



PROCEEDING 1st INTERNATIONAL CONFERENCE OF ISLAMIC EDUCATION (INCISED) 2021

**THEMA:
DEVELOPING THE EXCELLENCE OF ISLAMIC EDUCATION**

JULY 27, 2021

**Labuhanbatu Utara,
Labuhanbatu Utara, Sumatera Utara, Indonesia**

**Organized by:
STIT Al Ittihadiyah Labuhanbatu Utara In Collaboration with
Fakultas Ilmu Tarbiyah dan Keguruan UIN Sumatera Utara Medan,
STKIP Amal Bakti Medan, IAIDU Asahan & STIT Batubara.**



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Published by UINSU PRESS Medan



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Diterbitkan oleh:

UINSU PRESS

Jl. Williem Iskandar Pasar V Medan Estate 20371

Telp. (061) - 6615683 - 6622925

<http://uinsu.ac.id>

ISBN : 978-623-93575-3-5

FOREWORD

CHAIRMAN OF STIT AL-ITTIHADIAH LABUHANBATU UTARA

Bismillahirrahmanirrahim

Praise and gratitude for His infinite abundance of grace, bounties, favors, and guidance, so that the activities of the International Conference can go smoothly and produce a very special book of proceedings. Salawat and greetings may still be poured into the bosom of the Prophet Muhammad SAW. as a role model and role model for the ummah, may we and our family, including his ummah, who are always obedient and consistent in following his teachings and always hope to get his intercession in the hereafter.

The publication of the book proceedings of the International Conference of Islamic Educaion (INCISED) cooperation between STIT Al-Ittihadiyah Labuhanbatu Utara and FITK UIN North Sumatra, STKIP Amal Bakti Medan, Institut Darul Ulum Kisaran, and STIT Batu Bara is a realization of the Memorandum of Understanding (Mou) that STIT AlIttihadiyah has done Labuhanbatu Utara. The proceedings of INCISED are expected to provide insights and references in various Islamic studies, including Islamic education.

This book of proceedings of INCISED is the best work at an international conference conducted by STIT AlIttihadiyah Labuhanbatu Utara with FITK UIN North Sumatra, STKIP Amal Bakti Medan, Institut Darul Ulum Kisaran, and STIT Batu Bara. Through this book of proceedings is expected to make a significant contribution in various Islamic studies to motivate to conduct further studies.

Thank you to all who helped to complete this Proceeding. Hopefully with the help of this Proceeding can help facilitate the implementation of the educational process in various Islamic educational institutions.

Medan, 24 Oktober 2021

Dr. Mursal Aziz, M.Pd.I
NIDN. 2115088903

FOREWORD
DEAN OF FACULTY OF TARBIYAH SCIENCE AND TEACHING TRAINING
STATE ISLAMIC UNIVERSITY OF NORTH SUMATERA, MEDAN

Bismillahirrahmanirrahim

Praise and gratitude we present the presence of God Almighty, for the breadth of knowledge that He has spread. There is, in fact, a small piece of knowledge that humans catch in a twinge of hesitation to share with others. Only with human sincerity, a drop of knowledge in the empirical expanse of humans will be captured by the nature that likes truth to help facilitate and make the lives of fellow humans easier. The effort of creativity to achieve His knowledge is to give meaning to the path of progress that continues to flow the breath of life amid changes following the dynamics of the times.

We fully appreciate the writing and publication of scientific articles in the form of Proceedings of an International Conference entitled International Conference of Islamic Education (Incised). This proceeding is an applicative reflection of the academic spirit of students and lecturers as well as academics as well as researchers facilitated by STIT Al-Ittihadiyah Labuhanbatu Utara, FITK UIN North Sumatra Medan, STKIP Amal Bakti Medan, STIT Batubara, and IAI Darul Ulum Kisaran.

Academic culture is a conducive culture that is created naturally in an educational environment. Efforts to foster a conducive academic culture in educational institutions, especially in the fields of Islamic education, communication, economics, Islamic banking, and Islamic law certainly require encouragement and support from institutional leaders.

For that, I also fully appreciate my colleagues, from the other three campuses, the leadership of STIT Al-Ittihadiyah Labuhanbatu Utara, STKIP Amal Bakti Medan, the leader of STIT Batubara, and also the leader of IAI Darul Ulum Kisaran. The presence of this proceeding bridges the academic enthusiasm that has been continuously fostered between FITK UIN North Sumatra Medan and the three other universities since the initial relationship between these institutions was established. As an Islamic higher education institution, FITK UIN SU Medan and the three other campuses are known to have high emotional closeness, both between leaders and all academicians. It is not uncommon for these institutions to collaborate to support the progress of the institution.

The 1st International Conference of Islamic Education (InCISED) 2021



The publication of these proceedings is a form of cooperation that is good academically and should be developed in the future. The warmth of this relationship is increasingly seen with scientific works in the form of books and articles on academic interplay.

In conclusion, I would like to express my deepest gratitude to all parties, both directly and indirectly involved in the effort to facilitate the creation of a conducive learning climate with scientific nuances through academic activities such as Incised, even during the Covid-19 pandemic.

Medan, 24 Oktober, 2021

Dean of FITK UIN SU Medan

Dr. Mardianto, M.Pd

NIP. 196712121994031004

FOREWORD

HEAD OF STKIP AMAL BAKTI MEDAN

In the name of Allah, the Most Gracious and Most Merciful. The big family of STKIP mal Bakti is grateful for His help. The proceedings of InCISED (International Conference of Islamic Education) can be completed according to plan. This proceeding is a scientific work of writers and thinkers as well as practitioners based on the results of research conducted in accordance with their field of science. The obsession with presenting writers who are truly professional and thinkers who are truly wise to boost the world of education has become a universal phenomenon. In the current era, even long before the general conclusion has emerged, that without the presence of a writer and thinker with a great capacity, especially in Islamic education writing and thought, to realize the mission and achieve professional writers competitively will be more like a dream than a reality. Awareness to accommodate novice writers who are experienced, seems difficult for private universities, especially those that are still in the development stage, in addition to high financial costs, it also involves the availability of experienced writers to join and participate in international conferences. The organizers of InCISED would like to thank all writers and university leaders who collaborated in InCISED who have inspired the publication of this proceeding.

The author hopes that this book can provide some benefits for educational practitioners and teachers, especially elementary school teachers in the development of science, especially in the field of basic education studies and can be used as a reference for researchers or other scientific writers.

Finally, the author is heartened if the readers are willing to provide criticism, suggestions and input in order to improve this book.

Medan, 04 Oktober 2021

Head of STKIP Amal Bakti
Dr. Ahmad Calam, S.Ag., MA.

FOREWORD

HEAD OF STIT BATUBARA

Bismillahirrahmanirrahim

Let us express our gratitude for the presence of Allah SWT, the most gracious and merciful God, because of Him we are still given various kinds of favors, healthy favors, time, and heart so that we can finish the International Conference well. Salawat and greetings continue to be poured out to the great Prophet, Rasulullah Muhammad SAW.

Hopefully, by praying to him we will get the intercession on the last day. Aamiin

We convey a high level of pride for the success of the good cooperation between FITK UIN North Sumatra Medan, STIT AILU, STKIP Amal Bakti Medan, and IAIDU Asahan to produce international level proceeding books, the publication of the proceedings book for the International Conference of Islamic Education (INCISED) is the fruit of the collaboration that must be improved in the future.

We hope that the publication of the proceedings of the International Conference of Islamic Education (INCISED) will be used as a vehicle for academics and new students to exchange ideas about how to build Islamic Science from various sectors so that creativity and innovation will be born to create competitive advantages for Islamic people in society sustainably.

We would like to thank FITK UIN North Sumatra Medan, STIT AILU, and IAIDU Asahan, all parties who helped complete the proceedings book of the International Conference of Islamic Education (INCISED). May Allah bless all our endeavors. Aamiin ya alamin rabbal.

Medan, 04 Oktober 2021
Chairman of STIT Batubara

H. Erwan Efendi, M.A
NIDN. 2030126301

FOREWORD

DEAN OF FACULTY OF TARBIYAH, IAIDU, ASAHAN

Bismillahirrahmanirrahim

Praise be to Allah SWT for the various favors, blessings, and guidance that He has given us until today we can still feel the Beauty of Islam in the framework of Science that makes the world bright. We are also thankful that the activities of the International Conference we are doing can go well and produce this book of proceedings that can add to our scientific treasures. Salawat and greetings are always abundant to Rasulullah SAW. As the driving force in overcoming ignorance in the existence of enlightening the ummah from ignorance, may we remain Istiqomah in carrying out its sunnah to continue its struggle and include us to those who get its intercession later. Aamiin

We fully appreciate the publication of the book proceedings of the International Conference of Contemporary Islamic Studies (InConCIS) cooperation between STIT Al-Ittihadiyah Labuhanbatu Utara and FITK UIN North Sumatra, STKIP Amal Bakti Medan, Institut Darul Ulum Kisaran and STIT Batu Bara is a realization of the Memorandum of Understanding (Mou) that has been made STIT Al-Ittihadiyah Labuhanbatu Utara. The proceedings of the International Conference of Islamic Education (INCISED) are expected to provide and enrich the treasures of our knowledge of Islam and general knowledge.

The proceedings of the International Conference of Islamic Education (INCISED) is the work of Islamic education.

Thank you to the Dean of FITK UIN SU Medan, Head of STIT AILU, Head of STKIP Amal Bakti Medan, Head of STIT BB, and all parties who have succeeded in this connection. Hopefully, such cooperation will be further enhanced in the future.

Medan, 04 Oktober 2021

Dean of the Faculty of
Tarbiyah, IAIDU, Asahan

Drs. Imran, MA
NIDN. 2101126201

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DIGITAL LEADERSHIP: WAY FORWARD FOR ISLAMIC EDUCATION

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ABSTRACT

The purpose of this paper is to explore and discuss the digital leadership and digitalization in education in general that can be use as guidance in Islamic Education. Digital leadership is the integration of digital technologies such as mobile devices, communication applications, and web applications in leadership practices towards a sustainable change in the use of technology in organization. Recent research trends and findings found a model of school leaders by identifying the dimensions, functions and behaviors of the digital leadership. Findings from other research found that understanding of digitalization and the digital competencies needed in leading for digitalization are in four Categories namely setting the direction, developing people, developing the organization and developing teaching & learning. Conclusion, this paper points toward leading for digitalization, including systematic change in structures, cultures and practices at several organizational levels especially in Islamic Education as part of digitalization, as a complex role requiring a broad and comprehensive digital competency related to all levels of educational organization.

Keywords: Digital Leadership, Islamic Education, Digitalization, Change in Education.

INTRODUCTION

The field of education today is increasingly challenging and complex. However, educational institutions including in Islamic Education should always be prepared for all the changes and challenges in the digital world of education. Changes in education should be relevant to the current situation as to produce students who are literate in the digital era so as not to be left behind in pursuing the teaching and learning process that runs virtually now. Therefore, the leaders of today's educational institutions must always have effective planning and precise preparation that transcend the boundaries of education to face this digital age. The role of education leaders need to change according to current needs.

The development of digital technologies, the formation of digital economy elements ensures the competitiveness of the state, increasing the level and quality of life of citizens, economic growth and modernization of the social sphere (Frolova, Rogach & Ryabova, 2020). According to the latest empirical data of Eurobarometer survey, digital technology has been proven as being beneficial in economy because has offered privileges in people's everyday lives and businesses. In addition, digital technologies, in the last years, have modified information, value and management and incite organizations, except for businesses but also education settings to transform



their work processes and adopt radical and innovative changes in their structure and function (Cortellazzo, Bruni & Zampieri, 2019).

Digital technologies are part of a new knowledge infrastructure that is now steadily integrated into everyday life. This knowledge infrastructure is “a reliable network of people, artifacts, and institutions that generate and maintain the informational resources necessary for humans” (Edwards, 2010). For the new generation of “digital natives”, the Internet is becoming not just a source of information, but also a sphere of entertainment, a field for acquiring new skills, improving one's skills, and building a career (D'yakova, Sechkareva, 2019). Digital technologies in the modern world are becoming more and more influential participants in professional and educational practices.

Digital technologies are becoming more and more influential participants in educational practices and administration. Digital technology is the latest changes of the education system in 4IR especially now during COVID19 pandemic attack the whole world. The world of education is increasingly challenging, especially in the digital era which demands that school leaders cultivate the use of digital technology in school administration and management (N. Hafiza et al., 2021). The Malaysian Ministry of Education (MOE) has produced the ICT Transformation Plan 2019-2023, which was launched to support the digital education agenda in Malaysia (Ministry of Education Malaysia, 2019). Digitalization of education is an integral part of the training of a modern education administrator and teachers in all field including Islamic Educational Institution. These trends are associated with a repeated increase in the importance and volume of information and also an increase in the number of interdisciplinary learning process involve. In this regard, the need for introduction and analysis of new approaches in Islamic Education Management System and Institutional Leadership, the transformation of organizational management and teaching & learning methods and technology is becoming more important.

DIGITAL LEADERSHIP IN EDUCATION

The impact of evolution in the leadership and development of digital leadership, the western scholars have set seven milestones of digital leadership namely communication, public relations, branding, professional development and enhancement, student learning involvement, opportunities, environments and learning space (Sheninger, 2014a; DeWitt, 2014; Hilliard, 2016). This evolution also affects the definition of digital leadership. Many of the definitions provided by researchers include creating links, influencing others, initiating sustainable change



through access to information, and establishing relationships in an effort to expect significant changes to future school success (Herold & Fedor, 2008) or a combination of dynamic thinking, behavior, and the skills to transform and improve school culture through the use of technology (Sheninger, 2014b).

According to Mat Rahimi, Mohd Faiz & Mohd Yusri (2019) in their study defined digital leadership as the integration of digital technologies such as mobile devices, communication applications, and web applications in leadership practices of school leaders towards a sustainable change in the use of technology at schools. In short, digital leadership is a combination of leaders, resources, hardware and technology. Based on this definition, the concept of digital leadership is wider. It is not just about the use of computers or mobile technology in carrying out leadership functions but also providing extensive digital networks such as online forums, wikis, blogs, online file sharing and video conferencing towards enhancing leadership and teaching and learning practices (M. M. Yusof et al., 2013).

In the field of educational management, digital leadership is the leadership to bring about change using digital devices. This transformation process requires leaders to intensify their efforts to mobilize, implement and absorb the use of digital devices as a medium of teaching and learning through strategic planning aligned with the vision of the school (International Society for Technology in Education or ISTE, 2021). The ISTE has issued a digital leadership standard for administrators, the ISTE Standard for Administrators (ISTE-A). This standard serves as a working guide for all school administrators in cultivating digital teaching and learning. The ISTE-A Standard sets out five dimensions of digital leadership, namely:

- i). Visionary Leadership,
- ii). Digital Era Learning Culture,
- iii). Excellence in Professional Practice,
- iv). Systemic Improvement,
- v). Digital Citizenship.

ISTE also recommends that leaders allocate an appropriate amount of time and training on an ongoing basis to the competencies of teachers in order to ensure the smoothness of the implementation of the vision to expand digital education.

Digital leadership in education refers to the integration of a portfolio of technologies, tools and instruments like: Internet of Things (IoT), e-platforms (webinars) social media, Artificial Intelligence, Big Data, Machine Learning. Higher education is without doubt a type of organization that can be promoted by digitalization not only with the integration of new technologies but also by the



transformation of traditional workplaces into digital workplaces (Antonopoulou, Halkiopoulou, Barlou & Beligiannis, 2020). Under the previous perspective of digitalization, job requirements need to be profoundly transformed and as a result leaders ought to be highly aware of all demanding challenges from investing in upskilled employees and deeply know how to motivate and inspire them till the knowledge to break conventional leadership from task-oriented to project oriented leading. Digital leadership can be beneficial for educational settings and it is a crucial parameter that is necessary to be promoted among educational leaders in higher education (Antonopoulou, et al., 2019) and in particular among heads of university departments.

The digital leadership is characterized by transformational leadership styles and the use of digital technology. This style of transformational leadership never changes, it only adapts to the context. It can be used in all fields but is particularly important in fields that are adapting to quickly changing technology, where innovation and agility are required like in the field of education especially in Islamic Education. Digital teaching is teaching that integrates digital technology in student learning. It can take place in all areas of the curriculum (Victoria State Government, 2020). Teacher quality factors are important for an effective teaching system in order to improve student achievement (Norakmar, Noor, & Latif, 2020). One of the indicators of teacher quality is the mastery of digital competencies. Study by Jannah, Prasojo, and Jerusalem (2020) shows that the main factor determining the success of digital-based learning is not only the availability of digital devices, but the competencies that must be mastered by teachers.

Today's global, digital, intercultural, and changing society poses multiple educational challenges (Tourón et al., 2018). School principals will play a key role in the educational transformation needed to meet them. School principals are the first movers and main agents promoting and managing the required digital revolution (Branch et al., 2012; Martín-Laborda, 2005). School principals must balance the needs, motivation, and expectations of teachers, students, families, and community, taking into consideration the education system's requirements and the specificities of their particular school environment (Bush & Glover, 2003; Izquierdo-Gómez, 2016; OECD, 2016; Yukl, 2002). Principals are responsible for integrating ICTs into the educational process, managing the acquisition, design, and development of digital content that adequately addresses students' learning needs (INTEF, 2017). To meet all demands, leaders in education institutions including in Islamic Education must know how to



manage human resource and all other resources, have to communicate and interact in many different roles and situations to achieve a right digital goal in their organization.

DIGITAL LEADERSHIP : RESEARCH TRENDS & FINDINGS

According to Navaridas-Nalda, Emeterio, Fernandez-Ortiz & Arias-Oliva, (2020), the digital transformation of schools has been widely studied. Recent research has examined the influence of adaptive e-learning on learning effectiveness (Hubalovsky et al., 2019), how information-seeking styles influence students' self-efficacy (Shen, 2018), how blended digital video-based feedback environments can improve pre-service teachers' feedback competence (Prilop et al., 2020), the use of e-book systems to assess students' reading fluency (Lin et al., 2019), acceptance of visual programming environments among boys and girls in primary schools (Cheng, 2019), and online and face-to-face multitasking (Alghamdi et al., 2020), among other things.

Despite the numerous studies on digital education, no consensus has been reached regarding the effects of digital resources on educational processes (Calero & Escardíbul, 2014). Most of the literature regards technology as an opportunity to transform education and pedagogical processes, aligning education with the demands of a digital society. The shift from traditional textbooks to innovative digital content created with ICTs is a unique opportunity to improve students' personal knowledge-creation processes (Joo et al., 2017). Over the last decade, information and communication technologies (ICTs) have enabled access to an increasing number of Educational Digital Resources (EDRs), giving rise to a revolutionary opportunity to transform education. The pedagogical potential of digital resources challenges the educational process, fostering its transformation and innovation (Siddiq et al., 2016).

Studies have been conducted from teachers' perspective (Chen, 2019; Gil-Flores et al., 2017), on the use of Educational Digital Resources (EDRs) by rural teachers (Wang et al., 2019), and on the use of technological school analytics methods by school leadership in decision-making (Sergis et al., 2018). But few have focused on the influence of school principal leadership on digital transformation. In this context, according to Navaridas-Nalda, Emeterio, Fernandez-Ortiz & Arias-Oliva, (2020), one might ask where the focus should be placed to ensure that EDRs are successfully integrated. To what extent does the school principal's pedagogical leadership matter in the integration of digital content? What factors influence teachers' decisions to use digital content? The present research seeks to answer these important questions by analyzing the state of the art, developing and testing a model to identify the current



situation, and proposing possible measures to help educational leaders pursue digital transformation at schools more easily and adequately.

