of planning, organizing, leading, and controlling the efforts of members of the organization and the process of using all other organizational resources to achieve organizational goals that have been set".

Malik Fajar said that if you want to look at the future of Islamic education in Indonesia, which is capable of playing a strategic role in the progress of the people and nation, needs to have open-mindedness and courage in solving these fundamental issues, including, (1) Clarity between what is aspired to and operational steps, (2) Strengthening in the field of institutional systems, (3) Improvement or renewal of management or management.

Pesantren management means arranging so that everything related to the pesantren functions optimally in supporting the achievement of the objectives of the pesantren itself. In summary, pesantren management includes planning, organizing, implementing, and evaluating Islamic boarding schools' education. Issues surrounding the development of Islamic boarding school education management in relation to improving the quality of human resources (human resources) are actual issues in the current flow of contemporary Islamic boarding schools. The low quality of educational output will have an impact on the quality of Indonesia's human resources in the present and the future.

As a religion-based institution, pesantren was originally a center for fostering the values of broadcasting Islam by providing a religion-based curriculum, pesantren were expected to be able to produce alumni who would later become strong religious figures and be able to play their professional role in society in general. This is in line with the statement of Setyo Rini (2003:19-20): Islamic boarding schools are religious educational institution that

plays a major role in community development, especially in rural communities. Since the beginning, the function of Islamic boarding schools has been as a place for education, especially with more emphasis on teaching and learning activities in the religious sciences. The erroneous opinion of ordinary people often generalizes the life of Islamic boarding schools. Whereas the Santri only study religious sciences, without being able to apply them in everyday life even though not all of these assumptions are true. Ghazali (2003: 14), says: Islamic boarding schools are divided into two types, the first is traditional Islamic boarding schools which still retain their original form by solely teaching books written by 15th century Ulama using Arabic. The second is that modern Islamic boarding schools are the development of the pesantren type because their learning orientation tends to adopt the entire classical learning system and leave the traditional learning system.

The presence of Islamic boarding schools in the midst of society at first was not only an educational institution but also an Islamic religious broadcasting institution. Islamic boarding schools have many advantages and uniqueness compared to formal educational institutions. Islamic boarding schools are the only educational institutions in Indonesia for tafaqquh finding, and understanding humans in religious matters. Religious education is carried out completely in all aspects of life so that the kyai not only educate their students but also educate them morally and spiritually. Islamic boarding schools whose existence is simple, full of sincerity, and tawadlu' to kyai, rarely have adequate and sustainable long-term programs, as well as micro-scale, local, and primordial management. so that when the figure is gone, the condition of the pesantren becomes increasingly degenerate and even abandoned by its students. The future prospects of the pesantren do not depend on other parties, but rather depend on the pesantren itself. The existence of pesantren in the midst of other education has a positive impact if it is felt that the morality of the Indonesian people is getting better. It's just that, the current role of pesantren is more complex and the demands of society for pesantren are increasing. In the midst of complaints about the low quality of education in Indonesia, Islamic boarding schools are taking part in it. The community demands that pesantren take part in community empowerment, both in the economic and other fields. Islamic boarding schools are also demanded for their traditional role to produce scholars who can become their protectors in the midst of global society. The above phenomenon should be a reference for pesantren education. The Al-Hasyimiyah Modern Islamic Boarding School continues to make improvements or continuous quality improvements, considering that the Al Hasyimiyah Modern Islamic Boarding School is the only Modern Islamic Boarding School that has is in Tebing Tinggi City, managed with a sustainable concept (junior high school and high school or MTS and MAS), the students are housed, use an integral curriculum (national curriculum and boarding school curriculum), use innovative, explorative, creative, applicable and communicative approaches in the educational process and prioritize processes in every educational activity. Modern Islamic Boarding School Al Hasyimiyah has a strategic geographical location, namely in the Central Market of Padang Merbau Village, Tebing Tinggi City, which is a causeway to Pematang Siantar using transportation means which is very easy to reach.

