

## SPECTRUM OF ISLAMIC EDUCATION MANAGEMENT

Muslim<sup>1</sup>, Gariato<sup>2</sup>

<sup>1</sup>Institute of Islamic Religion Agus Salim Metro

<sup>2</sup>Muhammadiyah University Metro

Correspondence address:

[hizibkhofi1234@gmail.com](mailto:hizibkhofi1234@gmail.com)

### ABSTRACT

Management of Islamic education, its characteristics and spectrum. The characteristics of Islamic education management must be based on the Qur'an and Hadith as well as rational thinking that has been tested for validity. The spectrum of Islamic education management includes the scope of Islamic education personnel management, Islamic student education management, Islamic education curriculum management, Islamic education financial management, Islamic education facilities and infrastructure management, public relations management, Islamic community education services, Islamic education quality management, management Islamic education change, Islamic education structure management, Islamic education conflict management, Islamic education and communication management.

*Key Word: Spectrum, Islamic Education Management*

### A. INTRODUCTION

The presence of various organizations in people's lives is one of the phenomena of modern life to help and facilitate the fulfillment of the needs of human life individually and in society. Humans as creatures who live in groups (zoon politicon) try to survive by forming various organizations to meet various needs. A person's membership in the organization causes demands for the use of various resources in the organization. From this thought then emerged management in the organization. Management is one of the sciences needed in directing future changes in the life of a nation. Management becomes a tool to achieve organizational goals through the utilization of existing resources within the organization. The superiority of management lies in professional human resources who are expected to be able to use management in making changes effective for the benefit of life in the future. This is in line with the new paradigm of National education which refers to the management of education by professional human resources. Therefore, professional human resources become one of the main pillars of the success of educational organizations in producing quality resources.

Educational management is the process of applying management principles and theories in the management of activities in educational institutions to streamline the achievement of educational goals. And Islamic educational institutions as a sub-system of national education must be managed in a planned manner in order to be able to create human resources who have the quality of faith, piety, science and technology. In this case, the role of Islamic educational institutions needs to be increased through the mastery of educational managerial knowledge and skills in order to achieve the effectiveness of Islamic educational institutions. Management of educational institutions (Islam) needs to pay attention to competence to achieve good performance. Educational managers who have managerial competence can be expected to advance Islamic educational institutions.<sup>3</sup>

In this paper, we will discuss the management of Islamic education, its characteristics and scope.

### B. METHODOLOGY

The method used in this study is a qualitative research method. In addition, qualitative research methods also position the researcher as the core instrument. In this case, the researcher spends a lot of time in the research area to observe and understand the problem in depth. This method is descriptive, so that the data collected is more in the form of words or images than data in the form of numbers which emphasizes the process more than the product. This method tends to analyze the data inductively.

### C. DISCUSSION

#### 1. Islamic Education Management

Management comes from the English language "management" which means management, management, or leadership, or the word "to manage" which means to manage, regulate, implement, manage, and treat.<sup>4</sup>In Arabic management can be equated with the words siasah, idara and tadbir which come from manage. The word al-Tadbir

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<sup>3</sup>Syafaruddin, Management of Islamic Education Institutions, (Jakarta: Ciputat Press, 2005), p. 28-35.

<sup>4</sup>Saefullah, Management of Islamic Education, (Bandung: Pustaka Setia, 2012), p. 1.

(regulation) for example, is a derivation of the word *dabbara* (regulating) contained in the Qur'an such as Surah al-Sajdah: 05 which means: "He regulates affairs from heaven to earth, then (affairs) it goes up." him in one day, the measure of which is a thousand years according to his reckoning."<sup>5</sup>

From the above verse it is known that Allah SWT is the regulator of nature. Humans, as caliphs on earth, must regulate and manage the earth as well as possible as Allah SWT regulates this universe. Understanding management according to the term is the ability or skill to obtain a result in order to achieve goals through the activities of others. In management there are elements of man, material, machine, method, money, and time.