No educational process carried out with ICTs can be done without EDRs (Navaridas-Nalda et al., 2020). This is because Educational Digital Resources (EDRs) give structure, meaning, and value to all possible communication actions or situations related to digital learning that happen in the school. EDRs are a very broad concept due to the heterogeneity of their educational and technological characterization. EDRs can be categorized based on various criteria, such as product type or pricing model (Xie et al., 2018). An EDR can refer to any kind of material or interactive resource integrated into a legible digital format as an iconic, visual, audio, or audiovisual element (e.g., websites, data files, databases, e-books, digital images, digital video, or videogames). EDRs can be created, viewed, distributed, modified, and stored by teachers depending on their teaching needs. EDRs let students explore, develop, and transform information as part of their knowledge-construction process. They allow students to pursue this learning process using digital content in creative, appealing, and collaborative ways (Carretero et al., 2017; ONT, 2017). The present study considers EDRs to refer to any type of digital resource with a clear educational purpose. According to Navaridas-Nalda et al. (2020), Digital content also provides emotional support to students (e.g., through the use of animation and 3D visuals) and facilitates cognitive acquisition and encoding processes (e.g., search and browse applications).

Digital content integration will play a key role in this transformation process. The factors influencing its proper integration and use at schools must thus be analyzed. According to Vongkulluksn et al. (2018), EDR integration is a challenge that depends, among other things, on teachers' beliefs and technological knowledge. As the leaders responsible for managing the digital revolution at schools, school principals will thus play a very important role in this process (García-Garnica & Caballero, 2015; Gonzalez, 2017; Leithwood & Louis, 2011). Studying principals' vision from their leadership role is critical to understanding and improving the educational reality. Principals may translate their own construction of their role into behaviors (Boies & Fiset, 2018), including EDR integration at their schools. The importance of studying school principals' role in the integration of digital content at schools is thus clearly justified. Below are some of the recent researches on Digital Leadership:



1. **Research on “Digital Leadership Among Schools Leaders in Malaysia”** by Mat Rahimi, Mohd Faiz & Mohd Yusri (2019). Their study was aimed at developing a measurement model and identifying the functions and behaviors of the digital leadership of the school leaders. Using the SEM AMOS analysis, a questionnaire collected from 352 primary and secondary school principals. The confirmatory factor analysis (CFA) was carried out in ascertaining the proposed factor.

Findings:

The finding succeeded in developing a digital leadership measurement model of school leaders by identifying the dimensions, functions and behaviors of the digital leadership of Malaysian school leaders. The researcher proposes two dimensions which are communication, and school Climate. In this two dimensions several functions that can be applied in digital leadership practices at school in Malaysian that is as follow. According to Mat Rahimi, Mohd Faiz & Mohd Yusri (2019) in their hypothesis model, **Digital Leadership** consists of:

- i). **Communication** : Online File Sharing, Virtual Meetings, Virtual Discussions, Virtual Information Sharing, and Virtual Communication.
- ii). **School Climate** : Virtual Promotion of School’s Goals, Virtual Promotion of Development and Professionalism, Virtual Teaching and Learning, Virtual Monitoring of Students’ Performance, and Digital Learning Space.

In this initial study, the digital learning space constructs were taken out because the statistical value obtained, did not reach the minimum set. In other words, this function is not yet fully acceptable in digital leadership for school leaders. However, this finding does not mean principals and headmasters ignore this function in their leadership. This is likely due to the fact that school leaders have not fully implemented the function of empowering digital learning space in schools.

2. **Research on “Digitalization and School Leadership: On The Complexity of Leading for Digitalization In School”** by Håkansson Lindqvist and Pettersson (2019). The purpose of their study was to explore how school leaders understand digitalization and the digital competencies needed in leading for digitalization in Swedish schools.



Findings:

Open questions from reflective learning journals (n=32) and interviews (n=8) conducted with school leaders were used to explore how school leaders understand digitalization and the digital competencies needed in leading for digitalization. The findings show that school leaders see digitalization as a wide and complex concept including technical, pedagogical, administrative and organizational challenges at all levels of the school organization. Finding from this research found that the school leaders’ understanding of digitalization and the digital competencies needed in leading for digitalization are in four Categories and twelve subthemes:

Table 1: School Leaders’ Understanding of Digitalization and the Digital Competencies

Category	Subthemes
1. Setting The Direction	<ul style="list-style-type: none"> • Teaching for the Future • School Development • More Efficient School Organization • More than just Technologies.
2. Developing People	<ul style="list-style-type: none"> • Professional Development for Leading for Digitalization • Professional Development for Teachers • Digital Competency for Students.
3. Developing the Organization	<ul style="list-style-type: none"> • Accessibility • New Technology for Administration and communication • New Forms & Structures for Sharing
4. Developing Teaching and Learning	<ul style="list-style-type: none"> • Creating Condition for New Forms of Teaching and Learning • Collegial Learning

Source: Håkansson Lindqvist and Pettersson (2019)

The school leaders see the importance of digitalization for preparing and supporting students for the future. This involves using digital tools for developing teaching for students and supporting all students despite their difficulties. Many of the school leaders also note the importance of deep knowledge in the steering documents and course plans as a necessary form of Professional Development. Some school leaders also discuss how the competencies needed to lead for digitalization are versatile and require a broad understanding of how organizational structures, practices and cultures work. In addition, knowledge



about which specific digital competencies are needed on different levels of the school organization is necessary as well as the consequences on different levels in the organization. The administration of new technologies and communication are also seen as important conditions for developing the organization. For teachers, school leaders and other staff members in the organization, forms and structures for sharing become important for future development. According to the school leaders, important aspects in developing teaching and learning through digitalization involve supporting teachers' work, "giving teachers' the conditions to develop teaching through equipment and knowledge for example online courses.

3. **Research on "Leadership Types and Digital Leadership in Higher Education: Behavioural Data Analysis from University of Patras in Greece"** by Antonopoulou, Halkiopoulos, Barlou and Beligiannis (2020). The main purpose of this study is to investigate the leading skills of heads of university departments analyzing their point of view in the digital leadership, to analyze the leadership types that they adopt and the associations with leadership outcome and also to describe profoundly the views of participants as far as the basic components of leadership types such as transformational and transactional. 28 heads of departments from University of Patras participated in this research.

Findings:

The findings of the study among others, indicate that the leadership outcome has a strong positive correlation with transformational leadership and a large negative correlation with passive - to avoid leadership, it was confirmed that the higher degree of transformational leadership implies greater efficiency and satisfaction for workers, and the high degree of transformational leadership co-exists with the great degree of implementation of digital leadership. In this research participants were asked to list the digital characteristics that they could exploit and consider it more necessary for a leader.

Table 2: Digital Skill for a Leader

	N	%
Social Media	17	60.7
Cloud Computing	16	60.7
Mobile App	15	53.6



Digital Characteristics	Web Development & Tools	12	42.9
	Big Data	10	35.7
	ERP Systems	8	28.6
	Security Skills	5	17.9
	Digital Architecture	2	7.1
	Complex Business Systems	1	3.6

Source: Antonopoulou, Halkiopoulos, Barlou and Beligiannis (2020)

In conclusion, the results of this study found that digital leadership positively correlates with leadership outcomes. This means that effectiveness and satisfaction with leadership practice coexist with the high degree of implementation of digital leadership. Leadership outcomes have a positive impact on Digital Leadership, as the greater the effectiveness and satisfaction of practicing leadership, the greater the degree of Digital Leadership.

4. **Research on “The Effects of Principals’ Digital Leadership on Teachers’ Digital Teaching during the Covid-19 Pandemic in Malaysia”** by N. Hafiza, M. Khalid & Jamalullail (2021). The main purpose of this study was to identify the level of digital leadership displayed by principals, the level of teachers' digital teaching practices and the elements of principals' digital leadership that predict the level of teachers' digital teaching. About 400 secondary school teachers in Hulu Langat District, Selangor were involved in this study. The findings of this study show that the level of digital leadership displayed by principals and teachers’ digital teaching practice are both at a high level. However, the positive correlation between the two is moderate. Multiple regression found that only digital citizenship is a strong predictor of teachers' digital teaching. The findings show that the ability to plan and organize digital leadership programs is important and can help improve students' academic performance, despite the COVID-19 pandemic crisis. The overall level of Principals' Digital Leadership and its components were high. The mean score of each dimension was more than 3.88, and the standard deviation more than .48, as shown in Table 3.



Table 3: Level of Principals’ Digital Leadership.

Dimension	Mean Score	Standard Deviation	Level
Visionary Leadership	4.09	0.53	High
Digital Era Learning Culture	4.08	0.55	High
Professional Practice Excellence	3.93	0.65	High
Systemic Improvement	3.88	0.65	High
Digital Citizenship	4.07	0.55	High
Overall	4.01	0.48	High

Source: N. Hafiza, M. Khalid & Jamalullail (2021)

Table 4: Level of Teachers’ Digital Teaching Practice.

Dimension	Mean Score	Standard Deviation	Level
Digital Era Learning	4.05	0.41	High
Digital Era Work Culture	3.87	0.53	High
Student Learning	3.99	0.46	High
Teacher Digital Citizenship	4.02	0.46	High
Professional Enhancement	3.98	0.48	High
Overall	3.98	0.36	High

Source: N. Hafiza, M. Khalid & Jamalullail (2021)

The overall level of Teachers’ Digital Teaching Practice and its components were high as well. The mean score of each dimension was more than 3.87, and the standard deviation more than 0.36, as shown in Table 4.

The principals in the Hulu Langat district have applied the characteristics of digital leadership, namely visionary leadership, digital age learning culture, excellence in professional practice, systemic improvement and digital citizenship in school management and administration. The findings of this study show that teachers agree that principals are involved in the development of strategic planning, especially with regards to the use of ICT and digital technology in teaching. However, teachers are less likely to agree that principals channel information related to the construction of strategic planning by emphasizing the use of ICT and digital technology in teaching. Teachers agree that principals encourage the use of ICT and digital technology across the curriculum.



CONCLUSION

The role of digitalization has increased in importance in both curricula and education organizational management, successful implementation and the hopes for improved student outcomes appear to be linked to digital leadership. This paper points toward leading for digitalization, including systematic change in structures, cultures and practices at several organizational levels especially in Islamic Education as part of digitalization, as a complex role requiring a broad and comprehensive digital competency related to all levels of educational organization. Digital leadership in educational settings is very important now and essential because its proper practice has beneficial effects on all aspects of the functioning of an educational organization. Digital leadership is very important in this digitalization era because it is an integration of digital technologies such as mobile devices, communication applications, and web applications in leadership practices of education leaders towards a sustainable change in the use of technology at all level of education organization.

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RISK MANAGEMENT DEVELOPMENT IN ISLAMIC HIGHER EDUCATION MANAGEMENT

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ABSTRACT

The existence of PTKIS in Sumatra is part of the high awareness of various parties including local governments to improve the quality of educated human resources with undergraduate qualifications. All of these PTKIS develop a vision and mission as well as a strategic plan to fulfill the functions and objectives in accordance with the provisions contained in the PTKIS Law no. 12 of 2012. PTKIS also develops higher education quality management to have a reliable reputation. It is a fact that fostering and developing PTKIS is not as easy as establishing. There are many challenges and demands that must be met by PTKIS.

The success of developing risk management for PTKIS is of course very dependent on the seriousness, confidence and commitment of the leaders and providers as well as the entire PTKIS academic community in utilizing the risk management system.

Keywords: Risk Management, PTKI

INTRODUCTION

Achieving goals is the core of the implementation of Management Administration in all organizations including Islamic higher education institutions. The goal is essentially a form of organizational function, in other words, any organization of any kind basically functions to achieve goals. Achieving this goal requires optimal effort. All sub-systems of the organization must be empowered and all potentials should be mobilized to achieve that goal. Starting from the managerial aspect in the form of applying management principles and operational aspects in the form of implementing various programs by fields with a high level of performance, the focus must be on running simultaneously to produce products according to the expected goals.

Higher Education, including Islamic Higher Education, both at the university, institute, academy, and high school levels as stated in UU PT No. 12 of 2012 functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life in Article 4 concerning the function stated as follows;

- a. develop capabilities and shape the character and civilization of a dignified nation in the context of the intellectual life of the nation;



- b. develop an innovative, responsive, creative, skilled, competitive, and cooperative academic community through the implementation of the Tridharma; and
- c. Develop Science and Technology by paying attention to and applying the values of Humanities.

While the goals of higher education according to Law Number 12 of 2012 described in article 5 are:

- a. developing the potential of students to become human beings who believe and fear God Almighty and have noble character, are healthy, knowledgeable, capable, creative, independent, skilled, competent, and cultured for the benefit of the nation;
- b. the production of graduates who master the branches of Science and/or Technology to fulfill the national interest and increase the competitiveness of the nation;
- c. the production of Science and Technology through Research that pays attention to and applies the values of the Humanities in order to be useful for the progress of the nation, as well as the progress of civilization and the welfare of mankind; and
- d. the realization of community service based on reasoning and research work that is useful in advancing the general welfare and educating the nation's life.

To realize these functions and objectives, all PTN and PTS develop plans and program implementation activities that have been determined and are in the process of being monitored and evaluated effectively and efficiently. However, in its realization, various things that are beyond calculation can occur in the form of obstacles or impacts that arise, both direct impacts of the program and indirect impacts in the form of side effects from the program which have the potential to hamper and sometimes harm or cause goals not to be achieved optimally or even fail. Such a reality is in accordance with the development of management administration.

In fact, it has been anticipated with the development of integrated quality management by seeking standards that must not be met. However, in reality, all organizations in the process of realizing their goals cannot be separated from things that must be addressed and prepared for their management, namely, firstly, there is a bias due to various things, such as the possibility of human error or technical error, secondly, all organizations are faced with changing conditions, growth and development. information technology that is fast and has a broad impact on all aspects of life as faced in the disruptive era, or a disaster that strikes suddenly, such as a



plague outbreak. Facing this reality, every organization is almost certain to be faced with uncertainty, both which can be prepared to deal with it and those that are included in things that may occur or things that are unpredictable which are beyond theoretical and empirical estimates. In this condition, institutions like it or not, like it or not, have to bear the burden of things or events that arise that are unpredictable.

In Higher Education and also in Private Islamic Religious Higher Education (PTKIS) the real problem is very complex and crucial. The leaders of PTKIS and PTKIN must struggle to maintain their existence and capture expectations and improve quality in a sustainable manner in addition to having to grapple with the various changes that occurred in the era of destruction, and the limitations of existing resources as well as recruitment problems but also the incidental problems that occur with the activity process.

This complex and crucial condition urges the leaders of PTKIS and PTKIN to develop a management system that can guarantee continuity and quality improvement but can also overcome and answer the various burdens of problems that confront them. In this context, it is inevitable that all PTKIS are recommended to develop risk management.

Benefits and Functions and Implementation of Risk Management

Risk Management (Risk Management) until this decade received very little attention even though in several banking academies and management study programs 2 and 3 at several universities in Indonesia it had become a field of study. Attention to risk management began to grow since the recession occurred in the 1998/1999 monetary crisis.

Even then, attention is still very limited, especially for universities or PTNs that almost do not consider the need for risk management because the impact of an event decreasing or decreasing the reputation of the PTN due to various changes is less pronounced because several aspects of the existence of the PTN are already available and can be provided immediately, including in terms of recruitment of students or market and product segments. On the other hand, in PTKIS, reputation issues, including market segment issues, products and expectations, are very important and can determine the life or death of PTKIS. Despite this condition, it turns out that attention to risk management is still minimal and it can even be said that they are not aware at all about the importance of developing risk management.



Basically, risk is inseparable from the development of an institution. Risks can arise in various forms and can arise at any time and even occur along with the development of the organization. The main risks faced by almost all organizations include risks in the form of the impact of a policy or program implementation process, implemented strategies, quality of resources, financial conditions, climate and organizational culture as well as global changes and business competition. Rochette (2007) mentions that the main risks include strategic, operational, financial, compliance, fraud and reputation risks. It is the responsibility of the leadership to manage the resolution of all the major risks. In simple terms, risk management can be defined as the activity of managing and seeking burdens or consequences that are harmful and cause the organization to lose its reputation or suffer losses can be overcome or managed. The following is the definition of Risk Management According to several experts, including according to Dorfman (1998:9) risk management is a logical process in an attempt to understand exposure to a loss. Risk management is also formulated as a comprehensive approach to dealing with all events that cause losses (Clough and Sears, 1994).

Meanwhile, Noshworthy defines risk management as Implementation of measures at reducing the like lihood of those threats occurring and minimizing any damage if they do; Risk analysis and risk control form the basis of risk management where risk control is the application of suitable controls to gain a balance between security, usability and cost. (Noshworthy 2000:600).

The definition of Risk Management is also defined as a structured and systematic process in identifying, measuring, mapping, developing alternative risk management, and monitoring and controlling risk management (Djohanputro:2008).

In addition, according to NIST, the definition of Risk Management is The total process of identifying, controlling, and mitigating information system related risks; includes risk assessment; cost-benefit analysis; implementation, test and security evaluation of safeguards. (Stoneburner et al., 2000; E-2) The definition of risk management according to enterprise risk management is events with a negative impact representing risks, which can prevent value creation or erasure existing values.

From these definitions it appears that the core of risk management is an effort to overcome losses which in practice requires sharp identification, understanding the sources and capacities of risk; preparing risk assessment and mitigation its trends and its control and monitoring so that it can be managed so that the organization can run well and have the ability to survive even though it is faced with various internal and external risks that endanger the organization.



Risk as a burden arising from a process and a potential event (risk event), which comes from internal and external can be classified into two categories, namely predictable or can be overcome and those that are predictable. Unpredictable that cannot be anticipated and has a negative impact on the achievement of intermediate and final goals in the form of results, effects of products and predetermined profits.

If the organization's leadership does not manage these potential events carefully or by not developing risk management, it is conceivable that the organization will lose momentum and reputation which will lead to failure.

Unpredictable risk

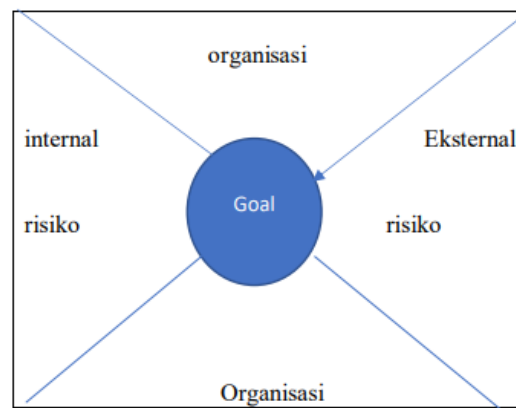


Figure 1. Diagram of the relationship between organizational goals and risk

Risk Management actually functions to encourage and support the development of risk management by applying the principles of prudence, transparency, accountability in line with management principles. There are at least four functions of risk management, including:

- a. As an early warning system; serves to detect risks as early as possible so that they do not spread and have fatal consequences for the organization, this function is carried out by starting with increasing discipline and carrying out tasks professionally, activating supervision and supervision as well as mitigating possible risks in a sustainable and sustainable manner.
- b. Improvement and empowerment function: risk management functions to help develop performance by providing an explanation and risk level (risk map) which is the basis for making and developing strategies for continuous improvement and improvement and holistic empowerment.
- c. Socialization function; Risk management also functions to provide information and socialize to all personal risks faced and various coping strategies.



- d. Motivational function; Through risk management, each division is encouraged to be more sensitive to predictable risks that may suddenly occur. All personnel are motivated to always be pro-active and ready to work together to reduce and mitigate risks based on the competencies or advantages of each division.

In general, the components of risk management can be divided into managerial and operational components. The managerial components include the internal environment, goals or targets, event identification, risk assessment, risk response, while the operational components, risk control activities, information and communication, and monitoring.

Risk management is carried out in three stages of the process, namely the first stage of setting the context. Determination of context is done by identifying risks. The risk identification process is intended to identify all risk events that have the potential to hinder, reduce or delay the achievement of program/activity targets in each Study Program within PTKIS. Included in the process risk identification is to classify risk into several types/risk categories, strategic, financial, operational, compliance, reputation and fraud and then carry out a risk analysis. Risk analysis must at least take into account the source of the risk, examine the weaknesses and strengths of the system and existing control practices. , which is compiled into a risk map.

The second stage of risk assessment is carried out by conducting risk evaluations in the form of calculating, classifying, measuring status, level, distribution and comparing the results of risk analysis with risk criteria as a reference for risk management in terms of likelihood and consequences (impact/consequence). and the third stage of risk management at this stage, control measures are carried out both at the policy level, operational level and supervision, preferably at this stage to build risk mitigation reserves, steps to avoid risk by transferring steps, reducing and transferring risk by establishing cooperation with third parties such as insurance. and investors.