The Al Hasyimiyah Modern Islamic Boarding School stands as a formal educational institution as well as a place for learning Islamic religious education which includes various religious knowledge that is useful for understanding Islam which is the hallmark of Salafi Islamic boarding schools. Modern Al Hasyimiyah Islamic Boarding School tries to equip its students with religious knowledge and spirituality/mental spirituality, so that they are expected to become students who have added value, namely Ulul Albab people

who have noble morals, act justly and wisely, are tolerant, harmonious, and avoid extreme traits in devoting themselves to religion, society, homeland, and nation.

Based on the author's initial observations, teaching staff (ustadz) are those who are graduates of Islamic boarding schools who have competence in terms of religious knowledge obtained when studying religion at Islamic boarding schools, as well as receiving formal undergraduate education at tertiary institutions and some have even received Strata 2 Education. Students (Santri) who are educated at Al Hasyimiyah Modern Islamic Boarding School mostly come from within and outside the City of Tebing Tinggi, this proves that Al Hasyimiyah Modern Islamic Boarding School is not only well-known in the Tebing Tinggi area, but already to other areas of North Sumatra. In its implementation, there are still many obstacles that occur in the field. Each management function starts from planning, organizing, coordinating, and supervising at the Islamic boarding school has not been functioning or running as it should. Therefore the author is interested in researching the management of education in Islamic boarding schools by taking the title: "Pesantren Education Management: A Case Study at Al Hasyimiyah Modern Islamic Boarding School, Cliff High City".

LITERATURE REVIEW

Education Management and Management

Management comes from the Latin word *manus* which means hand and *agere* which means to do. These words are combined into a manager which means handling something, managing, and making something that you want by utilizing all available resources (Asmendri 2012: 1). Management according to Terry (1986) is the ability to direct and achieve the desired results with the aim of human efforts and other sources.

According to Harsey and Blanchard (1988:4), management is a process of working together between individuals and groups as well as other resources in achieving organizational goals as a managerial activity. Management in the narrow sense is the compilation and recording of data and information systematically with the aim of being able to provide information and make it easier to retrieve it as a whole in relation to one another. From the thoughts of these experts.

Then Husaini Usman defines Education management as the art and science of managing educational resources to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation, and State. In short, educational administration can also be interpreted as the art and management of educational resources to achieve educational goals effectively and efficiently. Based on management functions, education management can also be interpreted as a process of planning, organizing, implementing, and controlling educational resources to achieve educational goals effectively and efficiently.

Meanwhile, the management of Islamic education can be interpreted as an effort to explore and utilize all the resources owned by Muslims through effective cooperation so that their potential can be developed to achieve educated, noble, useful, and safe human beings. As stated by Ramayulis, management of Islamic education is the process of utilizing all available resources (Muslims, educational institutions, or others), both hardware and software. This utilization is carried out through effective, efficient, and productive cooperation with other people to achieve happiness and prosperity, both in this world and in the hereafter.

Elements of Islamic Boarding Schools as Islamic Educational Institutions in Indonesia

In general, the elements of Islamic boarding schools consist of kiai, students, mosques, yellow books, and dormitories. Alhamuddin (2005) concluded that if an Islamic boarding school does not have one of the above, then it cannot be said to be a boarding school.

Kiai

Dhofier (1994: 55) kiai is the most essential element of a pesantren and kiai are often the founders of pesantren. So it is only natural that the growth of a pesantren solely depends on the personal ability of the kiai. Meanwhile, Engku & Zubaidah (2014: 119-120) note that the kiai is a central figure in Islamic boarding schools that provide teaching. Therefore, kiai is one of the most dominant elements in pesantren life. Fame, development, and survival of a pesantren depend a lot on the expertise and depth of knowledge, charisma, and authority, as well as the skills of the kiai concerned Tatang Hidayat, Ahmad Syamsu Rizal, Fahrudin/ Ta'dib: *Journal of Islamic Education*, Vol. 7 No. 2 (2018) 461-472 465 in managing pesantren. In this context, the kiai's personality is very decisive, because he is a central figure in the pesantren. Yahya (2006: 228) concluded that in the pesantren education system, the success or failure of education is influenced by individual teachers and students. The teacher in this case is the kiai.