According to Dale, management is "managing people, decision making, organizational processes, using available resources to achieve predetermined goals." Terry defines management as "... the achievement of a predetermined goal through the efforts of others". Sondang P Siagian defines management as the ability or skill to obtain a result in order to achieve goals through the activities of others.<sup>6</sup>

From several definitions of management put forward by the experts above, it can be understood that management is an activity to utilize existing resources in an organization in order to achieve goals effectively and efficiently. Management of Islamic education is a process of managing Islamic educational institutions in an Islamic way by dealing with learning resources and other related matters to achieve the goals of Islamic education effectively and efficiently.<sup>7</sup> This definitive meaning provides interrelated implications and forms a unified system in Islamic education management which is described as follows: First, the process of managing Islamic educational institutions in an Islamic manner. This aspect requires the existence of Islamic values in the process of managing Islamic educational institutions. Second, for Islamic educational institutions, this shows the object of this management which is specifically directed to handle Islamic educational institutions with all their uniqueness. So, this management can explain ways of managing Islamic boarding schools, madrasas, and Islamic universities. Third, the process of managing Islamic educational institutions in an Islamic manner requires an inclusive and exclusive nature, inclusive in the sense that managerial principles of Islamic education can be used for the management of education other than Islamic education as long as there is a suitability of its nature and mission and is exclusive because the direct object of this study only focuses on Islamic educational institutions. Fourth, how to get around. Management is full of tactics or strategies that are directed to achieve a goal. Likewise, the management of Islamic education is always realized through certain strategies. Fifth, learning resources and other related matters including humans, materials, environment, tools, and activities. Sixth, the purpose of Islamic education, this is the direction of all management activities of Islamic educational institutions so that this goal greatly affects the other components. Seventh,<sup>8</sup>

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<sup>5</sup>Anonymous, Mufasssir, al-Qur'an, Translation, Tafsir, (Jakarta: al-Qur'an Hilal, 2010), p. 167.

<sup>6</sup>Sondang P siagian, Basic Framework for Administrative Sciences, (Jakarta: Rineka Cipta, 2001), p. 2.

<sup>7</sup>Mujamil Qomar, Management of Islamic Education New Strategy for Management of Islamic Educational Institutions, (Jakarta: Erlangga, 2010), p. 10

<sup>8</sup>Ibid, h. 10-12

## 2. Characteristics of Islamic Education Management

In essence, in each of our lives there are elements of management, especially if we realize the various functions as a servant of God to find happiness, salvation by functioning of everything. This of course requires all planning, our actions should be adjusted to the paths and lines that have been given guidelines in order to achieve the expected results. At present it can be said that there is no human cooperation to achieve a goal that does not use management.<sup>9</sup>

Islamic education management as a part of management has a fairly complex object of discussion. These various objects of discussion can be used as materials which are then integrated to realize Islamic education management. The term Islam can be interpreted as revealed Islam and cultural Islam. Revealed Islam includes the Qur'an and the hadiths of the Prophet, and cultural Islam includes the expressions of the Prophet's companions, the understanding of the ulama, the understanding of Muslim scholars and the culture of Muslims. The word Islam which is the identity of education management is intended to include both meanings, namely the meaning of Islamic revelation and Islamic culture.

Therefore, the discussion of Islamic education management always involves the revelation and culture of Muslims plus the rules of education management in general. Thus, Islamic education management must always have a character that considers the following:

- a) Revealed texts, both al-Qur'an and authentic hadith as the controller of the formulation of the theoretical principles of Islamic education management.
- b) Aqwal (words) of the companions of the Prophet, scholars, Muslim scholars as a logical-argumentative footing in explaining the theoretical principles of Islamic education management rationally.
- c) Management of Islamic educational institutions as an empirical foothold in the formulation of the theoretical principles of Islamic education management.
- d) Community culture (leaders and employees) in Islamic educational institutions as an empirical basis in formulating the possibility of a unique strategy in managing Islamic educational institutions.
- e) Provision of educational management rules as a theoretical footing in managing Islamic educational institutions<sup>10</sup>.

In detail, the rules of Islamic education management that are formulated must be shaded by revelation (al-Qur'an and Hadith), strengthened by rational thinking, based on empirical data, considered through culture, and supported by proven theories. its validity. It can be understood that the management of Islamic education must always be based on the Qur'an and Hadith as the way of life of the Islamic ummah and enriched with intellectual thought that has gone through a validation process.