There are also experts who divide the stages of the basic risk management process into 4 stages (Moeller, 2007), consisting of (1) risk identification, (2) risk assessment, (3) risk priority and response planning, and (4) risk monitoring. . Risk identification generates a list of potential risks. Risk measurement provides information about the possibility of occurrence and the impact if the risk occurs. Risk priority and response planning are follow-up actions that need to be taken by management to take action on any existing risks based on risk priorities and trends. Based on the framework of Australia/New Zealand (AS/NZS) ISO 31000:2009, a risk



management standard issued by Australia and New Zealand, the risk management process implemented contains 7 elements, namely: setting context, risk identification, risk analysis, risk evaluation, risk management, monitoring and review, communication and consultation. At the Ministry of Finance, risk management is applied based on the Regulation of the Minister of Finance Number 191/PMK.09/2008 concerning. Implementation of Risk Management in the Ministry of Finance. There are 5 main elements in the implementation of risk management at the Ministry of Finance, namely (1) risk management charter, (2) risk management structure, (3) risk management implementation strategy, (4) risk management process, and (5) risk reporting.

Private Islamic Religious Higher Education (PTKIS) and Reputation Risk

Private Higher Education, including private Islamic religious higher education in terms of quantity, is currently growing quite rapidly. PTKIS continues to grow in line with regional autonomy. There are currently 10 universities, 1 institute and 25 high schools that have sprung up in the second-level areas of urban districts in North Sumatra. Various parties, including local governments, are trying to make the established PTS or PTKIS not just a name for regional pride but also able to fulfill functions and qualities that make them proud or have a reputation nationally and if possible internationally. For this expectation, continuous improvement must be carried out by the provider and management of Higher Education, so that they can continue to exist and have quality. Improving PTS or PTKIS is not easier than establishing it. In fact, it contains very complex and crucial problems, especially those concerning prestige and achievement or what is always called reputation.

PTKIS leaders must struggle to face these reputational challenges. If you look closely, there are challenges as well as the main PTKIS reputation risks, namely:

1) maintain existence; 2) limited human resources; 3) improve quality in a sustainable manner; 4) the struggle with various changes that occurred in the era of destruction which tended to be wild and change rapidly without direction; 5) limited resources funds and infrastructure owned; 6) seize expectations and recruitment issues; 7) competitors; and 8) the job market.

This challenge certainly has a significant relationship with the bona fide PTKIS. All forms of challenges basically contain risks that inevitably have to be faced, therefore a holistic and synergistic approach is needed to deal with them. The selection



of risk management priorities must of course be carried out carefully and thoroughly by identifying and through careful analysis to determine the core which is the key element.

As PTKIS in facing these eight challenges; The issue of existence is the main key element, this concerns regulations that must be fulfilled. There are at least 6 provisions that must be complied with, namely the National Education System Law, the Teacher & Lecturer Law, the National Accreditation Board (BAN), licensing, evaluation of study programs based on self-evaluation (EPSBED).), and prohibition to practice illegal lecturing.

Furthermore, issues concerning human resources for permanent lecturers and limited experts become the second key element that becomes a priority, while infrastructure resources or physical assets are also important and are positioned as supporting elements, especially in building the image of availability and readiness and the image of the existence of PTKIS. More importantly, human resources are the determining factor for the education and teaching process as well as the tri dharma in PTKIS and the achievement of the KKNI for Higher Education on the other hand is also a direct measure of PTKIS' bona fide in its main stakeholder and is directly connected to the existence of PTKIS. Reading expectations and changes in the disruptive era, also known as the 4.0 era, is also another very important aspect and is something that has a very close relationship with the quality of human resources and continuous quality improvement. Positioning these four challenges for identification and assessment as well as risk management does not mean that other challenges do not have a significant impact on reputation and do not threaten PTKIS' reputation. By prioritizing on These four main elements will gradually be completed with other challenges. One thing that must be underlined is the ability to identify risk assessment and risk management in these aspects are carried out carefully and thoroughly. The main target is really to back up the reputation of PTKIS, so that its stakeholders do not abandon it and lose its dignity.

The existence of systematic and organized steps to anticipate in the form of continuous improvement of existence and quality, internal audit, and quality assurance, financing and funding system as well as intensive communication about risk management through risk management development are the main needs for PTKIS.



Application of Risk Management at PTKIS

Departing from the complexity of the problems and challenges faced by PTKIS, PTKIS should implement risk management as a reality need and demand. With the implementation of risk management, it is estimated that things that threaten the reputation that cause PTKIS to lose its reputation and leave its stake holder can be anticipated early. Along with that, PTKIS can carry out continuous quality improvement programs that are more focused and measurable.

The application of risk management can be carried out on PTKIS with various adjustments based on environmental conditions and the structure, size, and operational complexity of each PTKIS. This application can be implemented in several models, among others;

- The first model is in the form of integrating the functions and stages of the risk management process in the PTKIS management system. Beginning with developing risk management components in planning, organizing and directing, implementing and monitoring;
- The second model is to form a task force for risk management development by giving delegation to a special activity unit, for example the quality assurance unit.
- The third model of PTKIS can refer to the format developed by several professional organizations and government or private institutions (Sugiyarjo, et al.; 2016), namely from: The Committee of Sponsoring Organization of Treadway Commission (COSO, Risk Management Standard developed by the Institute of Risk Management (IRM), Project Management Body of Knowledge (PMBOK), ISO 31000, and Australian/New Zealand Risk Management Standard 4360:2004. According to COSO and AS/NZS 4360:2004, risk management is a part or element of the overall control system (controls are existing processes, devices, practices or other actions that act to minimize negative risk or enhance positive opportunities).



CONCLUSION

PTKIS must grapple with various problems concerning the life and death of PTKIS, both existential issues, personnel, quality improvement, changes and other limitations. Efforts to overcome this, of course, must be carried out with a holistic and synergistic management system approach. The existence of systematic and organized steps to anticipate in the form of continuous improvement of existence and quality, internal audit, and quality assurance, financing and funding systems as well as intensive communication about risk management through risk management development are the main needs for PTKIS. With the implementation of risk management, PTKIS is expected to be able to identify. Effective assessment and handling of various possible risks that occur, both predictable and unpredictable.

The application of risk management can be carried out on PTKIS with various adjustments based on environmental conditions and the structure, size, and operational complexity of each PTKIS. By not closing the possibility of other approaches in the application of risk management, there are three models of risk management development approaches that are considered feasible by PTKIS leaders, namely; The first model is in the form of integrating the functions and stages of the risk management process in the PTKIS management system. The second model is to form a task force for risk management development by giving delegation to a special activity unit, for example the quality assurance unit. The third model; PTKIS can refer to the format developed by several professional organizations and government or private institutions, namely from: The Committee of Sponsoring Organization of Treadway Commission (COSO).

The success of developing risk management for PTKIS is of course very dependent on the seriousness, confidence and commitment of the leaders and providers as well as the entire PTKIS academic community in utilizing the risk management system.



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HUMAN RESOURCES DEVELOPMENT IN EDUCATION

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ABSTRACT

The role of education is very strategic in realizing the human resources needed by a nation during changes in local, national, regional, and international dimensions. Likewise, human resource development is a demand for organizations that interact with the internal and external environment to meet the availability of personnel in educational organizations in ensuring that there are educational and training programs provided in the short and long term so that organizations can carry out service functions more optimally to produce personnel performance and organization to realize the effectiveness of a nation's educational organization. This paper tries to explain how the right strategy must be chosen in ensuring the availability of professional and reliable human resources in advancing national education programs, especially experts and professional education organizations.

Keywords: Strategy, Development, Human Resources, Education

INTRODUCTION

Nowdays, we are in changes momentum in all aspects our life. Armstrong (2010:4) states that global competiton are the major factor affecting these shifts is the globalization of economic forces. Manufacturing workers hold jobs dependent on exporting goods to other countries. This is particularly true with more highly skilled, technical jobs in technology-driven industries. As a result, these export-driven jobs pay wages averaging 25% higher than most other manufacturing jobs. On the other hand, the less-skilled manufacturing assembly jobs have been shifting from the higher-wage, developed economies in the United States and Western Europe to developing countries in Eastern Europe, China, Thailand, Mexico, and the Philipines. Due to the increase in information technology, global linkages are now more extensive and production and transportation can be coordinated worldwide. Therefore, the loss of manufacturing jobs in the United States has been replaced with jobs in information technology, financial services, health care, and retail services.

As we know, all organizations, be these business, educational or Governmental are basically social system. The people run these. The functioning of these organizations depends on upon how people work or be have in the organization. The human behavior is caused and highly unpredictable. People in organizations need to lead in directions that accomplish organizational goals successfully. The human resources of an organization constitute its entire work force. Human resources



management is responsible for identifying, selecting and inducting the competent people, train them, facilitating and motivating them to perform at the high level of efficiency and providing mechanism to ensure that they maintain their affiliation with their organization (Mahapatro, 2010).

In contrast, industrial relations has tended to draw on industrial sociology (itself a synthesis of sociology and aspects of thinking from the discipline of engineering), a critical discipline that has sought to understand work and employment in terms of social group formation and dynamics, the role of institutions, and the interface between humans and technology. Particularly influential political economy perspectives analyze work and employment relations from a basic starting point: that the employment contract represents an open-ended exchange with a readily quantifiable cash wage being exchanged for an ultimately indeterminate amount of labour power (Collings, and Good, 2009:12).

The role of human resources management is very strategic for preparing professional people in our organization. Mahapatro (2010) explain that Human resources management is also an art of developing people and their potentialities for their personnel and the growth of the organization. It is the process of integrating the HR and organization together to ensure that their individual and collective goals are closely aligned. People have always been considered as critical factor in an organizational set up. Unlike other resources, such as technology, finance, materials, this can be purchased, human resources are critical and it needs to be handled with care. Often, organizations are concerned not only about the employees' productivity but also about the employee commitment and nurturing their capabilities for the maximum utilization and growth. Since, which constitute the cornerstone of the organization, HRM assumes central importance in the organization. Any decision and/or process of an organization must be implemented by the people. In a competitive scenario, it is the ingenuity, zeal, enthusiasm and commitment of its HR that makes all the differences for an organization. So, the study of the HRM forms important aspects of the study of any management discipline

Nevertheless, economic and Technological Change Several economic changes have occurred that have altered employment and occupational patterns in the United States. A major change is the shift of jobs from manufacturing and agriculture to service industries and telecommunications. This shift has meant that some organizations have had to reduce the number of employees, while others have had to attract and retain employees with different capabilities than previously were needed. Additionally, pressures from global competitors adapt their management practices, and increase productivity and decrease labor costs in order to become more competitive. Finally, the explosive growth of information technology, particularly that linked to the Internet, has forced many changes throughout organizations of all types. The increase in the technology jobs is due to the rapid increase in the use of



information technology, such as databases, system design and analysis, and desktop publishing.

Mercer, et al (2010) states the effects of globalization are evident in education policy around the world. Governments from the United States to China are driving their education systems to produce more skilled, more flexible, more adaptable employees. The pressure to perform is all-pervasive, meaning present-day leaders have to go beyond the principles of humane and equitable management practice and look for a competitive advantage through strategies that enhance motivation, build capacity for organizational improvement, and produce better value-added performance. Human Resource Management in Education debates the fundamental question of how far effective human resource management policies can enable schools and colleges to transcend the paradoxes of the global reform agenda. It analyses the relationship between leadership, the classroom and results, and uses case studies to explore the extent to which performance is enhanced by distributed leadership and constrained by social, political and economic contexts.

THE ROLE OF HUMAN RESOURCE MANAGEMENT

According to Collings and Geoffrey Woods (2019) Human resource management (HRM) in contemporary organizations is usually prescriptively conceived as an interrelated set of activities aimed at systematically enhancing the task performance of employees in a manner commensurate with the strategic aims of senior management.

Mahapatro (2010) states that human resources have never been more necessary. The competitive forces that we face today and will continue to face in the future demand organizational excellence. To achieve this excellence by focusing on learning, quality, teamwork, and reengineering are driven by the way organizations get things done and how employees are treated. To achieve this excellence we look at the work of Human resources. By designing an entirely new role and agenda that results in enriching the organization's value to customers, investors and employees, HR can help deliver organizational excellence by helping line managers and seniors move planning from the conference room to the market place, by becoming an expert in the way work is organized and executed, they should be a representative for the employees and finally by helping the organization improve their capacity for change. The responsibility for transforming the role of HR belongs to the CEO and to every line manager. HR will help organizations meet competitive challenges such as globalization, profitability through growth, technology, intellectual capital, and the greatest competitive challenge companies face, adjusting to nonstop change. HR's new role would be able to quickly turn strategy into action; to manage processes intelligently and efficiently; to maximize employee contribution and commitment; and to create the conditions for seamless change. HR should also become a partner in strategy executions by impelling and guiding serious discussions of how the company



should be organized to carry out its strategy. Creating the conditions for this discussion involves four steps. First HR would define an organizational architecture by identifying the company's way of doing business. Next HR must be accountable for conducting an organizational audit. The third role for HR as a strategic partner is to identify methods for renovating the parts of the organizational architecture that need it. Fourth and finally, HR must take stock of its own work and set clear priorities. In their new role as administrative experts they will need to shed their traditional image and still make sure all routine work for the company is done well. HR must be held accountable for ensuring that employees feel committed to the organization and contribute fully. They must take responsibility for orienting and training line management about the importance of high employee morale and how to achieve it. The new HR should be the voice of employees in management discussions. The new role for HR might also involve suggesting that more teams be used on some projects or that employees be given more control over their own work schedules.

Further more Mahapato (2010) describes the new HR must become a change agent, which is building the organization's capacity to embrace and capitalize on change. They don't execute change but they make sure it is carried out. The new mandate for HR requires dramatic change in how HR professionals think and behave. Investing in new HR practices is another way to let the organization know that HR is worthy of the company's money and attention. Finally, the most important thing managers can do to drive the new mandate for HR is to improve the quality of the HR staff itself. Senior executives must get beyond the stereotypes of HR professionals as incompetent support staff and unleash HR's full potential. The new role for HR is evident at the company I work for.

Mahapatro (2010), explains, that the times have changed and the role of human resources within the organization needs to change. We can no longer be keepers of the records; we must become keepers of the flame. It is human resources' responsibility to lead the organization in tapping the one remaining resource it has people. In today's global economy, everyone can have the latest computers and software. They can have identical products. What they cannot have are the same people. Each organization is made up of a unique group of people. It becomes the responsibility of human resources to mesh the people with varying backgrounds with its vision and goals to create a merger that will accomplish the objectives of both the organization and the individual. Management needs to realize that in the future, raw materials, finished products and money will not be the keys to organizational success. People will be that key.

Middlewood and Lumby (1998: 5) claim that 'effective human resource management is the key to the provision of high quality educational experiences' and that 'educational organizations depend for their success on the quality, commitment and performance of people who work there' (*italics added*). Substituting 'the provision of high quality educational experiences' for 'competitive advantage' is an



important first step in distinguishing HRM in education from HRM in business. However, as we shall see, much greater differentiation is needed if people working within education are to meet the enormous challenges being generated by human capital theory, neoliberalism, managerial and performativity.

Part of human Resources management, is human resources development. In this context “a process for developing and unleashing human expertise through training and development and organization development for the purpose of improving performance (Werner and DeSimone, 2012:4).

The term human resource development has been in common use since the 1980s. However, the concept has been around a lot longer than that. To understand its modern definition, it is helpful to briefly recount the history of this field (Werner and DeSimone, 2012)

Of course, profit and Loss statement, the intellectual capital of the organization, the knowledge its people possess. In human resources management, we must presenting about the problem resources development, especially the concept of training.

DEFINITION OF TRAINING

During the 1960s and 1970s, professional trainers realized that their role extended beyond the training classroom. The move toward employee involvement in many organizations required trainers to also coach and counsel employees. Training and development (T&D) competencies therefore expanded to include interpersonal skills such as coaching, group process facilitation, and problem solving (Werner and DeSimone, 2012).

There are many concepts that described in definition of training. That one, Armstrong (2000:506) states that training is the systematic modification of behavior through learning which occurs as a result of education, instruction, development and planned experience.

Werner and DeSimone, (2012) states that training typically involves providing employees the knowledge and skills needed to do a particular task or job, though attitude change may also be attempted (e.g., in sexual harassment training).

According to Armstrong (2000), the fundamental aim of training is to help the organization achieve its purpose by adding value to its key resource - the people it employs. Training means investing in people to enable them to perform better and to empower them to make the best use of their natural abilities. The particular objectives of training are to: 1) develop the competences of employees and improve their performance; 2) help people to grow within the organization in order that, as far as possible, its future needs for human resources can be met from within; 3) reduce the learning time for employees starting in new jobs on appointment, transfer or promotion, and ensure that they become fully competent as quickly and economically as possible.



To understand how training should be developed and operated within an organization, the first requirement is to appreciate learning theory and approaches to providing learning and development opportunities in organizations. It is then necessary to understand the following approaches to training as described, namely:

1. Training philosophy - the basis upon which training philosophies and policies the process of training – should be developed.
2. The processes of training - how systematic training programmes and interventions; can be planned, implemented and evaluated;
3. Identifying training needs - establishing what type of training is required and ensuring that it is relevant to the requirements of individuals and the organization;
4. Planning training - deciding how the longer- and shorter-term training needs of the organization and the teams and individuals working in it can be satisfied and selecting and using training techniques;
5. Conducting training - running training programmes for different categories of employees; responsibility for training - determining who plans and executes training programmes;
6. Evaluating training - establishing the extent to which training is achieving objectives by satisfying training needs.

SYSTEMATIC TRAINING

Systematic training The concept of systematic training was originated by the Industrial Training Boards in the late 1960s. Systematic training is training which is specifically designed to meet defined needs. It is planned and provided by people who know how to train and the impact of training is carefully evaluated. Systematic training is based on a simple four-stage model expressed as follows:

- 1) Define training needs.
- 2) Decide what sort of training is required to satisfy these needs.
- 3) Use experience and trained trainers to plan and implement training.
- 4) Follow up and evaluate training to ensure that it is effective.

The model provides a good basis for planning training program; but it is over simplified - training is a more complex process than this. Another drawback to the concept of systematic training is that insufficient emphasis is placed on the responsibilities of managers and individuals for training. And under the influence of the training boards, a 'training industry' developed in the 1970s which imposed or tried to impose over-elaborate and bureaucratic routines on industry and commerce, an 'industry', which, understandably, was largely dismantled. But the essential validity of the concept of systematic training was not destroyed by the fact that it was badly implemented. What needed to be done was to develop a more realistic approach, which is described below as 'planned training'.



BENEFITS

There are eight benefits from training for personnel in organization. Effective training can: (1) minimize learning costs; (2) improve individual, team and corporate performance in terms of output, quality, speed and overall productivity; (3) improve operational flexibility by extending the range of skills possessed by employees (multi-skilling); (4) attract high-quality employees by offering them learning and development opportunities, increasing their levels of competence and enhancing their skills, thus enabling them to obtain more job satisfaction to gain higher rewards and to progress within the organization; (5) increase the commitment of employees by encouraging them to identify with the mission and objectives of the organization; (6) help to manage change by increasing understanding of the reasons for change and providing people with the knowledge and skills they need to adjust to new situations; (7) help to develop a positive culture in the organization, one, for example, that is orientated towards performance improvement; (8) provide higher levels of service to customers (Armstrong, 2000).

The formal intentions of development are what might be regarded as the traditional perspectives on it in relation to meeting an organization's needs for employee capability development, etc. Traditionally any training or development activity has been viewed as a cost rather than an investment. Often employers will have taken the view that the better trained employees were the easier it would be for them to find better paid employment elsewhere. In practice, employers resented providing well trained labor force for their competitors and there were indeed organizations that were only too willing to pay high rates of pay to attract well qualified and trained employees but who provided little or no training or development themselves. Over the years various government initiatives have sought to encourage (or force) employers to change their attitudes to the provision of training and development, but with a limited lasting effect. The current national approach is that the government seeks to encourage rather than directly intervene which might distort development purpose in ways that might not have organizational relevance. It is the commercial imperative that has changed the traditional situation to a significant degree over recent years. Organizations, products, services, markets and labor markets have been changing so fast and frequently (hyper competition some have termed it) that it has become a prerequisite for staying in business that the potential strategic and commercial benefits available through development are taken seriously.