Students

Santri is a child or someone who studies at an Islamic boarding school or a student who studies religious knowledge at Islamic boarding schools (Setiawan, 2012). Santri is the main element of a pesantren, which usually consists of two groups, namely: First, mukim students, namely students who come from remote areas and live in Islamic boarding schools. Second, the bat students, namely students who come from areas around the pesantren and do not live in the pesantren, but commute between their homes and the pesantren (Fauziyah, 2014).

In the world of Islamic boarding schools, the relationship between teacher and student is not just a relationship of imparting knowledge, but there is an emotional closeness that is formed between teacher and student. Rizal (2012) concluded that emotional closeness between kiai and santri will be formed, which in turn will develop an identification process. Santri takes the initiative to learn about the values of life through a process of evaluating people they admire. Therefore, Kiai as a figure he admires will be a role model for his students.

Mosque

Mosques are an integral element of Islamic boarding schools, Irham (2015) reports that mosques are a manifestation of the universalism of the Islamic boarding school education system. Engku & Zubaidah (2014: 118) ensure that the mosque is the second main element of the pesantren, besides functioning as a place to perform congregational prayers at all times, the mosque also functions as a place for teaching and learning. In some Islamic boarding schools, the mosque also functions as a place for i'tikaf and carries out exercises, sulūk, and zikir, as well as other practices in the life of tarekat and Sufis.

Classical Islamic Books

Suryadi (2012) talks about Islamic education at the scientific level which cannot be separated from the study of educational books in Arabic. Islamic teachings are sourced from the Koran and hadith codified in Arabic, as well as many Islamic educational books written in Arabic, both classic and modern books. Strictly speaking, if we are going to examine the knowledge aspects of Tatang Hidayat, Ahmad Syamsu Rizal, Fahrudin/Ta'dib: *Journal of Islamic Education*, Vol. 7 No. 2 (2018) 461-472 466 In Islam, the role of Arabic books cannot be ignored. In line with the opinion above, Sanusi (2013: 62) notes that another characteristic of Islamic boarding schools is learning by using certain

books which are commonly referred to as yellow books. This book is a reference for students. Usually, this book does not use punctuation (*syakal*). The Kiai reads the editorial in the book, and the *santri* listens and rewrites the Kiai's presentation of the book he is studying, both in terms of arab, *syakal al-kalimah* and the meaning of the editorial.

Hostel

Dhofier (1994: 45-47) Islamic boarding schools for students are characteristic of the *pesantren* tradition which distinguishes it from the traditional education system in mosques that have developed in most Islamic areas in other countries. There are three main reasons why *pesantren* should provide dormitories for students. First, the fame of a *kiai* and his deep knowledge of Islam attracted students from afar. To be able to gain knowledge from the *kiai* regularly and for a long time, the *santri* must leave their hometown and settle near the *kiai*'s residence. Second, almost all Islamic boarding schools are located in villages where housing (accommodation) is not sufficient accommodate students. Third, there is reciprocity between the *kiai* and the *santri*, in which the *santri* regard their *kiai* as if they were their own fathers, while the *kiai* regard the *santri* as entrusted by God who must always be protected. This reciprocal attitude creates intimacy and the need to be close to each other constantly. Engku & Zubaidah (2014:117-118) note that the existence of Islamic boarding schools where *kiai* and their students live together, and work together to meet the needs of daily life, is a differentiator from educational institutions that take place in mosques or *langgar*. The *pesantren* also accommodates students who come from remote areas to live.