## 3. Scope of Islamic Education Management Studies

### a. Management of Islamic education students

Student management is an effort to provide the best possible service to students from the admission process to the time students leave the educational institution. The

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<sup>9</sup>Jawahir Tanthowi, *Elements of Management according to the Teachings of the Qur'an*, (Jakarta: Pustaka al-Husna, 1983), p. 86

<sup>10</sup>Mujamil Qomar, *Op.Cit*, pp.15-37.

purpose of student management is to regulate student activities so that these activities support the learning process in educational institutions; Furthermore, the learning process at the institution can run smoothly, orderly, and regularly so that it can contribute to the achievement of the goals of the educational institution as a whole. The scope of student management includes: analysis of student needs, student recruitment, student selection, orientation, student placement, student coaching and development, recording and reporting, as well as graduation and alumni.<sup>11</sup>

### **b. Islamic education curriculum management**

The curriculum as an educational design has a very strategic position in all aspects of educational activities. Given the importance of the role of the curriculum in education and the development of students' lives, the preparation of the curriculum cannot be done without using a solid and strong foundation. The curriculum building has four components, namely the objectives, content, material, learning process, and evaluation components, which are supported by a philosophical foundation, a psychological foundation, a sociological basis, and a science and technology foundation.

Curriculum management is a cooperative, comprehensive, systematic, and systematic curriculum management system in order to realize the achievement of curriculum objectives. At school level activities.

### **c. Islamic education financial management**

Financial management is defined as an effort to manage financial resources, use finance and financial accountability used by managers in an educational institution. In general, sources of financing for Islamic educational institutions can come from parents, the community, and the government (either in the form of routine funds or assistance. The financing plan is related to the elaboration of financing from the school's or madrasa's annual work program. The planned funding is both acceptance and use for one year. that year is stated in the School Revenue and Expenditure Budget Plan (RAPBS) or the Madrasah Revenue and Expenditure Budget Plan (RAPBM).<sup>12</sup>

### **d. Management of Islamic education facilities and infrastructure**

The existence of educational facilities is absolutely necessary in the educational process, so it is included in the components that must be met in carrying out the educational process. Management of educational facilities and infrastructure is tasked with regulating and maintaining educational facilities and infrastructure so that they can contribute to the educational process in an optimal and meaningful way. These management activities include planning, procurement, monitoring, storage, inventory, deletion, and structuring activities. The physical appearance of the school that supports efforts to improve the quality of education does not prioritize a magnificent appearance, but prioritizes the physical functioning of the school.<sup>13</sup>

### **e. Islamic education community management**

Islamic education management needs to deal with the community or the relationship between Islamic educational institutions and the community. Society has a very important role in the existence, continuity, and even progress of Islamic educational institutions. If there are advanced Islamic educational institutions, it is almost certain that one of the success factors is community involvement, and vice versa. The school-community relationship management model is the whole process of school activities that

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<sup>11</sup>Ibid, h. 203 - 222.

<sup>12</sup>Syafaruddin, Op. Cit, h. 267-269

<sup>13</sup>Ibrahim Bafadhal, Quality Improvement Management for Elementary Schools from Centralization to Decentralization, (Jakarta: Bumi Aksara, 2003), p. 23.



are planned and endeavored intentionally and seriously, accompanied by continuous guidance to gain sympathy from the community in general, and in particular the community with direct interest in the school.<sup>14</sup>

### **f. Islamic education service management**

Service is a serious problem for managers, including Islamic education managers. This is especially so when they want improvements in all areas as the basic capital in advancing the educational institutions they control. The paradigm that needs to be used as a guide for managers of Islamic educational institutions, both in their capacity as madrasa heads, school principals, caregivers/Islamic clerics, heads of departments, deans, and rectors is as khadim al-Ummat (servant of the ummah). This means that they must provide the best service to others. The philosophy that must be implemented by managers of Islamic educational institutions is the seller's philosophy. As a good seller, you must display the following attitudes: 1) try to provide fast and accurate service; 2) trying to be friendly; 3) trying to set a competitive price; 4) trying to entertain buyers; 5) trying to be honest (as it is); and 6) trying to be able to refrain from feeling disappointed if there are buyers who behave like abyss. Services in Islamic education include various things, such as learning services that most benefit from this service are students/santri/students.<sup>15</sup>

### **g. Islamic education quality management**

Quality problems in Islamic educational institutions are complex and most serious problems. On average, no Islamic educational institution has succeeded in realizing the quality of its education. Even though the quality of education is a shared goal of all thinkers and practitioners of Islamic education, it has even been pursued through various means, methods, approaches, strategies and policies. What is really going on with the quality of education that consumes a lot of energy but the results are not real and proportional. To answer this, an analysis of quality component management is needed, and this is one that has attracted the attention of researchers.