The above are examples of approaches to the identification of training needs which in general represent any systematic process intended to identify the development needs relevant to a particular individual and/or group in a particular context. The basic model of development is based around the circular and iterative stages of: (1) Identifying the need, (2) Designing an appropriate development activity to meet the need, (3) Carrying out the development, (4) Evaluating the outcomes and achievements from the development activity.



DeCenzo and Stephen P Robbins. (2015) The competencies of human resources play a major role in shaping the present and future expected roles so that the goals of the organization are achieved and the same time the needs of the employees are also met. Some basic assumptions about human resources are also different from the traditional approach: (1) The members of an organization are reservoirs of untapped resources, (2) There is scope for unlimited development of these resources, (3) It is more in the nature of self-development that development thrust from outside, (4) The organization also undergoes development with overall benefits along with the development of its members, (6) The organization further develops as a culture in which utmost emphasis is placed on harmonious relationships between superior-subordinate, team-work, collaboration of individuals, open communication, integration of overall goals of the organization, (7) Top management takes the initiative for HRM, in the forms of plans, strategies and creates the overall climate and support mechanism for its implementation.

According to Gunnigle et al. (1997:9) the core activities of personnel management includes: (1) Strategy and organization: Contributing to organizational strategy, organization structure and process; influencing culture and values and developing personnel strategies and policies, (2) Employee resourcing: Incorporating human resource planning, recruitment and selection, deployment and termination of employment, (3) Employee development: Incorporating training and development, management development, career development and performance management, (4) Reward management: Incorporating the selection of reward strategies and the administration of payment and benefits systems, (5) Employee relations: Incorporating industrial relations, employee involvement and participation, communication, health safety and welfare and employee services (6) Employment and personnel administration: Incorporating the administration of employee records, employment policies and practices, working conditions and personnel information systems.

The concept of a learning organization describes a significant organizational mindset or philosophy. A learning organization has the capacity to continuously adapt and change because all members take an active role in identifying and resolving workrelated issues. In a learning organization, employees practice knowledge management by continually acquiring and sharing new knowledge and willingly apply that knowledge in making decisions or performing their work. In a learning organization, it's critical for members to share information and collaborate on work activities throughout the entire organization—across different functional specialties and even at different organizational levels. Employees are free to work together and collaborate in doing the organization's work the best way they can and to learn from each other. This need to collaborate also tends to make teams an important feature of a learning organization. Employees work on activities in teams and make decisions about doing their work or resolving issues. Empowered employees and teams have



little need for “bosses” to direct and control them. Instead, traditional managers serve as facilitators, supporters, and advocates for employee teams. Learning can’t take place without information. For a learning organization to learn, information must be shared among members; that is, organizational employees must engage in knowledge management. This means sharing information openly, in a timely manner, and as accurately as possible. The learning organization environment is conducive to open communication and extensive information sharing. Leadership plays an important role as an organization moves to become a learning organization. One of the most important leader functions is to facilitate creation of a shared vision for the organization’s future and keep organizational members working toward that vision. In addition, leaders should support and encourage the collaborative environment critical to learning. Without strong and committed leadership throughout the organization, it would be extremely difficult to be a learning organization. Finally, the organizational culture is an important aspect of being a learning organization. A learning organization’s culture is one in which everyone agrees on a shared vision and recognizes the inherent interrelationships among the organization’s processes, activities, functions, and external environment. There is a strong sense of community, caring for each other, and trust. In a learning organization, employees feel free to openly communicate, share, experiment, and learn without fear of criticism or punishment. If you delve deeply into many of the learning organization’s characteristics you may notice something startling. Many of these elements are parts of a fully functioning, effective HRM system in an organization.

CONCLUSION

As we know in some organizations, training is a stand-alone function or department. In most organizations, however, training or human resource development is part of a larger human resource management department. Human resource management (HRM) can be defined as the effective selection and utilization of employees to best achieve the goals and strategies of an organization, as well as the goals and needs of employees. An important point to stress is that the responsibility for HRM is (or, at least, should be) shared by human resource specialists and line management. How the HRM function is carried out varies from organization to organization. Some organizations have a centralized HRM department with highly specialized staff, but in other organizations, the HRM function is decentralized and conducted throughout the organization.

In this context, we takes conclusion, training is process of transmission of knowledge, attitude, and skills thorough learning toward behavior changes. The activities to expanded to include interpersonal skills such as coaching, group process facilitation, and problem solving. We need many professional person in every organization who have competency to do his job effectively day to day.



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THE DEVELOPMENT OF THE ISLAMIC EDUCATION CURRICULUM IN SASNASUKSA SCHOOL, SAIBURI DISTRICT, PATTANI PROVINCE SOUTH OF THAILAND

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ABSTRACT

In this article, the author reviews and analyzes the development of the Islamic education curriculum in Sasnasuksa school. The Researcher prepare important steps to perfect study data by the method of document analysis methods. The Interview analysis and observing student learning. From the data collected, the analysis of the researcher method is descriptive qualitative. The results of this study are Sasnasuksa school is an institute of Islamic education. The Islamic education curriculum at Sasnasuksa school is still using the Islamic education curriculum 2546Bd (2003) and improved into an Islamic education curriculum at the Sasnasuksa school with the aiming to be following with the context of the learners and the surrounding community. The results of the development of the Islamic education curriculum can be seen that in 2017, established a 21st century Smart Integrated Islamic classroom. In 2018, Established Arabic and Melayu classroom, Business management classroom and in 2020, Basic Malay classroom. The results of this study can bring great implications to the Islamic education system in globalization, especially to the Islamic education Institute of Sasnasuksa School.

Keywords: Development, Islamic education curriculum, Sasnasuksa school.

PENDAHULUAN

Kalimah kurikulum seerti dengan  (Minhaj) dalam Bahasa Arab yang mmberi makna jalan yang terang. (Muhamatsakree Manyunu: 2008: 5) Allah SWT berfirman dalam Surat Al-Ma'idah ayat: 48.

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا

Artinya: Untuk tiap-tiap umat anantara kamu (umat Nabi Muhammad dan umat-umat yang sebelumnya) kami memberikan aturan dan jalan yang terang.

Kurikulum pendidikan Islam sebagai ilmu pengetahuan yang menjadikan al-Qur'an dan al-Sunnah sebagai sumber utama sama ada ilmu keagamaan dan keduniaan, ia merupakan kurikulum yang dinamik, sesuai dengan setiap keadaan yang secocok dengan kehendak manusia (Muhamatsakree Manyunu: 2008: 6).



dengan kini tanggungjawab dalam medan pendidikan Islam tidak ditentukan kepada bangsa Arab sahaja, bahkan diberi amanah kepada seluruh bangsa manusia.

Semenjak penghujung abad ke 19 (1930) orang Islam Provinsi sempadan Thai, telah memperkenalkan satu sistem pengajian terbaru sebagai penyempurnaan penyampaian pengajian Islam. Sistem tersebut iaitu madrasah atau sekolah agama rakyat yang berperanan menjadi penerus gagasan sistem pengajian pondok yang sudah lama bertapak. dengan banggunya sekolah agama rakyat di sekitar Mekah dan Madinah, pelajar berasal dari tiga Provinsi pun menyerapi dan mengerti cara pengajian dari madrasah- madrasah itu sendiri. Pengaruh dari situlah menjadi asas pendidikan baru di tiga Provinsi tersebut. sistem madrasah atau sekolah agama rakyat telah menjayakan generasi-generasi terkemudian dalam memahami ilmu agama serta akademik dan pelbagai program yang boleh memertabatkan kebolehan mereka dalam menangani masalah semasa serta menyesuaikan diri dengan kemajuan dunia kontemporari. Sekurang-kurangnya ada tiga madrasah atau sekolah agama rakyat yang telah ditubuhkan terawal berasaskan metode madrasah. Antaranya ialah: 1) Madrasah al-Ma'arif al-Wataniyyah, Pattani yang ditubuhkan oleh seorang ulama pejuang Pattani Haji Sulong Abdul Kadir. Madrasah ini merupakan yang tertua di Tiga Provinsi ini. Madrasah al-Ma'arif al-Wataniyyah siap dibangunkan pada tahun 1933 dengan bantuan kewangan dari orang awam lingkungan kampung Anak Ru, tempat berdirinya madrasah, penguasa tempatan dan Perdana Menteri Thai ketika itu, Phraya Pahon Phayuhasena. Madrasah ini hanya bertahan 2 atau 3 tahun sahaja kemudian diistihar "tutup" oleh kerajaan atas alasan mengganggu keamanan dalaman dan ia bercorak gerakan politik. 2) Madrasah al-Islah al-Diniyyah, ditubuhkan tidak jauh dari Anak Ru, iaitu di kampung Kerisik, jauh dari tempat dulu 5 kilometer. ditubuh pada tahun 1945 atas bimbingan Tuan Guru Haji Abdul Majid Embong, seorang rakan baik Haji Sulong. Kebanyakkan pelajar ialah bekas belajar dari Madrasah al-Ma'arif al-Wataniyyah. Madrasah ini berjalan tidak begitu lancar disebabkan terdapat perselisihan dalaman antara Haji Abdul Majid dengan seorang tenaga penting dalam madrasah dalam hal yang tidak berkaitan dengan madrasah. buat sementara waktu juga madrasah ini bergerak namun dibangunkan semula awal dekad 1950-an dan menerima pelajar perempuan sahaja. Nama pula diubah kepada nama "Ma'had al-Islahiyyah Li al-Banat" bagi penyesuaian dengan bentuknya. 3) Madrasah Dar al-Anwar, yang dibangunkan di Provinsi Narathiwat dalam Distrik Jabat (dengan nama baru Reso). dan diasaskan oleh Tuan Guru Haji Muhammad Nur bin Haji Hasan pada tahun 1946. Madrasah ini dibantu pengajaran oleh Bapak Syahidan, berasal dari Sumatera, Indonesia. Madrasah ini dapat bertahan selama 10 tahun. Atas taktik kerajaan madrasah ini diubah menjadi sekolah rendah kerajaan dan sekaligus nama madrasah telah berubah menjadi "Sekolah Rendah Kampung Sawor." Semenjak dari itu dengan automatis, Madrasah Dar al-Anwartelah hilang dari senarai madrasah generasi pertama di tiga propinsi selatan Thailand. selain itu timbul Madrasah atau sekolah agama rakyat pada generasi kedua terdiri dari madrasah-



madrasah yang ditubuhkan dekad ke 1950-an dan 1960-an. Penubuhan madrasah pada zaman ini maju ke depan dan ia mendapat sambutan yang baik berbanding zaman sebelumnya. Antara lain madrasah yang dibangunkan zaman ini termasuk Ma'had al-Bi'thah al-Diniyyah di propinsi Yala, ditubuhkan pada tahun 1951 oleh Tuan Guru Haji Harun. Madrasah Nahdah al-Shuban Narathiwat ditubuhkan pada tahun 1955. dan Mu'assasah al-Thaqafah al-Islamiyyah, Pattani ditubuhkan pada tahun 1961 oleh Tuan Guru Haji Abdulrahman bin Haji Ahmad pombing. Dan terus sampai sekrang ini. (AL-NUR JOURNAL, Bil: 16, 2014: 133-135).

Madrasah atau sekolah agama rakyat di Selatan Thailand mempunyai kurikulum pendidikan Islam telah digubal untuknya. Sektor pendidikan 7 merupakan badan kerajaan yang bertanggungjawab membentuk dan mengubahsui kurikulum pendidikan Islam Selatan Thailand dari semasa kesemasa sejak awal pendaftaran sekolah agama rakyat dengan kerajaan hingga kini terdapat tujuh kurikulum pendidikan Islam dibentuk, iaitu Kurikulum pendidikan Islam 2504Bd (1961), Kurikulum pendidikan Islam 2513Bd (1970), Kurikulum pendidikan Islam 2523 (1980), Kurikulum pendidikan Islam 2523Bd (1980), Kurikulum pendidikan Islam 2535Bd (1992), Kurikulum pendidikan Islam 2540Bd (1997), Kurikulum pendidikan Islam 2546Bd (2003), Kurikulum pendidikan Islam 2546Bd edisi revisi 2555Bd (2012) dan Kurikulum pendidikan Islam 2551Bd (2008). (Asma Haji Muhammad Soleh, temu bual, 5 April 2021)

Al-Madrasah al-Islahiah atau Sasnasuksa school terletak di kampong Sayat Distrik Saiburi Provinsi Pataani, ditubuh pada tahun 1923 oleh Tuan guru Haji Abd-Rasyid Samadi, bentuk pengajiannya dengan sistem pondok, yang terkenal dengan "Pondok Hutan berangan", kemudian Tuan guru Haji Abd-Rasyid melantik Tuan guru Haji Muhammad Soleh menantunya sebagai pengurus pondok dan diberi nama "Pondok Sayat" serta daftar sebagai sekolah agama rakyat pada tahun 1961, pada tahun 1971 merubah kurikulum dari kurikulum pendidikan non-formal kepada kurikulum pendidikan formal dibawah kementerian pendidikan, pada tahun 1977 Sasnasuksa school di bawah yayasan Sekolah Sasnasuksa untuk pendidikan dan pembelajaran (Marwan Hayeemaming, 2015 : 79). pada tahun 2017 menubuhkan Unit bilik integrase islam abad ke 21 (Smart Integrated Islamic Classroom), pada tahun 2018 menubuhkan Unit bilik bahasa Arab dan bahasa Melayu (Arabic Melayu Classroom) dan Unit bilik Administrasi Bisnis Modern (Business management Classroom), dan pada tahun 2020 menubuhkan Unit bilik Basic Malay language Classroom. (Asma Haji Muhammad Soleh, temu bual, 5 April 2021).

Saat ini, terdapat Ustazah Naemah Haji Muhammad soleh sebagai pnerima izin sekolah, Ustazah Hasnah Setaputeh sebagai manager sekolah, dan Asma Haji Muhammad soleh sebagai Directur sekolah, Buka mengjar dari pra sekolah sehingga sekolah menengah tingkatan 6, yang brdasarkan kurikulum bersepadu anatara kurikulum pendidikan Islam dan Akademik. (Asma Haji Muhammad Soleh, temu bual, 5 April 2021).



OBJEKTIF KAJIAN

Penelitian ini berobjektif untuk:

1. Untuk mengkaji kurikulum pendidikan Agama Islam 2546Bd (2003) Edisi Revisi 2555Bd (2012).
2. Untuk mengkaji latar belakang sejarah penubuhan al-madrasah al-Islahiah atau Sasnasuksa school, Distrik Saiburi, Provinsi Pattani, selatan Thailand.
3. Untuk menganalisis perkembangan kurikulum pendidikan Agama Islam di al-madrasah al-Islahiah atau Sasnasuksa school di tahap sekolah menengah rendah Islam (tingkat 1-3), dan sekolah menengah tinggi Islam (tingkatan 4-6) , Distrik Saiburi, Provinsi Pattani, selatan Thailand.

SKOP KAJIAN

Pengkaji telah membataskan skop penelitian yang dapat di bahagikan kepada 3 bahagian:

1. Kajian tentang kurikulum pendidikan Agama Islam 2546Bd (2003) Edisi Revisi 2555Bd (2012).
2. Kajian tentang sejarah penubuhan al-madrasah al-Islahiah atau Sasnasuksa school, Distrik Saiburi, Provinsi Pattani, selatan Thailand.
3. Kajian tentang perkembangan kurikulum pendidikan Agama Islam di Sasnasuksa school di tahap sekolah menengah rendah Islam (tingkat 1-3), dan sekolah menengah tinggi Islam (tingkatan 4-6)

METOD PENELITIAN

Kajian ini bertujuan menekankan kepada tiga persoalan mutlak tentang:

1. Bagaimanakah kurikulum pendidikan Agama Islam.
 2. Bagaimanakah sejarah penubuhan institute pengajian Islam Sasnauksa school, Distrik Saiburi, Provinsi Pattani, selatan Thailand .
 3. Bagaimanakah perkembangan kurikulum pendidikan Agama Islam, Distrik Saiburi, Provinsi Pattani, selatan Thailand.
- Penelitian ini melibatkan pemrosesan secara kualitatif, dalam usaha mendapatkan jawapan kepada persoalan tersebut, data-data yang berkaitan akan dikumpul, diproses dan dianalisis.

Metode pengumpulan data

Antara sumber-sumber data penelitian ini dikumpulkan dari dua penyelidikan asas aitu : penyelidikan kepustakaan dan penyelidikan lapangan.



Penyelidikan kepustakaan

Penyelidikan kepustakaan digunakan bertujuan untuk memperolehi segala data-data dan maklumat daripada bahan-bahan rujukan berbentuk dokumen dari pada hasil penelitian, artikel, journal, kertas kerja, laman web yang terdiri dari pada sumber primer sekunder, selain dari pada itu maklumat penyelidikan kepustakaan digunakan untuk mendapatkan landasan teori penyelidikan.

Penyelidikan lapangan

Penyelidikan lapangan dijalankan untuk mendapatkan maklumat tentang perkembangan kurikulum pendidikan Agama Islam di Sasnasuksa school, Distrik Saiburi, Provinsi Pattani, selatan Thailand. Peneliti mempersiapkan langkah-langkah untuk menyempurnakan data-data penelitian melalui metode temubual dan soal selidik supaya mendapatkan maklumat-maklumat yang tidak di dokumentasikan.

Stelah data-data dikumpulkan, maka penganalisisan, pemerosesan, dan penyusunan akan dilakukan untuk dijadikan laporan yang jelas dengan pentafsiran secara kualitatif, data dan maklumat yang berhasil daripada menerusi metode kepustakaan dan temubual akan dianalisis menerusi metode induktif, deduktif dan komparatif.

HASIL DAN PEMBAHASAN

Pada tanggal 7 Agustus 2017 kementerian pendidikan negara Thailand telah mengisytiharkan kegunaan Kurikulum Pendidikan Asas tahun 2551Bd (2008), berdasarkan demikian itu pihak Sektor pendidikan 7 telah mengembangkan Kurikulum Pendidikan Islam agar sesuai dengan Kurikulum Pendidikan Asas, disini lahirlah Kurikulum Pendidikan Islam 2546Bd (2003), sampai sekarang ini masih menggunakan Kurikulum ini (Kurikulum Pendidikan Islam 2546Bd (2003) Edisi Revisi 2555Bd (2012).

Rasional kurikulum

Justeru itu kurikulum ini mempunyai rasional seperti berikut (Kurikulum Pendidikan Agama Islam 2546Bd (2003) Edisi Revisi 2555Bd (2012) : 2) :

1. Menjadikan pendidikan Islam yang menekankan supaya Muslim berilmu pengetahuan yang berkualiti.
2. Menjadikan kurikulum pendidikan Islam yang sesuai menjadi panduan hidup harian Muslim.
3. Menjadikan kurikulum pendidikan Islam yang fleksibel daripada sudut kepimpinan, kandungan, dan masa pengajian.



4. Menjadi kurikulum pendidikan Islam yang kompleks berhasrat memberi sumbangan kepada sebahagian masyarakat.
5. Kredit pengajian boleh dipindah dengan mudah.

Matlamat kurikulum

Kurikulum pendidikan agama Islam 2546Bd (2003) Edisi Revisi 2555Bd (2012) bermatlamat seperti berikut (Kurikulum pendidikan agama Islam 2546Bd (2003) Edisi Revisi 2555Bd (2012) : 2-3) :

1. Supaya pelajar beriman terhadap Allah SWT, mengamal sunah rasul SAW, berakhlak mulia serta berfikiran positif.
2. Supaya pelajar boleh memberi pandangan yang rasional tentang masalah-masalah serta mempunyai visi positif bagi meningkatkan kedudukan masyarakat tempatan dan negara.
3. Supaya pelajar dapat memahami ilmu Agama, Bahasa Arab, Bahasa Melayu dan ilmu-ilmu yang lain yang membolehkan meningkatkan taraf kehidupan Muslim menjadi lebih maju.
4. Supaya pelajar dapat berbangga menjadi seorang Muslim yang mulia dan berdisiplin.
5. Supaya pelajar dapat bersatu padu anantara satu sama lain.
6. Bangga dengan kedudukan diri sendiri yang berdisiplin mengikut ajaran Islam.
7. Cinta senaman dan mengutamakan kesihatan diri.
8. Cinta kepada negara dan tanah air dengan berkhidmat bakti kepada masyarakat.
9. Berwawasan, suka membaca, menulis dan mengkaji isu semasa.