The existence of dormitories in Islamic boarding schools is a characteristic of the Islamic boarding school tradition, the boarding system will form students to become independent people as explained by Sanusi (2012) when compared to formal education, Islamic boarding schools are able to form students to live independently. The boarding system in Islamic boarding schools and the characteristics of life in it encourage students to fulfill and carry out their daily life tasks independently. In addition to being educated to be independent, the boarding system has shaped students to become individuals who obey and care for others, as explained by Hasyimi (1988:177-179) a Muslim who obeys Him will be caring, whether in buying and selling or other matters, commendable morals, and always trying to relieve other people's difficulties.

RESEARCH METHODS

This type of research is Field Research or field research, the approach used in this research is a descriptive qualitative research approach. The research location was carried out at the Al Hasyimiyah Modern Islamic Boarding School, Tebing Tinggi City, starting in July 2023. What is meant by the data in this study are all facts about the management of Islamic boarding schools at the Modern Al Hasyimiyah Islamic Boarding School, Tebing Tinggi City, which were obtained through interviews, observation, and documentation.

Data collection techniques using in-depth interview techniques, documentation, and observation. Data analysis techniques use three components, namely data reduction, data presentation, and drawing conclusions. The validity of the data in this study uses source triangulation. Source triangulation means that the researcher checks the data that has been obtained through several sources or other informants. In addition, researchers conducted technical triangulation, which means that researchers check data from the same source with different techniques, and time triangulation, meaning that researchers carry out observations, and interviews at different times and situations.

RESULTS AND DISCUSSION

Modern Islamic Boarding School Al Hasyimiyah Tebing Tinggi City was established in 1994 with a land area of approximately 4 hectares or 40,000 m². The address is Jalan Raya Padang Merbau, Kec. Tebing Tinggi Kota, Kota Tebing Tinggi, North Sumatra, Zip Code 20628. Modern Al Hasyimiyah Islamic Boarding School, Kota Tebing Tinggi is a pesantren that was born in the midst of an urban community with a high degree of heterogeneity. A diverse and cosmopolitan society makes the presence of pesantren have its own characteristics and characteristics, starting from the system, governance, and leadership to the outputs produced. Boarding School Management contains a process of planning, organizing, implementing, and supervising to achieve the goal of Boarding Schools. The application of management in life is very important, especially in the life of Islamic boarding schools because without management, Islamic boarding schools will not run optimally.

First, Planning. The steps taken by the Al Hasyimiyah Modern Islamic Boarding School in planning the development of education management at the Al Hasyimiyah Modern Islamic Boarding School are as follows:

Determine the vision and mission of the pesantren. The development of management of Islamic Education in Islamic Boarding Schools must not conflict with the policies that apply to both the government and the regions. For example, using the curriculum, determining the graduation of students must meet the standards set by the Government. In an effort to manage or develop Islamic educational institutions, the Al Hasyimiyah Modern Islamic Boarding School has an obligation to formulate a strategy and put it into practice in order to advance Islamic education.

Formulate the objectives of the development plan. Based on the applicable policies and analysis of conditions, then development goals must be formulated, both short-term goals, medium and long-term goals.

Determine the cost of education and policies. This is done by taking into account existing realities in the economic and social fields, for developing potential in the national education system, as well as meeting the nation's need for affordable school fees.

Second, Organizing. Organizing is managing existing resources in carrying out plans and achieving goals. The technique is to divide tasks for human resources at work and create specialization so that the workload does not only pile on one person, namely the founder of the Islamic boarding school.

Third, Implementation. To carry out a strategy for implementing an education management development program at the Al Hasyimiyah Modern Islamic Boarding School, Tebing Tinggi City. The leadership of the Al Hasyimiyah Modern Islamic Boarding School and the assemblies took the following steps:

1. Development of pesantren curriculum and government curriculum. The curriculum used at the Al Hasyimiyah Modern Islamic Boarding School in Tebing Tinggi City is by combining Islamic religious education and also general education, but the students are more focused on Islamic religious education, especially the study of books that use Arabic and usually these books are adapted to their respective levels. The higher the level, the higher the types of books studied by the students. The two curricula are designed in an integrated and programmed manner, where the pesantren curriculum and the formal education curriculum are programmed into an inseparable unit. The tiered system at Modern Al Hasyimiyah Islamic Boarding School, Tebing Tinggi City, is as follows: 1) Marhalah Tsanawiyah, is a secondary level of education. Santri at the tsanawiyah level studies various disciplines starting from basic books; 2) Marhalah

Aliyah, is the level of upper secondary education. Santri at the aliyah level continues the books learned from the tsanawiyah level and starts studying books that are classified as difficult.