One of the causes of the declining quality of education in Indonesia is the lack of professionalism of school principals as education managers at the field level. The principal as a controller is a figure who is responsible for mobilizing the awareness of all parties, learning strategies, conditioning the learning environment and so on.<sup>16</sup>

When these elements do not develop, the principal is blamed first. Educational institutions are said to be of high quality if their inputs, processes, and outputs can meet the requirements demanded by educational stakeholders. And because the demands of the quality requirements desired by service users continue to change and develop, the notion of quality is also dynamic, continues to grow and continues to be in an atmosphere of continuous rivalry.<sup>17</sup>

### **h. Islamic education change management**

Change is a natural process that must happen at some point, whether we realize it or not, because it is a dynamic. But not all changes bring benefits. Sometimes change can be disastrous in organizational life. Therefore, Islamic education managers must be able to manage change so that it leads to controlled improvement efforts and orientations.<sup>18</sup>

<sup>14</sup>E. Mulyasa in Mujamil Qomar, Op.Cit, p. 183-184.

<sup>15</sup>Ibid, h. 193-196

<sup>16</sup>Mulyasa, *Becoming a Professional School Principal in the Context of Succeeding SBM and KBK*, (Jakarta: Rosdakarya Youth, 2003), p.42.

<sup>17</sup>Kurniawan, M. A. (2022). KONSEP PENDIDIKAN KARAKTER DALAM AL-QUR'AN. *Al Mumtaz: Jurnal Pendidikan dan Sosial Keagamaan*, 1(1), 1-12.

<sup>18</sup>Mujamil Qomar, Op.Cit, p. 214.

### **i. Islamic education structure management**

Structural management is the management of the tasks accepted by each personnel, to whom they are responsible, to whom they report their work, with whom they work together, with whom they interact, with whom they have the authority to govern, and what work they do. be within their jurisdiction. Job groups can be divided into work units (jobs), positions (positions), and tasks (tasks). The jobs in the organization are first divided into certain units, then each unit is further broken down into several jobs, and each position is also divided into several tasks.<sup>19</sup>

### **j. Islamic education conflict management**

Conflict is a natural thing in an organization, including in Islamic educational institutions. Conflict can have a negative or positive meaning. It has a negative meaning if the latent conflict among members becomes destructive, so that conflict can hinder joint efforts to meet group and individual needs. And it is positive if the conflict can stimulate the emergence of new ideas to increase the efficiency and effectiveness of group activities, direct the group's creativity in solving the problems at hand, and keep the group always caring about the interests of its members.

### **k. Islamic education communication management**

Communication is understood as the process that individuals go through in dealing with fellow individuals, groups, organizations, and communities who use information to relate to each other and the environment.<sup>20</sup>In almost the same language it is said that: "organizational communication is the sharing of these messages, ideas, or attitudes an organizational structure between or among managers, employees and associates who use up to date communication technology and/or media for transferring information".<sup>21</sup>Communication should be an important concern for an Islamic education manager. Good communication management is expected not only to function to avoid misunderstanding, offence, and even hostility, but also to harmonize social interactions and work relations, so as to create conditions conducive to advancing Islamic educational institutions. Communication experts agree with psychologists that communication failures are fatal either individually or socially

## **C. CONCLUSION**

Management will always exist in human life, including education. Islamic education management can be understood as the application of Islamic values in the process of managing Islamic educational institutions or the application of management values in Islamic educational institutions, for example the management of Islamic boarding schools, madrasas, Islamic universities and so on. The scope of Islamic education management includes: personnel management, student management, curriculum management, financial management, facilities and infrastructure management, community management (public relations with schools), education service management, quality management, educational change management, educational structure management, conflict management, and Islamic education communication management.

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<sup>19</sup>Made Pidarta, Indonesian Education Management, (Jakarta: Bina Aksara, 1988), p. 193.

<sup>20</sup>Brent D. Ruben, Lea P. Stewart, Communication and Human Behavior, trans. Ibnu Hamid, (Jakarta: Rajawali Press, 2013), p. 19.

<sup>21</sup>Lewis, Organizational Communication, (New York: John Willey & Sons, Inc., 1987), p. 8.

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