Tahap pengajian

Mengikut kurikulum ini, jumlah aliran pengajian adalah 12 tahun, dibahagikan kepada 4 tahap iaitu: Tahap 1: sekolah rendah Islam (darjah 1-3), tahap 2: sekolah rendah (darjah 4-6), tahap 3: sekolah menengah rendah Islam (tingkat 1-3), dan tahap 4: sekolah menengah tinggi Islam (tingkatan 4-6) (Kurikulum pendidikan agama Islam 2546Bd (2003) Edisi Revisi 2555Bd (2012) : 1)



Subjek pembelajaran

Kurikulum pendidikan agama Islam 2546Bd (2003) Edisi Revisi 2555Bd (2012) membahagikan subjek pembelajaran kepada 3 kategori seperti berikut (Kurikulum pendidikan agama Islam 2546Bd (2003) Edisi Revisi 2555Bd (2012) : 5):

1. Kategori Agama (al-Quran dan Tafsir, Hadith, Fiqh dan Aqidah)
2. Katagori Sosiologi dan Akhlak (Tarikh dan Akhlak)
3. Kategori Bahasa (Bahasa Arab dan Bahasa Melayu)

Kategori-kategori subjek yang ditetapkan ini adalah bahagian asas untuk meningkatkan kualiti semua pelajar. adapun berkaitan dengan kebolehan dan kegemaran mereka masing-masing pihak sekolah boleh menambahkan kredit atau menyesuaikan mengikut keadaan dan kemampuan sekolah masing-masing (Kurikulum pendidikan agama Islam 2546Bd (2003) Edisi Revisi 2555Bd (2012) : 5).

Al-Madrasah al-Islahiah atau Sasnasuksa school ditubuh pada tahun 1923 oleh Tuan Guru Haji Abdul Rasyid Samadi dengan sistem pondok, dan membuka sistem persekolahan pada tahun 1968 dengan dilantikan Tuan Guru Haji Muhammad Soleh Abdul Rahman menantunya sebagai pengurus pondok, dan pada tahun 1971 merubah kurikulum pendidikan non-formal kepada kurikulum pendidikan formal dibawah kementerian pendidikan (Marwan Hayeemaming, 2015 : 79). sampai sekarang ini Al-Madrasah al-Islahiah atau Sasnasuksa school menggunakan kurikulum pendidikan agama Islam 2546Bd (2003) Edisi Revisi 2555Bd (2012) (Asma Haji Muhammad Soleh, temu bual, 5 April 2021).

Dengan munasabah ini, supaya untuk meningkatkan kualiti pelajar yang menyesuaikan mengikut keadaan, kemampuan dan keperluan masyarakat, pihak pentadbirn bekerjasama dengan jabatan studi Islam al-Madrsah al-Islahiah atau Sasnasuksa school merancang dan menentukan kategori-katagori subjek tambahan untuk menyesuaikan kemampuan dan kebolehan pelajar, dapat menentukan mengikut unit studi Khusus (Asma Haji Muhammad Soleh, temu bual, 5 April 2021), antaranya yaitu:

1. Unit bilik studi Integrase Islam abad ke 21 (Smart Integrated Islamic Classroom - SIIC).

Pada tahun 2017 menubuhkan unit bilik studi integrase Islam abad ke 21 (Smart Integrated Islamic Classroom - SIIC). dengan bertujuan untuk mempersiapkan generasi Islam yang siap hidup sesuai dengan zamannya. *Pembelajaran terpadu (kurikulum terintegrasi) merupakan suatu pendekatan dalam pembelajaran yang secara sengaja mengaitkan beberapa aspek baik dalam intra mata pelajaran maupun antar mata*



pelajaran. Dengan adanya pemaduan itu pelajar akan memperoleh pengetahuan dan keterampilan secara utuh sehingga pembelajaran menjadi bermakna bagi pelajar. Bermakna disini memberikan arti bahawa pada pembelajaran terpadu pelajar akan dapat memahami konsep-konsep yang mereka pelajari melalui pengalaman langsung dan nyata yang menghubungkan antar konsep dalam intra mata pelajaran maupun antar mata pelajaran. Juga perkembangan teknologi yang sangat pesat dapat kita manfaatkan seperti halnya untuk membantu di dunia pendidikan. teknologi dapat menggantikan peran manusia, dengan melakukan kegiatan otomasi suatu tugas atau proses, menjadikan informasi, tugas, atau proses dan elakukan restrukturisasi atau melakukan perubahan-perubahan terhadap suatu tugas atau proses (Sunan sasilor, temubual, 4 April 2021).

Visi

Pada tahun akademik 2019-2022, al-Madrasah al-Islahiah aatau Sasanasuka school adalah sebuah lembaga pendidikan agama Islam yang terkemuka. Berkomitmen untuk membangun pelajar untuk mencapai potensi mereka sendiri, memiliki prestasi akademik yang lebih tinggi, ber akhlak mulia yang berlandaskan ajaran Islam yang murni, Memiliki keterampilan yang sesuai dengan pendidikan di abad 21(Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah (Sasnasuksa school) : 7).

Misi

Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah mempunyai misi tersebut yaitu (Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah (Sasnasuksa school) : 7):

1. Menyelenggarakan sistem manajemen pendidikan untuk menjadikan Madrasah sebagai organisasi pengetahuan.
2. Menyelenggarakan proses pembelajaran yang berkaitan dengan pendidikan sebagai sumber produksi pendakwah Islamiah.
3. Menghasilkan pelajar yang memiliki karakteristik yang baik sesuai dengan fokus dan tujuan Madrasah.
4. Menyelenggarakan pendidikan yang menanamkan moraliti pada pelajar menurut landasan Islam.
5. Menyelenggarakan kegiatan untuk mendorong pelajar memiliki pengetahuan dan keterampilan yang sesuai dengan abad 21.



Strategik

Anantara strategi kurikulum pendidikan agama Islam al-Madrasah al-Islahiah adalah seperti berikut (Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah (Sasnasuksa school) : 8):

1. Memberdayakan pelajar untuk mencapai keunggulan dalam berbahasa dan berilmu pengetahuan
2. Mengembangkan kualiti hidup pelajar agar menjadi manusia yang sempurna.
3. Meningkatkan efisiensi manajemen untuk menjadi organisasi yang professional.

Tahap pengajian

Mengikut Unit ini, jumlah aliran pengajian adalah 6 tahun, iaitu: Tahap sekolah menengah rendah Islam (tingkat 1-3), dan tahap sekolah menengah tinggi Islam (tingkatan 4-6). Setiap tingkatan Jumlah pelajar tidak lebih dari 30 orang.

Struktur kurikulum pendidikan agama Islam Unit bilik studi integrase Islam abad ke 21

Jadual I : Struktur kurikulum pendidikan agama Islam Unit bilik studi integrase Islam abad ke 21 (Smart Integrated Islamic Classroom - SIIC). (Unit bilik studi integrase Islam abad ke 21 (Sunan sasilor, temubual, 4 April 2021)

Struktur kurikulum pendidikan agama Islam (SIIC)									
Tahap sekolah menengah rendah Islam (tingkat 1-3) dan menengah tinggi Islam (tingkatan 4-6)									
semester1					semester2				
subjek/Kegiatan		Waktu belajar (kredit/jam)			subjek/Kegiatan		Waktu belajar (kredit/jam)		
Subjek bahagian asas		13	6.5	260	Subjek bahagian asas		13	6.5	260
kod	subjek	kelas	kredit	masa	kod	subjek	kelas	kredit	masa
(AQ) 21101	AL-GURAN DAN TAFSIR	3	1.5	60	(AQ) 21102	AL-GURAN DAN TAFSIR	3	1.5	60



	القرآن والتفسير					القرآن والتفسير			
(AH) 21101	AL HADITH (الحديث)	1	0.5	20	(AH) 21102	AL HADITH (الحديث)	1	0.5	20
(AA) 21101	AL AQIDAH (العقيدة)	1	0.5	20	(AA) 21102	AL AQIDAH (العقيدة)	1	0.5	20
(AF) 21101	AL FIQH (الفقه)	2	1.0	40	(AF)21 102	AL FIQH (الفقه)	2	1.0	40
(AT) 21101	AL TATIKH (التاريخ)	1	0.5	20	(AT) 21102	AL TATIKH (التاريخ)	1	0.5	20
(AK) 21101	AL AKHLAK (الأخلاق)	1	0.5	20	(AK) 21102	AL AKHLAK (الأخلاق)	1	0.5	20
(AR) 21101	BAHASA ARAB (اللغة العربية)	2	1.0	40	(AR) 21102	BAHASA ARAB (اللغة العربية)	2	1.0	40
(AM) 21101	BAHASA MELAYU (اللغة الملايوية)	2	1.0	40	(AM) 21102	BAHASA MELAYU (اللغة الملايوية)	2	1.0	40
Subjek bahagian tambahan		6	3	100	Subjek bahagian tambahan		6	3	100
(AR) 21201	TATA BAHASA ARAB	1	0.5	20	(AR) 21202	TATA BAHASA ARAB	1	0.5	20



	قواعد اللغة (العربية)					قواعد اللغة (العربية)			
	ISLAMIC INTEGRATI ON	4	2.0	80		ISLAMIC INTEGRATI ON	4	2.0	80
Aktiviti pengembangan pelajar				20	Aktiviti pengembangan pelajar				20
Jumlah masa pengajian				380	Jumlah masa pengajian				380

Subjek ISLAMIC INTEGRATION judul pembelajarannya “Smart Umah” kegiatan pembelajarannya berhubung dengan cara hidup masyarakat, mempraktikkan penyelesaian masalah dalam masyarakat, kesemua ini supaya mengembangkan pengkaderan kecekapan umat Islam sebagai pakar dakwah Islamiah (Arif Rafie, temubual, 4 April 2021)

2. Unit bilik studi bahasa Arab dan bahasa Melayu (Arabic Melayu Classroom – AMC)

Pada tahun 2018 menubuhkan unit bilik studi Bahasa Arab dan Bahasa Melayu (Arabic Melayu Classroom – AMC) kerana pergerakan dunia yang semakin mudah menjangkau global, kemampuan berbahasa Arab dan Melayu adalah keterampilan yang wajib dimiliki setiap orang untuk bertahan dan sukses di era ini, dapat memberikan keuntungan yang nyata dan mendukung semua usaha keras demi meraih masa depan Umat Islam. Apa seorang itu berbahasa Arab dan Melayu ia akan faham Bahasa al-Quran, al-Hadith dan sump hokum ahkan agama Islam, selain dari itu memahami berbagai Bahasa adalah peluang pekerjaan, peluang sambung belajar dan sebagainya. Dengan kinilah menubuhkan Unit bilik studi bahasa Arab dan bahasa Melayu (Arabic Melayu Classroom – AMC) (Asma Haji Muhammad Soleh, temu bual, 5 April 2021).

Visi

Menjelang tahun 2023 Unit bilik studi bahasa Arab dan bahasa Melayu (Arabic Melayu Classroom – AMC) di al-Madrasah al-Islahiah atau Sasnasuksa school merupakan unit bilik studi terkemuka di rantau ini. mempunyai pencapaian akademik yang lebih tinggi bertujuan untuk mengembangkan pelajar menjadi pemimpin yang bermoral, beretika, dan akademik. cemerlang dalam ber Bahasa, Jadilah komunikator profesional dan organisasi pembelajaran dan semua sektor terlibat dalam meningkatkan kualiti pendidikan. (Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah unit studi Arabic Melayu Classroom – AMC : 7)



Misi

Unit bilik studi bahasa Arab dan bahasa Melayu (Arabic Melayu Classroom – AMC) mempunyai misi tersebut (Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah unit studi Arabic Melayu Classroom – AMC : 7) :

1. Mengatur sistem pengurusan pendidikan untuk menciptakan Madrasah sebagai organisasi pengetahuan.
2. Mengatur proses pembelajaran yang berkaitan dengan pendidikan sebagai sumber pengeluaran untuk Daei.
3. Melahirkan pelajar yang mempunyai ciri-ciri yang baik sesuai dengan fokus dan matlamat Madrasah.
4. Menganjurkan pendidikan yang menanamkan moral pelajar. Etika menurut ajaran Islam.
5. Mengatur aktiviti untuk mendorong pelajar mempunyai pengetahuan dan kemahiran pada abad ke-21.
6. Menggalakkan pengembangan personel untuk dapat mengurus pembelajaran dengan berkesan dan mempunyai kecekapan secepat untuk mempersiapkan mereka untuk menjadi warganegara global.

Strategik

Unit bilik studi bahasa Arab dan bahasa Melayu (Arabic Melayu Classroom – AMC) mempunyai strategik tersebut (Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah unit studi Arabic Melayu Classroom – AMC : 8)

1. Memperkasakan pelajar untuk mencapai kecemerlangan bahasa dan akademik
2. Membangunkan kualiti hidup pelajar supaya menjadi manusia yang lengkap.
3. Meningkatkan kecekapan pengurusan untuk menjadi organisasi pembelajaran.
4. Mengembangkan kurikulum pendidikan dan potensi personel untuk menjadi professional.

Strategi Tahap Pendidikan Asas

1. Belajar melalui inovasi TPCK dengan mengatur proses pembelajaran melalui teknologi Islam. mengintegrasikan Kurikulum Pengajian Islam Antarabangsa
2. Proses pembelajaran yang menggunakan sistem Halaqah sebagai terasnya.
3. Menggalakkan penggunaan kemahiran bahasa dengan benar, menggunakan bahasa Arab dan bahasa Melayu sebagai bahasa utama, latihan bertutur dan



latihan persembahan untuk membolehkan pelajar menjadi komunikator profesional.

4. Model pembelajaran Active learning yang mengarahkan pelajar ke dalam proses belajar sehingga mereka dapat memperoleh tujuan belajar sesuai dengan apa yang diharapkan.
5. Membudayakan pelajar untuk mengikut cara hidup Islam dengan tegas.

Tahap pengajian

Mengikut Unit ini, jumlah aliran pengajian adalah 6 tahun, yaitu: Tahap sekolah menengah rendah Islam (tingkat 1-3), dan tahap sekolah menengah tinggi Islam (tingkatan 4-6). Setiap tingkatan Jumlah pelajar tidak lebih dari 30 orang. (Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah unit studi Arabic Melayu Classroom – AMC : 8)

Struktur kurikulum pendidikan agama Islam Unit bilik studi Bahasa Arab dan Bahasa Melayu (Arabic Melayu Classroom – AMC)

Jadual II : Struktur kurikulum pendidikan agama Islam Unit bilik studi Bahasa Arab dan Bahasa Melayu (Arabic Melayu Classroom – AMC), Program antarabangsa (Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah unit studi Arabic Melayu Classroom – AMC : 14)

Struktur kurikulum pendidikan agama Islam (AMC) (Program antarabangsa)									
Tahap sekolah menengah rendah Islam (tingkat 1-2)									
semester1					semester2				
subjek/Kegiatan		Waktu belajar (kredit/jam)			subjek/Kegiatan		Waktu belajar (kredit/jam)		
Subjek bahagian asas		13	6.5	260	Subjek bahagian asas		13	6.5	260
kod	subjek	kelas	kredit	masa	kod	subjek	kelas	kod	masa
(AQ) 21101	AL-GURAN DAN TAFSIR	3	1.5	60	(AQ) 21102	AL-GURAN DAN TAFSIR	3	1.5	60



	(القرآن والتفسير)					(القرآن والتفسير)			
(AH) 21101	AL HADITH (الحديث)	1	0.5	20	(AH) 21102	AL HADITH (الحديث)	1	0.5	20
(AA) 21101	AL AQIDAH (العقيدة)	1	0.5	20	(AA) 21102	AL AQIDAH (العقيدة)	1	0.5	20
(AF) 21101	AL FIQH (الفقه)	2	1.0	40	(AF) 21102	AL FIQH (الفقه)	2	1.0	40
(AT) 21101	AL TATIKH (التاريخ)	1	0.5	20	(AT) 21102	AL TATIKH (التاريخ)	1	0.5	20
(AK) 21101	AL AKHLAK (الأخلاق)	1	0.5	20	(AK) 21102	AL AKHLAK (الأخلاق)	1	0.5	20
(AR) 21101	BAHASA ARAB (اللغة العربية)	2	1.0	40	(AR) 21102	BAHASA ARAB (اللغة العربية)	2	1.0	40
(AM) 21101	BAHASA MELAYU (اللغة الملايوية)	2	1.0	40	(AM) 21102	BAHASA MELAYU (اللغة الملايوية)	2	1.0	40
Subjek bahagian tambahan		6	3	120	Subjek bahagian tambahan		6	3	120
(AQ) 21201	AL TAJWAID	1	0.5	20	(AQ) 21202	AL TAJWAID	1	0.5	20



	(التجويد)					(التجويد)			
(AR) 21201	TATA BAHASA ARAB (قواعد اللغة العربية)	2	1.0	40	(AR) 21202	TATA BAHASA ARAB (قواعد اللغة العربية)	2	1.0	40
(AR) 21301	TULISAN BAHASA ARAB (الإملاء)	1	0.5	20	(AR) 21302	TULISAN BAHASA ARAB (الإملاء)	1	0.5	20
(AM) 21201	MALAY WRITING	1	0.5	20	(AM) 21202	MALAY WRITING	1	0.5	20
(AM) 21301	MALAY READING	1	0.5	20	(AM) 21302	MALAY READING	1	0.5	20
Aktiviti pengembangan keupayaan pelajar dalam ber bahasa Arab dan bahasa Melayu				20	Aktiviti pengembangan keupayaan pelajar dalam ber bahasa Arab dan bahasa Melayu				20
Jumlah masa pengajian				420	Jumlah masa pengajian				420

Jadual III : Struktur kurikulum pendidikan agama Islam Unit bilik studi Bahasa Arab dan Bahasa Melayu (Arabic Melayu Classroom – AMC), Program antarabangsa (Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah unit studi Arabic Melayu Classroom – AMC : 18)

Struktur kurikulum pendidikan agama Islam (AMC) (Program antarabangsa)			
Tahap sekolah menengah rendah Islam (tingkat 3)			
semester1		semester2	
Waktu belajar (kredit/jam)	subjek/Kegiatan	Waktu belajar (kredit/jam)	subjek/Kegiatan



Subjek bahagian asas		13	6.5	260	Subjek bahagian asas		13	6.5	260
kod	subjek	kelas	kredit	masa	kod	subjek	kelas	kod	masa
(AQ) 23101	AL-GURAN DAN TAFSIR (القرآن والتفسير)	3	1.5	60	(AQ) 23102	AL-GURAN DAN TAFSIR (القرآن والتفسير)	3	1.5	60
(AH) 23101	AL HADITH (الحديث)	1	0.5	20	(AH) 23102	AL HADITH (الحديث)	1	0.5	20
(AA) 23101	AL AQIDAH (العقيدة)	1	0.5	20	(AA) 23102	AL AQIDAH (العقيدة)	1	0.5	20
(AF) 23101	AL FIQH (الفقه)	2	1.0	40	(AF) 23102	AL FIQH (الفقه)	2	1.0	40
(AT) 23101	AL TATIKH (التاريخ)	1	0.5	20	(AT) 23102	AL TATIKH (التاريخ)	1	0.5	20
(AK) 23101	AL AKHLAK (الأخلاق)	1	0.5	20	(AK) 23102	AL AKHLAK (الأخلاق)	1	0.5	20
(AR) 23101	BAHASA ARAB (اللغة العربية)	2	1.0	40	(AR) 23102	BAHASA ARAB (اللغة العربية)	2	1.0	40