2. Improvement of teacher quality.
3. Improvement of facilities and infrastructure.
4. Increasing the partnership between pesantren and the community. The output of education in Islamic boarding schools is beneficial. All alumni of Al Hasyimiyah Modern Islamic Boarding School must be useful for religion, homeland, and nation with their respective roles. Because the best human being is someone who is useful to others.

Fourth, Supervision. Supervision is examining whether everything has been achieved according to the standard goals and making improvements to the aspects needed. As is known, the highest authority of the Al Hasyimiyah Modern Islamic Boarding School, like other Islamic boarding schools, lies with the kyai. H. Habibi Mardika, S.Ikom as chairman of the Foundation monitors performance and ensures everything is according to plan. Also no less important he made improvements to the aspects needed. He said that all aspects of Islamic boarding school activities in general lie under his supervision by involving discussions with other leaders including the boarding school secretary, junior high school (Tsanawiyah) and high school (Aliyah) principals, and the entire board of teachers who are homeroom teachers.

CONCLUSION

The results of this study indicate that the management concept of Al Hasyimiyah Modern Islamic Boarding School is in terms of planning, organizing, implementing and supervising. Planning for an education management development program at the Modern Al Hasyimiyah Islamic Boarding School, Tebing Tinggi City, in the form of establishing the vision, mission and objectives of the Islamic boarding school, formulating development objectives and establishing costs and policies. The organization of the Al Hasyimiyah Modern Islamic Boarding School in Tebing Tinggi City was led by H. Habibi Mardika, S.Ikom and assisted by elements of Marhalah Tsanawiyah and Aliyah. In terms of implementing the education management development program, Modern Islamic Boarding School Al Hasyimiyah Tebing Tinggi City develops the pesantren curriculum and government curriculum, improves teacher quality, improves facilities and infrastructure, increasing the partnership between pesantren and the community. As for supervision, it is known that the highest authority of the Al Hasyimiyah Modern Islamic Boarding School lies with the leadership of the Islamic boarding school, namely H. Habibi Mardika, S.Ikom. He is the one who monitors the performance of the teacher assemblies and ensures that everything is according to plan.

REFERENCES

- Hidayat T., Rizal Satria A., Fahrudin. (2018). PERAN PONDOK PESANTREN SEBAGAI LEMBAGA PENDIDIKAN ISLAM DI INDONESIA. *Jurnal Pendidikan Islam*, Vol. 7(2)
- Mega Surya O., Ahmad H., Nur Halimah. F. (2022). PENGEMBANGAN MANAJEMEN PENDIDIKAN ISLAM DI PONDOK PESANTREN BABUS SALAM KARAWACI KOTA TANGERANG. *Tarbawi*. Vol. 5 (1)

Dwi Iwan S., Saipul A., Ibrahim, Afif A. (2022). PENTINGNYA MANAJEMEN SARANA DAN PRASARANA DALAM MENINGKATKAN MUTU PENDIDIKAN. *Jurnal Kiprah Pendidikan*, Vol. 1 (2)

Fattah, N. (2004) *Landasan Manajemen Pendidikan*. Bandung, Remaja Rosdakarya.

Lubis, Z., & Anggraeni, D. (2019). Paradigma Pendidikan Agama Islam di Era Globalisasi Menuju Pendidik Profesional. *Jurnal Studi Al-Qur'an*, 15(1), 133–153.

Mochtar, A. (2009) *Kitab Kuning dan Tradisi Akademik Pesantren*. Bekasi: Pustaka Isfahan.