(AM) 23101	BAHASA MELAYU (اللغة الملايوية)	2	1.0	40	(AM) 23102	BAHASA MELAYU (اللغة الملايوية)	2	1.0	40
Subjek bahagian tambahan		6	3	120	Subjek bahagian tambahan		6	3	120
(AQ) 23201	AL TAJWAID (التجويد)	1	0.5	20	(AQ) 23202	AL TAJWAID (التجويد)	1	0.5	20
(AR) 23201	TATA BAHASA ARAB قواعد اللغة (العربية)	2	1.0	40	(AR) 23202	TATA BAHASA ARAB قواعد اللغة (العربية)	2	1.0	40
(AR) 23301	TULISAN BAHASA ARAB (الإملاء)	1	0.5	20	(AR) 23302	TULISAN BAHASA ARAB (الإملاء)	1	0.5	20
(AM) 23201	MALAY WRITING CREATIVE	1	0.5	20	(AM) 23202	MALAY WRITING CREATIVE	1	0.5	20
(AM) 23301	JAWI MALAY GRAMMA R	1	0.5	20	(AM) 23302	JAWI MALAY GRAMMAR	1	0.5	20
Aktiviti pengembangan keupayaan pelajar dalam ber bahasa Arab dan bahasa Melayu				20	Aktiviti pengembangan keupayaan pelajar dalam ber bahasa Arab dan bahasa Melayu				20
Jumlah masa pengajian				420	Jumlah masa pengajian				420



Jadual IV : Struktur kurikulum pendidikan agama Islam Unit bilik studi Bahasa Arab dan Bahasa Melayu (Arabic Melayu Classroom – AMC), Program antarabangsa (Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah unit studi Arabic Melayu Classroom – AMC : 20)

Struktur kurikulum pendidikan agama Islam (AMC) (Program antarabangsa)									
Tahap sekolah menengah tinggi Islam (tingkat 4)									
semester1					semester2				
Waktu belajar (kredit/jam)		subjek/Kegiatan			Waktu belajar (kredit/jam)		subjek/Kegiatan		
Subjek bahagian asas		13	6.5	260	Subjek bahagian asas		13	6.5	260
kod	subjek	kelas	kredit	masa	kod	subjek	kelas	kod	masa
(AQ) 31101	AL-GURAN DAN TAFSIR (القرآن والتفسير)	3	1.5	60	(AQ) 31102	AL- GURAN DAN TAFSIR (القرآن والتفسير)	3	1.5	60
(AH) 31101	AL HADITH (الحديث)	1	0.5	20	(AH) 31102	AL HADITH (الحديث)	1	0.5	20
(AA) 31101	AL AQIDAH (العقيدة)	1	0.5	20	(AA) 31102	AL AQIDAH (العقيدة)	1	0.5	20
(AF) 31101	AL FIQH (الفقه)	2	1.0	40	(AF) 31102	AL FIQH (الفقه)	2	1.0	40
(AT) 31101	AL TATIKH (التاريخ)	1	0.5	20	(AT) 31102	AL TATIKH (التاريخ)	1	0.5	20

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(AK) 31101	AL AKHLAK (الأخلاق)	1	0.5	20	(AK) 31102	AL AKHLAK (الأخلاق)	1	0.5	20
(AR) 31101	BAHASA ARAB (اللغة العربية)	2	1.0	40	(AR) 31102	BAHASA ARAB (اللغة العربية)	2	1.0	40
(AM) 31101	BAHASA MELAYU (اللغة الملايوية)	2	1.0	40	(AM) 31102	BAHASA MELAYU (اللغة الملايوية)	2	1.0	40
Subjek bahagian tambahan		6	3	120	Subjek bahagian tambahan		6	3	120
(AQ) 31201	I'JAZ AL- QURAN (اعجاز القرآن)	1	0.5	20	(AQ) 31202	I'JAZ AL- QURAN (اعجاز القرآن)	1	0.5	20
(AR) 31201	TATA BAHASA ARAB قواعد اللغة العربية	2	1.0	40	(AR) 31202	TATA BAHASA ARAB قواعد اللغة العربية	2	1.0	40
(AR) 31301	TULISAN BAHASA ARAB(الإملاء)	1	0.5	20	(AR) 31302	TULISAN BAHASA ARAB(الإملاء)	1	0.5	20
(AM)3 1201	INDONESIA LANGUAGE	1	0.5	20	(AM) 31302	JAWI MALAY GRAMMA R	1	0.5	20
(AM)3 1401	MALAY LANGUAGE FOR COMMUNI CATION	1	0.5	20	(AM) 31402	MALAY LANGUA GE FOR COMMUN ICATION	1	0.5	20



	AND TECHNOLOGY					AND TECHNOLOGY			
Aktiviti pengembangan keupayaan pelajar dalam ber bahasa Arab dan bahasa Melayu				20	Aktiviti pengembangan keupayaan pelajar dalam ber bahasa Arab dan bahasa Melayu				20
Jumlah masa pengajian				420	Jumlah masa pengajian				420

Jadual V : Struktur kurikulum pendidikan agama Islam Unit bilik studi Bahasa Arab dan Bahasa Melayu (Arabic Melayu Classroom – AMC), Program antarabangsa (Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah unit studi Arabic Melayu Classroom – AMC : 22)

Struktur kurikulum pendidikan agama Islam (AMC) (Program antarabangsa)									
Tahap sekolah menengah tinggi Islam (tingkat 5)									
semester1					semester2				
Waktu belajar (kredit/jam)		subjek/Kegiatan			Waktu belajar (kredit/jam)		subjek/Kegiatan		
Subjek bahagian asas		13	6.5	260	Subjek bahagian asas		13	6.5	260
kod	subjek	kelas	kredit	masa	kod	subjek	kelas	kod	masa
(AQ) 32101	AL-GURAN DAN TAFSIR (القرآن والتفسير)	3	1.5	60	(AQ) 32102	AL-GURAN DAN TAFSIR (القرآن والتفسير)	3	1.5	60
(AH) 32101	AL HADITH (الحديث)	1	0.5	20	(AH) 32102	AL HADITH (الحديث)	1	0.5	20

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(AA) 32101	AL AQIDAH (العقيدة)	1	0.5	20	(AA) 32102	AL AQIDAH (العقيدة)	1	0.5	20
(AF) 32101	AL FIQH (الفقه)	2	1.0	40	(AF) 32102	AL FIQH (الفقه)	2	1.0	40
(AT) 32101	AL TATIKH (التاريخ)	1	0.5	20	(AT) 32102	AL TATIKH (التاريخ)	1	0.5	20
(AK) 32101	AL AKHLAK (الأخلاق)	1	0.5	20	(AK) 32102	AL AKHLAK (الأخلاق)	1	0.5	20
(AR) 32101	BAHASA ARAB (اللغة العربية)	2	1.0	40	(AR) 32102	BAHASA ARAB (اللغة العربية)	2	1.0	40
(AM) 32101	BAHASA MELAYU (اللغة الملايوية)	2	1.0	40	(AM) 32102	BAHASA MELAYU (اللغة الملايوية)	2	1.0	40
Subjek bahagian tambahan		6	3	120	Subjek bahagian tambahan		6	3	120
(AQ) 32201	I'JAZ AL- QURAN (اعجاز القرآن)	1	0.5	20	(AQ) 32202	I'JAZ AL- QURAN (اعجاز القرآن)	1	0.5	20
(AR) 32201	TATA BAHASA ARAB قواعد اللغة العربية	2	1.0	40	(AR) 32202	TATA BAHASA ARAB قواعد اللغة العربية	2	1.0	40



(AR) 32301	TULISAN BAHASA ARAB (الإيملاء)	1	0.5	20	(AR) 32302	TULISAN BAHASA ARAB (الإيملاء)	1	0.5	20
(AF)32201	FIQH MAWARIS	1	0.5	20	(AF) 32302	FIQH MAWARIS	1	0.5	20
(AM)32201	INDONESIA LANGUAGE	1	0.5	20	(AM) 32302	SPEECHES AND DEBATES	1	0.5	20
Aktiviti pengembangan keupayaan pelajar dalam ber bahasa Arab dan bahasa Melayu				20	Aktiviti pengembangan keupayaan pelajar dalam ber bahasa Arab dan bahasa Melayu				20
Jumlah masa pengajian				420	Jumlah masa pengajian				420

Jadual VI : Struktur kurikulum pendidikan agama Islam Unit bilik studi Bahasa Arab dan Bahasa Melayu (Arabic Melayu Classroom – AMC), Program antarabangsa (Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah unit studi Arabic Melayu Classroom – AMC : 24)

Struktur kurikulum pendidikan agama Islam (AMC) (Program antarabangsa)									
Tahap sekolah menengah tinggi Islam (tingkat 6)									
semester1					semester2				
Waktu belajar (kredit/jam)		subjek/Kegiatan			Waktu belajar (kredit/jam)		subjek/Kegiatan		
Subjek bahagian asas		13	6.5	260	Subjek bahagian asas		13	6.5	260
kod	subjek	kelas	kredit	masa	kod	subjek	kelas	kod	masa
(AQ) 33101	AL-GURAN DAN TAFSIR	3	1.5	60	(AQ) 33102	AL-GURAN DAN TAFSIR	3	1.5	60

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	(القرآن والتفسير)					(القرآن والتفسير)			
(AH) 33101	AL HADITH (الحديث)	1	0.5	20	(AH) 33102	AL HADITH (الحديث)	1	0.5	20
(AA) 33101	AL AQIDAH (العقيدة)	1	0.5	20	(AA) 33102	AL AQIDAH (العقيدة)	1	0.5	20
(AF) 33101	AL FIQH (الفقه)	2	1.0	40	(AF) 33102	AL FIQH (الفقه)	2	1.0	40
(AT) 33101	AL TATIKH (التاريخ)	1	0.5	20	(AT) 33102	AL TATIKH (التاريخ)	1	0.5	20
(AK) 33101	AL AKHLAK (الأخلاق)	1	0.5	20	(AK) 33102	AL AKHLAK (الأخلاق)	1	0.5	20
(AR) 33101	BAHASA ARAB (اللغة العربية)	2	1.0	40	(AR) 33102	BAHASA ARAB (اللغة العربية)	2	1.0	40
(AM) 33101	BAHASA MELAYU (اللغة الملايوية)	2	1.0	40	(AM) 33102	BAHASA MELAYU (اللغة الملايوية)	2	1.0	40
Subjek bahagian tambahan		6	3	120	Subjek bahagian tambahan		6	3	120
(AQ) 33201	I'JAZ AL- QURAN (اعجاز القرآن)	1	0.5	20	(AQ) 33202	I'JAZ AL- QURAN (اعجاز القرآن)	1	0.5	20



(AR)33201	TATA BAHASA ARAB (قواعد اللغة العربية)	1	0.5	40	(AR)33202	TATA BAHASA ARAB (قواعد اللغة العربية)	1	0.5	40
(AR)33301	ARABIC TRANSLATION (الترجمة)	1	0.5	20	(AR)33302	ARABIC TRANSLATION (الترجمة)	1	0.5	20
(AR)33401	AL BALAGHAH (البلاغة)	1	0.5	20	(AR)33402	AL BALAGHAH (البلاغة)	1	0.5	20
(AM)33201	INDONESIA LANGUAGE	1	0.5	20	(AM)33302	RESEARCH METHODOLOGY	1	0.5	20
(AM)33401	TEACHING OF ISLAMIC	1	0.5	20	(AM)33402	TEACHING OF ISLAMIC	1	0.5	20
Aktiviti pengembangan keupayaan pelajar dalam ber bahasa Arab dan bahasa Melayu				20	Aktiviti pengembangan keupayaan pelajar dalam ber bahasa Arab dan bahasa Melayu				20
Jumlah masa pengajian				420	Jumlah masa pengajian				420

3. Unit bilik Administrasi Bisnis Modern (Business management Classroom - BMC)

Pada tahun 2018 menubuhkan Unit bilik Administrasi Bisnis Modern (Business management Classroom - BMC). Admisnistrasi Niaga atau yang sekarang menjadi popular dengan sebutan Administrasi Bisnis, adalah bagian dari ilmu-ilmu sosial yang mempelajari proses kerja sama antara dua orang atau lebih dalam upaya mencapai suatu tujuan, merupakan ilmu yang berfokus pada perilaku manusia. Proses pembelajaran yang kreatif dengan belajar melalui pengalaman langsung, praktik langsung, dan belajar kemahiran penting dalam menjalankan perniagaan. dan pembelajarannya berasaskan projek membolehkan pelajar



merancang perniagaan sebenar mereka sendiri. (Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah (Sasnasuksa school) : 7)

Visi

Pada tahun akademik 2019-2022, al-Madrasah al-Islahiah atau Sasanasuka school adalah sebuah lembaga pendidikan agama Islam yang terkemuka. Berkomitmen untuk membangun pelajar untuk mencapai potensi mereka sendiri, memiliki prestasi akademik yang lebih tinggi, berakhlak mulia yang berlandaskan ajaran Islam yang murni, Memiliki keterampilan yang sesuai dengan pendidikan di abad 21 (Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah (Sasnasuksa school) : 7).

Misi

Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah mempunyai misi tersebut yaitu (Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah (Sasnasuksa school) : 7):

1. Menyelenggarakan sistem manajemen pendidikan untuk menjadikan Madrasah sebagai organisasi pengetahuan.
2. Menyelenggarakan proses pembelajaran yang berkaitan dengan pendidikan sebagai sumber produksi pendakwah Islamiah.
3. Menghasilkan pelajar yang memiliki karakteristik yang baik sesuai dengan fokus dan tujuan Madrasah.
4. Menyelenggarakan pendidikan yang menanamkan moraliti pada pelajar menurut landasan Islam.
5. Menyelenggarakan kegiatan untuk mendorong pelajar memiliki pengetahuan dan keterampilan yang sesuai dengan abad 21.

Strategik

Anantara strategi kurikulum pendidikan agama Islam al-Madrasah al-Islahiah adalah seperti berikut (Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah (Sasnasuksa school) : 8)

1. Memberdayakan pelajar untuk mencapai keunggulan dalam berbahasa dan berilmu pengetahuan
2. Mengembangkan kualiti hidup pelajar agar menjadi manusia yang sempurna.
3. Meningkatkan efisiensi manajemen untuk menjadi organisasi yang professional.



Tahap pengajian

Mengikut Unit ini, jumlah aliran pengajian adalah 3 tahun, iaitu: Tahap sekolah menengah menengah tinggi Islam (tingkatan 4-6). Setiap tingkatan Jumlah pelajar tidak lebih dari 30 orang. (Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah (Sasnasuksa school) : 26)

Struktur kurikulum pendidikan agama Islam unit Administrasi Bisnis Modern (Business management Classroom - BMC),

Jadual VI : Struktur kurikulum pendidikan agama Islam Unit Administrasi Bisnis Modern (Business management Classroom - BMC) (Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah (Sasnasuksa school) : 26)

Struktur kurikulum pendidikan agama Islam (BMC)									
Tahap sekolah menengah tinggi Islam (tingkat 4-6)									
semester1					semester2				
Waktu belajar (kredit/jam)		subjek/Kegiatan			Waktu belajar (kredit/jam)		subjek/Kegiatan		
Subjek bahagian asas		13	6.5	260	Subjek bahagian asas		13	6.5	260
kod	subjek	kelas	kredit	masa	kod	subjek	kelas	kod	masa
(AQ) 33101	AL-GURAN DAN TAFSIR (القرآن والتفسير)	3	1.5	60	(AQ) 33102	AL-GURAN DAN TAFSIR (القرآن والتفسير)	3	1.5	60
(AH) 33101	AL HADITH (الحديث)	1	0.5	20	(AH) 33102	AL HADITH (الحديث)	1	0.5	20
(AA) 33101	AL AQIDAH (العقيدة)	1	0.5	20	(AA) 33102	AL AQIDAH (العقيدة)	1	0.5	20

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(AF) 33101	AL FIQH (الفقه)	2	1.0	40	(AF) 33102	AL FIQH (الفقه)	2	1.0	40
(AT) 33101	AL TATIKH (التاريخ)	1	0.5	20	(AT) 33102	AL TATIKH (التاريخ)	1	0.5	20
(AK) 33101	AL AKHLAK (الأخلاق)	1	0.5	20	(AK) 33102	AL AKHLAK (الأخلاق)	1	0.5	20
(AR) 33101	BAHASA ARAB (اللغة العربية)	2	1.0	40	(AR) 33102	BAHASA ARAB (اللغة العربية)	2	1.0	40
(AM) 33101	BAHASA MELAYU (اللغة الملايوية)	2	1.0	40	(AM) 33102	BAHASA MELAYU (اللغة الملايوية)	2	1.0	40
Subjek bahagian tambahan		6	3	120	Subjek bahagian tambahan		6	3	120
(AQ) 33201	AL TAJWEED (التجويد)	1	0.5	20	(AQ) 33202	AL TAJWEED (التجويد)	1	0.5	20
(AR) 33201	TATA BAHASA ARAB (قواعد اللغة العربية)	1	0.5	20	(AR) 33202	TATA BAHASA ARAB (قواعد اللغة العربية)	1	0.5	20
(AF) 33201	AL FARAIID (الفرائض)	1	0.5	20	(AF) 33202	AL FARAIID (الفرائض)	1	0.5	20



(AM)3 3201	KEMAHIRAN PERNIAGA AN MODERN	1	0.5	20	(AM) 33202	KEMAHIRA N PERNIAGAA N MODERN	1	0.5	20
(AM)3 3301	PROFESION AL PERNIAGA AN	1	0.5	20	(AM) 33302	PROFESION AL PERNIAGAA N	1	0.5	20
(AM)3 3401	PERNIAGA AN MODERN	1	0.5	20	(AM) 33402	PERNIAGAA N MODERN	1	0.5	20
Aktiviti pengembangan pelajar				20	Aktiviti pengembangan pelajar				20
Jumlah masa pengajian				420	Jumlah masa pengajian				420

4. Unit bilik Literasi Bahasa Melayu Classroom (General Education Classroom - GEC)

Pada tahun 2020 menubuhkan Unit bilik Literasi Bahasa Melayu Classroom (General Education Classroom - GEC). Tentang isi kandungan pengajaran dan pembelajaran itu terwujud 80% yang menggunakan Bahasa Melayu bagi siswa yang tidak bisa membaca dan menulis tentang isi kandungan pengajaran itu. Dengan beberapa faktor yang menjadi halangan dan rintangan di zaman modern ini hampir seluruh Pendidikan Islam di selatan Thailand. Beberapa faktor yang menjadi penyebab kesulitan pelajar dalam membaca dan menulis adalah: (1) pelajar kurang latihan. (2) kemampuan guru yang kurang dalam menggunakan media pembelajaran. (3) sistem kegiatan belajar mengajar yang monoton dan kurang menarik, sehingga siswa bosan. (5) Pembelajaran membaca dan menulis masih bersifat konvensional, belum menerapkan pembelajaran yang inovatif, dimana siswa belum berperan aktif dalam kegiatan belajar mengajar. Pembelajaran masih berpusat pada guru, selain itu guru belum memanfaatkan media pembelajaran secara maksimal terutama penggunaan alat-alat media dalam pembelajaran bahasa Melayu. (Kurikulum pendidikan gama Islam Unit bilik Literasi Bahasa Melayu Classroom (General Education Classroom - GEC) : 2).

Membaca dan menulis sebagai salah satu aspek keterampilan berbahasa diajarkan di sekolah dengan tujuan agar para pelajar dapat mengerti maksud yang terkandung dalam bacaan sehingga dapat memahami isi bacaan dengan baik dan benar. Kegiatan membaca dan menulis merupakan kegiatan yang unik dan rumit, sehingga seseorang tidak dapat melakukan hal tersebut tanpa mempelajarinya,



terutama anak usia sekolah Menengah yang baru mengenal huruf atau kata-kata. kemampuan membaca merupakan dasar bagi anak untuk menguasai berbagai bidang studi. Karena dengan keterampilan membaca dan menulis, seseorang dapat mengerti berbagai macam informasi yang terkandung dalam tulisan secara benar.

Dalam kurikulum pendidikan ini ditegaskan bahwa pelajar perlu belajar bahasa Melayu untuk meningkatkan kemampuan membaca maupun menulis, sehingga pelajar dapat berkomunikasi dengan baik dan benar, baik secara lisan maupun tertulis. Keterampilan membaca permulaan ditekankan pada mengenal huru-huruf, membaca nyaring suku kata serta melafalkan kalimat sederhana dengan lafal dan intonasi yang tepat. (Kurikulum pendidikan gama Islam Unit bilik Literasi Bahasa Melayu Classroom (General Education Classroom - GEC) : 2).

Dengan kini untuk memertabatkan Bahasa Melayu (Jawi dan Rumi) yang terutama berfokus kepada membaca dan menulis, agar siswa bisa membaca dan menulis dan lebih memahami dan mendalami dengan tulisan dan bacaan Bahasa Melayu. Dalam rangka membangun mental pelajar untuk mengerti dan mengetahui tentang membaca dan menulis Bahasa Melayu dengan menggunakan teknik-teknik dalam pembelajaran dan memperbanyak media-media pembelajaran, agar pelajar berani dan mampu berfikir positif dan kreatif serta dapat menggunakan Bahasa Melayu dengan benar sebagai sistem pembelajaran diabad ke-21, dengan berdasarkan sistem pembelajaran aktif. pelajar yang berpengaruhnya terdapat sikap motivasi dan pencapaian para pelajar (Kurikulum pendidikan gama Islam Unit bilik Literasi Bahasa Melayu Classroom (General Education Classroom - GEC) : 2).

Objektif

1. Untuk mengerti dan mengetahui Bahasa Melayu serta menggunakannya dalam membaca dan menulis dengan baik dan benar.
2. Untuk membangun mental yang kuat dengan beberapa moment dan kesempatan menguji mental keberanian, perkhayalan serta berfikir positif dan kreatif.
3. Untuk menambah prestasi, inovasi dalam Pendidikan dan kreatifisasi pembelajaran.

(Kurikulum pendidikan gama Islam Unit bilik Literasi Bahasa Melayu Classroom (General Education Classroom - GEC) : 4).

Ruang Lingkup

Para pelajar al-Madrasah al-Islahiah atau Sasnasuksa school dari tahap awal sekolah menengah rendah Islam (tingkat 1-2), dengan jumlahnya tidak lebih dari 30



orang satu bilik pembelajaran (Kurikulum pendidikan gama Islam Unit bilik Literasi Bahasa Melayu Classroom (General Education Classroom - GEC) : 4)..

Visi, Misi dan Matlamat

Visi

Tentang visi selalu bermuwafakat dengan falsafat selokan Pendidikan al-Madrasah al-Islahiah, yaitu berilmu beramal berdisiplin. Institut Pendidikan Agama Islam dalam mendidik dan mengasuh para pelajar supaya memahami dan mampu dalam membaca dan menulis dengan benar karena bacaan dan tulisan sebagai hati dalam ilmu pembelajaran dan Bahasa melayu sebagai Bahasa tempatan kita untuk berkomunikasi dalam hidup seharian. disertai dengan mengembangkan pengkaderan kecekapan umat Islam sebagai pakar dakwah Islamiah yang tabah dan peka, kesemuaan ini adalah kesesuaian dengan objektif pokok-pokok penubuhan Institut al-Madrasah al-Islahiah atau Sasnasuksa school (Kurikulum pendidikan gama Islam Unit bilik Literasi Bahasa Melayu Classroom (General Education Classroom - GEC) : 4).

Misi

1. Proses guru supaya menjadi “ *العلم الرباني* ” adalah seorang Pendidikan dan pengasuh yang penuh dengan ilmu pengetahuan, kemahiran, serta berupaya menggunakan alat modern sebagai alat bantuan dalam pembelajaran dengan sistem pengurusan aktif pelajar.
2. Proses untuk untuk mencapai keberkesanan dalam menggunakan alat teknologi dalam pembelajaran.
3. Integrasi kandungan pembelajaran Islam, Bahasa, Sain, Ilmu kemanusiaan mengikut kesesuaian.
4. Mengembangkan ciri-ciri para siswa yang berpengetahuan, berkreatif, bermoral yang luhur, dan Kesehatan yang lengkap dari aspek fizikal dan mental, serta menjauhi dari perkara yang keji dan mungkar yang dimerkayai oleh Allah.
5. Menghasilkan kader-kader sebagai penerus warisan para Anbiya' yang penuh bertanggungjawab terhadap agama, berfungsi dan bertugas, bertawadhu' dan ikhlas semata-mata untuk mendapatkan Rahmat dan keredhaan daripada Allah. (Kurikulum pendidikan gama Islam Unit bilik Literasi Bahasa Melayu Classroom (General Education Classroom - GEC) : 5)..



Matlamat

Mendidik para pelajar supaya beriman kepada Allah dan dan mengikuti sunnah Rasullullah. Dan mampu membaca dan menulis Bahasa Melayu dengan mendalami dan benar. Dan agar pelajar menjadi seorang yang berakhlak mulia, berkhidmat, memperbaiki diri, dan menjaga agama Allah. Sehingga bilik (GEC) mengadakan sebuah slogan untuk para pelajar adalah “Pintar Membaca, Pintar Menulis, Berakhlak Mulia (Kurikulum pendidikan agama Islam Unit bilik Literasi Bahasa Melayu Classroom (General Education Classroom - GEC) : 6).

Struktur kurikulum pendidikan agama Islam Unit bilik Literasi Bahasa Melayu Classroom (General Education Classroom - GEC)

Jadual VII : Struktur kurikulum pendidikan agama Islam Unit bilik Literasi Bahasa Melayu Classroom (General Education Classroom - GEC) (Kurikulum pendidikan agama Islam Unit bilik Literasi Bahasa Melayu Classroom (General Education Classroom - GEC) : 2).

Struktur kurikulum pendidikan agama Islam (GEC)									
Tahap sekolah menengah rendah Islam (tingkat 1-2)									
semester1					semester2				
subjek/Kegiatan		Waktu belajar (kredit/jam)			subjek/Kegiatan		Waktu belajar (kredit/jam)		
Subjek bahagian asas		13	6.5	260	Subjek bahagian asas		13	6.5	260
kod	subjek	kelas	kredit	masa	kod	subjek	kelas	kod	masa
(AQ) 21101	AL-GURAN DAN TAFSIR (القرآن والتفسير)	3	1.5	60	(AQ) 21102	AL-GURAN DAN TAFSIR (القرآن والتفسير)	3	1.5	60
(AH) 21101	AL HADITH	1	0.5	20	(AH) 21102	AL HADITH	1	0.5	20



	(الحديث)					(الحديث)			
(AA) 21101	AL AQIDAH (العقيدة)	1	0.5	20	(AA) 21102	AL AQIDAH (العقيدة)	1	0.5	20
(AF) 21101	AL FIQH (الفقه)	2	1.0	40	(AF) 21102	AL FIQH (الفقه)	2	1.0	40
(AT) 21101	AL TATIKH (التاريخ)	1	0.5	20	(AT) 21102	AL TATIKH (التاريخ)	1	0.5	20
(AK) 21101	AL AKHLAK (الأخلاق)	1	0.5	20	(AK) 21102	AL AKHLAK (الأخلاق)	1	0.5	20
(AR) 21101	BAHASA ARAB (اللغة العربية)	2	1.0	40	(AR) 21102	BAHASA ARAB (اللغة العربية)	2	1.0	40
(AM) 21101	BAHASA MELAYU (اللغة الملايوية)	2	1.0	40	(AM) 21102	BAHASA MELAYU (اللغة الملايوية)	2	1.0	40
Subjek bahagian tambahan		6	3	120	Subjek bahagian tambahan		6	3	120
(AQ) 21201	AL TAJWAID (التجويد)	1	0.5	20	(AQ) 21202	AL TAJWAID (التجويد)	1	0.5	20
(AM) 21201	BAHASA MELAYU	2	1.0	40	(AM) 21202	BAHASA MELAYU	2	1.0	40



	TULISAN RUMI					TULISAN RUMI			
(AM) 21301	BAHASA MELAYU TULISAN JAWI	3	1.5	60	(AM) 21302	BAHASA MELAYU TULISAN JAWI	1	1.5	60
Aktiviti pengembangan pelajar				20	Aktiviti pengembangan pelajar				20
Jumlah masa pengajian				420	Jumlah masa pengajian				420

Kriteria Pengijazahan

Kriteria untuk menyelesaikan Pengajian Islam tahap sekolah menengah rendah (1-3) adalah seperti berikut (Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah (Sasnasuksa school) : 195) :

- (1) Para pelajar pasti lulus semua Subjek bahagian asas sebanyak 39 kredit dan subjek bahagian tambahan sebanyak 18 kredit. Dengan jumlah semua 57 kredit.
- (2) Para pelajar pasti lulus hasil penilaian menulis, membaca, menganalisis dan komunikasi.
- (3) Para pelajar pasti lulus dari semua Aktiviti-aktiviti yang telah di tetapkan.

Adapun untuk tahap sekolah menengah tinggi (4-6) adalah seperti berikut (Kurikulum pendidikan agama Islam al-Madrasah al-Islahiah atau Sasnasuksa school 195) :

- 1) Para pelajar pasti lulus semua Subjek bahagian asas sebanyak 42 kredit dan subjek bahagian tambahan sebanyak 18 kredit. Dengan jumlah semua 60 kredit.
- (2) Para pelajar pasti lulus hasil penilaian membaca, menganalisis dan berfikir kreatif.
- (3) Para pelajar pasti lulus dari semua Aktiviti-aktiviti yang telah di tetapkan.

Hasil ujian peringkat kebangsaan pendidikan agama Islam (I-NET) al-Madrasah al-Islahiah atau Sasnasuksa school

Perbandingan ujian peringkat kebangsaan pendidikan agama Islam (I-NET) tahap sekolah menengah rendah (1-3) dan sekolah menengah tinggi (4-6).

Jadual VIII Hasil perbandingan ujian peringkat kebangsaan pendidikan agama Islam (I-NET) tahap sekolah menengah rendah (1-3) (Rasyidah Maming, temu bual, 6 April 2021).



Subjek	Jumlah pelajar	Jumlah pelajar yang memasuki ujian	Penilaian purata peringkat kebangsaan Tahun akademik 2020	Perbandingan penilaian purata peringkat kebangsaan 3 tahun		
				2018	2019	2020
AL-GURAN DAN TAFSIR (القرآن والتفسير)	149	147	41.83	27.04	34.43	37.74
AL HADITH (الحديث)	149	147	44.11	27.88	36.01	38.06
AL AQIDAH (العقيدة)	149	149	50.07	52.07	44.24	43.56
AL FIQH (الفقه)	149	149	39.40	32.68	34.93	33.84
AL TATIKH (التاريخ)	149	147	37.45	39.55	31.18	32.21
AL AKHLAK (الأخلاق)	149	147	38.21	48.13	42.35	35.16
BAHASA ARAB (اللغة العربية)	149	145	35.19	43.87	32.37	35.03
BAHASA MELAYU (اللغة الملايوية)	149	145	30.04	26.83	34.95	27.45



Jadwal IX Hasil perbandingan ujian peringkat kebangsaan pendidikan agama Islam (I-NET) tahap sekolah menengah tinggi (4-6) (Rasyidah Maming, temu bual, 6 April 2021).

Subjek	Jumlah pelajar	Jumlah pelajar yang memasuki ujian	Penilaian purata peringkat kebangsaan Tahun akademik 2020	Perbandingan penilaian purata peringkat kebangsaan 3 tahun		
				2018	2019	2020
AL-GURAN DAN TAFSIR (القرآن والتفسير)	92	92	39.81	34.73	40.88	40.87
AL HADITH (الحديث)	92	92	42.59	40.37	44.85	43.28
AL AQIDAH (العقيدة)	92	92	31.82	30.04	35.89	32.67
AL FIQH (الفقه)	92	92	36.18	29.80	34.96	35.89
AL TATIKH (التاريخ)	92	92	39.6	35.01	36.16	41.14
AL AKHLAK (الأخلاق)	92	92	48.63	49.46	61.42	47.39
BAHASA ARAB (اللغة العربية)	92	92	25.43	56.07	37.95	29.40
BAHASA MELAYU (اللغة الملايوية)	92	92	32.00	27.09	20.86	35.27



Anugerah yang diterima dari organisasi luar

Anugerah yang diterima dari organisasi luar (Asma Haji Muhammad Soleh, temu bual, 5 April 2021).

Nama anugerah	Jenis penganugerahan	peringkat	Organisasi pemberian penganugerahan	Unit Studi
1. National Youth's Innovation Fair 2020	Peserta	<input type="radio"/> Wilayah <input checked="" type="radio"/> Kebangsaan <input type="radio"/> Antarabangsa	National Science and Technology Development Agency	Pelajar SIIC
2. PIM Innovative Biz Plan Challenge 2020 "O2O MODEL SCALE UP BIZ"	Peserta	<input type="radio"/> Wilayah <input checked="" type="radio"/> Kebangsaan <input type="radio"/> Antarabangsa	Panyapiwat Institute of Management) PIM(Pelajar BMC
3. PSU Hackathon : Health & Wellness	Peserta	<input checked="" type="radio"/> Wilayah <input type="radio"/> Kebangsaan <input type="radio"/> Antarabangsa	PSU Science Park	Pelajar BMC
4. Program Belia AFS untuk Pendidikan dan pertukaran budaya antarabangsa	Peserta	<input type="radio"/> Wilayah <input checked="" type="radio"/> Kebangsaan <input type="radio"/> Antarabangsa)AFS Intercultural Programs(Pelajar SIIC
5. Pesta Inovasi Pembelajaran TPCK untuk Masyarakat Damai di Wilayah Sempadan Selatan tanggal 5-4 Januari .2020	-Naib juara aktiviti peraduan berbahasa Arab -Peserta Anasyid -Peserta tahfiz al-Quran -Peserta pertandingan membuka kamus bahasa Arab. -Peserta membaca Khut Buah -Peserta Pertandingan Pidato Bahasa Melayu	Wilayah <input type="radio"/> Kebangsaan <input checked="" type="radio"/> Antarabangsa	Jabatan Pendidikan Bahasa Arab Fakulti Pendidikan Universiti Fatoni	Pelajar AMC
6. Pameran Akademik Multibahasa Antarabangsa ke-3 ,	-Naib Johan Pertandingan Pidato Bahasa Thai	<input type="radio"/> Kebangsaan <input checked="" type="radio"/> Antarabangsa	Fakulti Sastera dan Sains Sosial	Pelajar AMC



Tahun Akademik 2020, 30 Januari 2020	-Naib Johan Pertandingan Pidato Bahasa Melayu -Peserta dalam pertandingan membaca puisi Melayu -Peserta dalam pertandingan bercerita dalam Bahasa Inggeris -Peserta pertandingan bercerita gambar dalam Bahasa Arab -Peserta Peraduan Tata bahasa Arab		Universiti Fatoni	
7. Pertandingan Pidato Bahasa Melayu pada tanggal 11 Februari 2020	Peserta	☑ Kebangsaan ○ Antarabangsa	Academy of Islamic and Arabic Studies Princess of Naradhiwas University	Pelajar AMC
.8 Pertandingan Membaca Puisi Melayu Peringkat Kebangsaan pada 19 Februari 2020	Peserta	☑ Kebangsaan ○ Antarabangsa	Jabatan Pendidikan Bahasa Melayu dan Teknogi pendidikan Fakulti Pendidikan Universiti Fatoni	Pelajar AMC

KESIMPULAN

Berdasarkan penjelasan diatas, dapat dijelaskan bahwa al-Madrasah al-Islahiah atau Sasnasuksa school adalah sebuah institut pendidikan agama Islam yang menggunakan kurikulum pendidikan agama Islam 2546Bd (2003) Edisi Revisi 2555Bd (2012) yang membahagikan subjek pembelajaran kepada 4 kategori yaitu : 1. Kategori



Agama (al-Quran dan Tafsir, Hadith, Fiqh dan Aqidah).2. Katagori Sosiologi dan Akhlak (Tarikh dan Akhlak).

3. Kategori Bahasa (Bahasa Arab dan Bahasa Melayu) 3 kategori ini adalah bahagian asas.dan 4.Kategor tambahan dengan menyesuaikanya mengikut keadaan dan kemampuan para pelajar masing-masing.

Setelah melakukan perkembangan kurikulum pendidikan agama Islam di bahagian kategori tambahan, semenjak dari tahun 2018 dapat dibuktikan bahwa al-Madrasah al-Islahiah atau Sasnasuksa school dapat meningkatkan kualiti pelajar dan guru, para guru sering berbincang dan mengadakan PLC (Professional learning community) di setiap minggu, disudut pembelajarany juga menggunakan berbagai teknik-teknik dalam pembelajaran dan memperbanyak media-media pembelajaran yang berasaskan kepada Active learning dan Team Teaching, dengan perkembangan kurikulum kini Para pelajar merasa cinta kepada pembelajaran, tertanam didalam jiwa meraka dengan kata “Sekolahku Syurgaku (مدرستي جنتي)” juga bermotivasi, berani dan mampu berfikir positif dan kreatif, bermoral yang luhur, dan Kesehatan yang lengkap dari aspek fizikal dan mental, sehingga dapat melahirkan kader-kader sebagai penerus warisan para Anbiya’ yang penuh bertanggungjawab terhadap agama, berfungsi dan bertugas, bertawadhu’ dan ikhlas serta dapat menggunakan kebolehan mereka yang sesuai dengan sistem pembelajaran diabad ke-21.

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HEAD TEACHER LEADERSHIP STYLE PRACTICE WITH JOB SATISFACTION OF RELIGIOUS SCHOOL TEACHERS

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ABSTRACT

This concept paper aims to look at the leadership style of head teachers and its relationship to job satisfaction of religious school teachers. The objective of this concept paper is to identify the job satisfaction of religious school teachers on the leadership style practices of head teachers in the school education system. This concept paper explains about the importance of principals' leadership style practices on the job satisfaction of religious school teachers in the education system. The findings of the previous study found that the coefficient value of autocratic leadership style was the highest ($r = 0.604$), followed by democratic leadership style ($r = 0.527$) and independent past leadership style ($r = 0.477$). Thus it is illustrated that these three styles of campaigning are related to the job satisfaction of religious school teachers. Through the writing of this concept paper has stated that the practice of leadership style of headmasters has given implications on job satisfaction of teachers in the education system, especially on the policy of education, training and organization in religious school education. In conclusion, the principal is an agent of change, which is a key factor of change and transformation in education in order to run smoothly and successfully on the job satisfaction of teachers is important to ensure that the policy/goals of religious school education will be achieved.

Keywords: Leadership Style, Job Satisfaction, Religious School Teachers

INTRODUCTION

PPPM (2013-2025) has been drafted and has outlined eleven shifts that require change in the National Education System. The fifth shift states that each school is placed with high-performing leaders because it is the second most important factor which is the school-based factor and it also states that instructional leadership can improve student achievement compared to administrative leadership alone. According to Mohd Nor (2004), leaders need to play an important role in ensuring the success of an organization regardless of the sector of the organization.

According to Stogdil (1974) an art of leading by using power to influence, induce to be loyal and lead in action or behavior is a deficit to leadership. Leadership is an effort that determines the direction of organizational activities to achieve common goals for the common good (Bendikson et al., 2012).

According to Mohd Nor (2004), leaders need to play an important role in ensuring the success of an organization regardless of the sector of the organization. If seen in the management of school administration, the headmaster is the leader and chief administrator or the highest executive officer working in the school.



The leadership style of the head teacher usually encompasses four main dimensions namely the leadership style of directing, supporting, engaging and achievement -oriented. According to Goal Path Theory, a true leader's behavior is behavior that is capable of motivating his or her employees. According to House (1971) states that clear guidelines for the main goal to be achieved are given due to good leadership and also clearly states the method or way how to achieve a set goal.

In the field of school administration, the Headmaster is the individual who is directly responsible for all staffing management, teacher services and non -teaching staff.

LITERATURE REVIEW/METHODOLOGY

Based on the findings of a previous study conducted by Vinnafatun, Fathorrahman & Mohamad Bukhori is on the Relationship between Leadership Style and Competence Towards Job Satisfaction and Performance of Islamic Private Junior High School Teachers conducted in Islamic -based Private First Secondary School (Kota Malang).

This study was conducted in semester 1 2018/2019 by using multistage random sampling technique which involved a total of 228 permanent foundation teachers from 11 schools as a population. So the sample selected is a total of 146 permanent foundation teachers from 11 Islamic -Based Private First Secondary Schools in Malang.

This study has used quantitative research in descriptive form. It refers to Hamdi and Bahrudin (2014) who stated that maximizing the objectivity of the study design was done by using numbers, statistical processing, structures and controlled experiments. To obtain the data required in the study by using a distributed questionnaire instrument.

The data obtained were analyzed using Partial Least Square (PLS) analysis technique with smartPLS 3.0 program and data quality test in the study also includes reliability test and validity test using PLS software.

Meanwhile, the study conducted by Nurlaili Abd Wahab & Mohd Yusof Abdullah is related to the Relationship between Leadership Style and Headmaster Management with Job Satisfaction of Johor Government Religious School Teachers. This study focuses on the leadership style and job management of head teachers with teacher job satisfaction which involves three main aspects studied namely leadership style, job management and teacher job satisfaction.

The study design used is a quantitative research in the form of a survey involving 300 respondents of Johor Government Religious School teachers in the Johor Bahru District. The research instrument used is a questionnaire to obtain the data required in the study by using a distributed questionnaire instrument.

According to Creswell (2020), in quantitative research, the researcher needs to identify research questions based on trends in a field or the need to explain why something happens. The study data obtained were analyzed using Statistical Package



fo Social Sciences (SPSS) software to obtain the mean value, standard deviation and Pearson correlation. This study was conducted quantitatively to identify the Relationship between Leadership Style and Headmaster Management with Job Satisfaction of Johor Government Religious School Teachers.

RESULTS AND DISCUSSION

Based on the findings of previous studies conducted A study conducted by Vinnafatun, Fathorrahman & Mohamad Bukhori is on the Relationship between Leadership Style and Competence Towards Job Satisfaction and Performance of Islamic Private Junior High School Teachers conducted in Islamic -based Private First Secondary Schools (Kota Malang, Indonesia) has found that the characteristics of male (35%) and female (65%) respondents are not much different because to be a teacher, in the teaching profession it does not look at gender but looks at competence (competence) as a teacher. The characteristics of respondents based on age are as shown in table 1:

Table 1. Characteristics of respondents based on age

Age Range	%
27 - 36	52%
37 - 46	21%
47 - 56	25%
57 - 60	2%

(Source; Findings from a Study conducted by Vinnafatun, Fathorrahman & Mohamad Bukhori on the Relationship between Leadership Style and Competence Towards Job Satisfaction and Performance of Islamic Private Junior High School Teachers, 2019)

The highest number of respondents are aged between 27-36 years, where at this age they are categorized as active workers and still productive.

Table 2. Characteristics of respondents based on Work Experience

Work Experience	%
5 - 14	72%
15 - 24	14%
25 - 34	13%
35>	1%

(Source; Findings from a Study conducted by Vinnafatun, Fathorrahman & Mohamad Bukhori on the Relationship between Leadership Style and Competence Towards Job Satisfaction and Performance of Islamic Private Junior High School Teachers, 2019)



Based on Table 2, states that to be a teacher requires patience for individuals who love the world of education and have good competencies in themselves to be an educator. Long work experience is said to be a possibility that the teacher has good experience in performing the job and understanding the profession as a teacher. Work Experience is also influenced by the task experience that has been shouldered, good treatment with the school and top administrators, good colleagues and the climate of the workplace.

Table 3. Bootstrapping calculation results Direct effect

	Original Sample (o)	Mean Sample	Sd	T Stat.	P Value	Des.
X1_(Principal Leadership Style)-> Y1_(Job Satisfaction)	0,534	0,522	0,096	5,563	0.000	Sig
X1_(Principal Leadership Style)-> Y2_(Achievement)	-0,130	-0,126	0,127	1,020	0.308	No
X2_(School Culture)-> Y1_(Job Satisfaction)	0,087	0,094	0,0095	0,912	0.362	No
X2_(School Culture)-> Y2_(Achievement)	0,218	0,216	0,098	2,232	0.026	Sig
X3_(Teacher Competence)-> Y1_(Job Satisfaction)	0,321	0,332	0,123	3,481	0.001	Sig
X3_(Teacher Competence)-> Y2_(Performance)	0,515	0,532	0,131	4,178	0.000	Sig
Y1_(Job Satisfaction)-> Y2_(Performance)	0,230	0,213		1,760	0.079	No

(Source; Findings from a Study conducted by Vinnafatun, Fathorrahman & Mohamad Bukhori on the Relationship between Leadership Style and Competence Towards Job Satisfaction and Performance of Islamic Private Junior High School Teachers, 2019)

Based on table 3, it is found that the leadership style of the Principal is influential on the job satisfaction of teachers. A leader must understand and be able to adapt his leadership style to provide job satisfaction by teachers by paying attention, caring, approachable, open and good relationships. Supported by studies Mariam (2009), Alam and Monica (2015), Ilmawan, et.al (2017), Abusama, et.al (2017) and Aziizah (2018) stated that the leadership style of principals is influencing job satisfaction.

The results of the study of the relationship of the influence of principal leadership style on Teacher Performance are insignificant and discounted by the study conducted by Ilmawan, et.al (2017) and Aziizah (2018).

Looking at the findings of the study of the relationship of the influence of school culture on teacher job satisfaction is not significant. School culture does not affect teacher job satisfaction instead it is related to the leadership style of the Principal and teacher competence (teacher competence). Therefore, the findings of this study are not in line with studies conducted by Aziizah (2018), Tumbelaka, et.al (2016),



Widyawatiningrum, et.al (2015) and Mariam (2009) who stated that organizational culture provides a significant influence on job satisfaction guru.

The results of the study show that school culture will affect the work performance of teachers which includes commitment to students in learning, knowledge of the teaching profession, teaching methods and it is in line with the results of a study conducted by aziizah (2018), HP Aurelia and Sawitri (2016), erlinda (2015) and Widyatiningrum, et.al (2015).

While the findings of the study of teacher competence are influencing teacher job satisfaction and supported by a study conducted by Arifin (2017), Amir, et.al (2014), Abusama, et.al (2017, and Prasyanto (2017). to teacher job satisfaction is positive and the relationship is significant. This competency includes pedagogical competence, personality competence, professionalism competence and social competence in increasing teacher job satisfaction. This study is in line with the results of studies conducted by Arifin (2017) and Parmin (2017).

The findings of the study on teacher job satisfaction were insignificant or did not affect job satisfaction. This is because an increase in job satisfaction will not guarantee to an increase in teacher job performance is supported by a study conducted by Parmin (2017). But the findings of this study are contrary to the findings of a study conducted by Narsih (2017), Erlinda (2015), and Widyawatininggrum, et.al (2015) who stated that there is a significant relationship and a positive influence of job satisfaction on performance.

Table 4. Results of Indirect Influence Bootstrapping calculation

	Origion al Sample (o)	Mean Sample	sd	T Stat.	P Value	Des
X1_ (Principal Leadership Style)-> Y2_ (Achievement)	0,123	0,113	0,075	1,644	0.101	Not Sig.
X2_ (School Culture)-> Y2_ (Achievement)	0,020	0,018	0,025	0,798	0.425	Not Sig.
X3_ (Teacher Competence)-> Y2_ (Achievement)	0,074	0,070	0,047	1,561	0.119	Not Sig.

(Source; Findings from a Study conducted by Vinnafatun, Fathorrahman & Mohamad Bukhori on the Relationship between Leadership Style and Competence Towards Job Satisfaction and Performance of Islamic Private Junior High School Teachers, 2019)

Based on Table 4, the results of the study show that leadership style does not affect job performance through teacher job satisfaction. This is because the leadership style of the principal will influence the job satisfaction of the teacher. So the relationship between the principal's leadership style is not significant with the teacher's work performance. The results of this study are contrary to the results of a



study conducted by Ilmawan, et.al (2017) who stated that there is a positive influence or significant relationship between leadership style and job satisfaction.

While the findings of the study of the influence of school culture on job performance through teacher job satisfaction is not significant. School culture only affects school work performance and not on teacher job satisfaction. The higher job satisfaction, the higher the influence of organizational culture on job performance (Erlinda, 2015). The findings of the study of the relationship of the influence of teacher competence on job performance through job satisfaction are not significant. The findings of this study are contrary to the study conducted by Prasyanto (2017) who stated that competence is influential or or has a significant relationship with job performance through job satisfaction.

Based on the findings of a study conducted by Nurlaili Abd Wahab & Mohd Yusof Abdullah on the Relationship between Leadership Style and Headmaster Management with Job Satisfaction of Johor Government Religious School Teachers stated that:

Headmaster Leadership Style in Johor Government Religious School in Johor Bahru District

Table 5. Descriptive Analysis of Leadership Styles

	N	Mean	Standard deviation
Autocratic Leadership	300	3.88	0.49
Democratic Leadership	300	3.88	0.53
Independent Free Leadership	300	3.80	0.57

(Source; Findings from a study conducted by Nurlaili Abd Wahab & Mohd Yusof Abdullah on the Relationship between Leadership Style and Headmaster Management with Job Satisfaction of Johor Government Religious School Teachers, 2018)

The results of data analysis based on Table 5, show that the mean of autocratic and democratic leadership style is the same value of 3.88 while the mean of independent past leadership style is slightly lower which is 3.80.

Level of Work Management of Headmasters in Johor Government Religious Schools in Johor Bahru District



Table 6. Descriptive Analysis of Work Management

	N	Mean	Standard deviation
Work Management	300	3.85	0.52

(Source; Findings from a study conducted by Nurlaili Abd Wahab & Mohd Yusof Abdullah on the Relationship between Leadership Style and Headmaster Management with Job Satisfaction of Johor Government Religious School Teachers, 2018)

The results of the study showed that the mean value was 3.85 and this indicates that the respondents gave positive feedback on the management of the work of head teachers in schools. (A total of 10 items were submitted to 300 respondents to measure work management).

Job Satisfaction Level of Teachers in Johor Government Religious Schools in Johor Bahru District

Table 7. Descriptive Analysis of Teacher Job Satisfaction

	N	Mean	Standard deviation
Job Satisfaction	300	3.85	0.52

(Source; Findings from a study conducted by Nurlaili Abd Wahab & Mohd Yusof Abdullah on the Relationship between Leadership Style and Headmaster Management with Job Satisfaction of Johor Government Religious School Teachers, 2018)

The results of the study showed that the mean value was 3.85 and this indicates that the respondents agree with the leadership style and work management practiced by headmasters in schools that provide job satisfaction is at a high level. (A total of 20 items were submitted to 300 respondents to measure teacher job satisfaction).

The Relationship between Leadership Style and Headmaster Job Management with Teacher Job Satisfaction in Johor Government Religious Schools in Johor Bahru District

Table 8. Correlation Analysis of Head Teacher Leadership Style and Job Management with Teacher Job Satisfaction

	Work Satisfaction (r)	P value	Significant
Leadership Style	0.561	0.001	0.01
Job Management	0.680	0.001	0.01

(Source; Findings from a study conducted by Nurlaili Abd Wahab & Mohd Yusof Abdullah on the Relationship between Leadership Style and Headmaster Management with Job Satisfaction of Johor Government Religious School Teachers, 2018)



Based on Table 8. Data from the Pearson correlation analysis found that there is a positive or significant relationship between the overall leadership style of head teachers with teacher job satisfaction. The value of the coefficient is $r = 0.561$. It can be concluded that the better the leadership style practiced by the school headmaster then the job satisfaction of the teachers will also be better or higher.

The Relationship between Autocratic, Democratic, Independent Leadership Styles and Headmaster Job Management with Teacher Job Satisfaction in Johor Government Religious Schools in Johor Bahru District

Table 9. Correlation Analysis of Autocratic, Democratic, Independent Free Leadership Styles and Head Teacher Job Management with Teacher Job Satisfaction

	Wor Satisfaction (r)	p Value	Significant
Autocratic Leadership	0.604	0.001	0.01
Democratic Leadership	0.527	0.001	0.01
Independent Free Leadership	0.477	0.001	0.01
Job Management	0.680	0.001	0.01

(Source; Findings from a study conducted by Nurlaili Abd Wahab & Mohd Yusof Abdullah on the Relationship between Leadership Style and Headmaster Management with Job Satisfaction of Johor Government Religious School Teachers, 2018)

The results of the Pearson correlation analysis indicate that the three leadership styles of head teachers are positively related and there is a significant relationship with teacher job satisfaction. The highest coefficient values were autocratic leadership style i.e. $r = 0.604$, democratic leadership $r = 0.527$, and independent past leadership $r = 0.477$. This further strengthens the evidence that these three leadership styles have a significant relationship with teacher job satisfaction. The better the management style practiced by head teachers will result in higher or better teacher job satisfaction.

CONCLUSION

Overall, it can be concluded that the leadership style of the Principal is influential on teacher job satisfaction but it does not affect job performance through teacher job satisfaction and there is a positive or significant relationship between the overall leadership style of headmaster with teacher job satisfaction. While autocratic, democratic and independent past leadership styles have a significant relationship with teacher job satisfaction. The better the management style practiced by the head teacher will result in higher or better job satisfaction of the teacher. However, when the leadership style is related to religious schools, it can also be absorbed with the



leadership style based on the leadership style contained in the teachings of Islam. Head teachers need to adapt the practice of leadership style in the school with the situation of teachers and the environment that is appropriate to the practice of leadership style that will be practiced to ensure that the goals, vision and mission of the school will be achieved successfully.

Headmasters are agents of change in school leadership, which is a key factor of change and transformation in education in order to run smoothly and successfully. Teachers' attitudes towards head teacher leadership style practices can be enhanced by training, understanding and the importance of the leadership style practice being understood by religious school teachers. The importance of leadership needs to be emphasized by the administration of religious schools to ensure job satisfaction and performance of educational leadership in religious schools can be improved. These changes in turn will have implications for policy, training and organization of the preschool education system today.

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THE DEVELOPMENT OF EDUCATION AND THE ROLE OF EDUCATORS IN THE INDUSTRIAL ERA 5.0

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ABSTRACT

Education is very important for everyone who aims to educate and develop the potential within themselves. By growing and developing each individual can have creativity, wider knowledge, a good personality, and become a responsible person. Education is the most important thing in our lives, this means that every Indonesian person deserves it and is expected to always develop in it, education will never end. Education, in general, has the meaning of a life process in developing each individual to be able to live and carry out life. So being an educated person is very important. We are educated to be useful people for the country, the homeland, and the nation. The first education we get is in the family environment (Informal Education), the school environment (Formal Education), and the community environment (Nonformal Education). Informal education is education that is obtained by a person from daily experience, consciously or unconsciously, from birth to death. Society 5.0 was created as a solution to the 4.0 Revolution which was feared to degrade humanity and human character. In the era of Society 5.0, character values must be developed, empathy and tolerance must be fostered along with the development of competencies that think critically, innovatively, and creatively. Society 5.0 aims to integrate virtual space and physical space into one so that everything becomes easy with artificial intelligence. Indonesian human resources must improve their quality and always make innovations to give birth to various creations that contribute to the progress of the environment and society in general. Nowadays, innovation is a necessity, so the adage innovate or die is often echoed

Keywords: Education, Role of Educators, Industrial Era 5.0

INTRODUCTION

Education as formal education is education that is obtained by someone in school regularly, systematically, stratified, and approaching clear and strict requirements (Hasbullah, 2009: 43). Education cannot be separated from other aspects of life, including technological and industrial changes. The impact of the industrial revolution 4.0 is that there will be evolution, rapid and widespread changes in the world of education (Istiqomah, 2018). Currently, we have entered the 21st century where various information is easily obtained by everyone around the world without exception. Society in the 21st century realizes the importance of preparing young people who are creative, flexible, able to think critically, can make the right decisions, and are skilled at solving problems (Sani, 2018). The characteristics of the 21st century are marked by the increasingly interconnected world of science so that the synergy



between them becomes faster. In the context of the use of information and communication technology in education, it has been proven by the narrowing and merging of the "space and time" factors which have been the determinants of the speed and success of science by mankind (BNSP, 2010).

RESULT AND DISCUSSION

The National Education Association suggests that 18 kinds of 21st Century Skills need to be provided to every individual, where one of the 21st-century skills is creative thinking skills that can be mastered by the nation's next-generation, one of which is through education. Education is the main alternative to prepare the next generation who are ready to compete in the 21st century. Now improving the quality of education is very necessary to face competition in the era of globalization. One of the concrete efforts made by the Indonesian government is to fix or refine the applicable education curriculum (BNSP, 2014).

The rapid changes that occurred as a result of the passage of the Industrial Revolution 4.0 resulting in almost all fields experiencing automation. The industry, which is known to be familiar with this technology, allows humans to access information and communicate fully. Indonesia, which is still in the Industrial Revolution 4.0 stage, was surprised by the presence of Society 5.0, which was initiated by Japan. When Indonesia is still busy in the Industrial Revolution 4.0, but Japan has taken a step forward with Society 5.0

The term "society 5.0" first appeared in Japan in 2016. Since then, it has been spreading and its underlying concepts continue to be shaped. Society 5.0 is a term used in the Fifth Science and Technology Basic Plan, reviewed by the Japanese Government's Council for Science, Technology, and Innovation. It was enforced by the Japanese Cabinet of Ministers in January 2016. (Salgues and Bruno, 2018 : 1)

In facing the era of society 5.0, the world of education plays an important role in improving the quality of human resources. In addition to education, several elements and stakeholders such as the government, Community Organizations (Ormas), and the entire community also take part in welcoming the upcoming era of society 5.0. The Japanese have introduced society 5.0, by illustrating it with Figure 1.1.

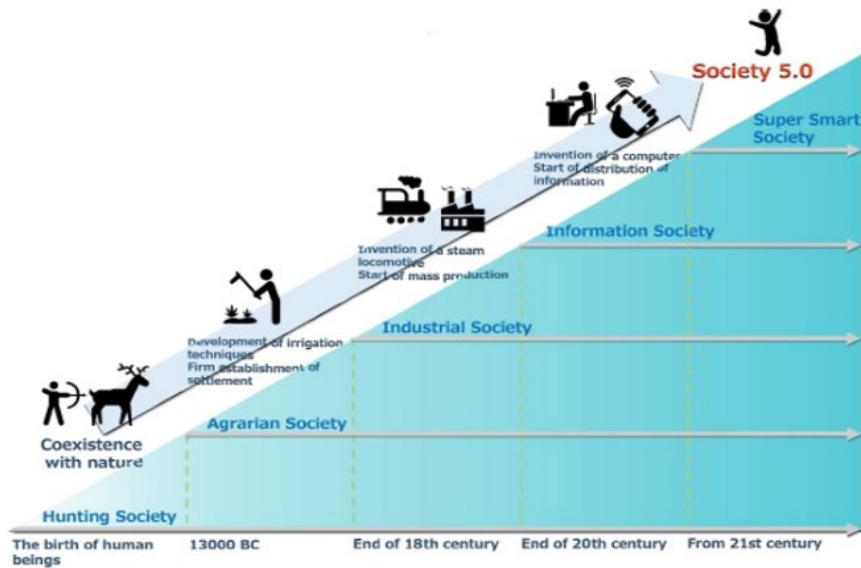


Figure 1.1. Definition of society 5.0.

This plan is sharply different from the innovative strategic axes proposed by the French Minister of Economy, Arnaud Montebourg, and amended by his successor, Emmanuel Macron. In Europe, countries have defined industrialization axes in general, and this was certainly the case in France. The Ministry for Productive Recovery in office in those times translated the priorities of the French industrial policy into 34 plans, which were designed for coordinating the actions of public actors and companies. The announced aim was to favor the emergence of the products of the future under the label “Made in France”.



Big Data

- Cloud computing
- Connected objects
- Augmented reality
- Embedded software and embedded systems
- Contactless services
- E-education
- Digital Hospitals
- Cybersecurity
- Nanoelectronics
- Robotics
- Supercomputers
- Innovation in the food industry
- TGV of the future
- Two liters per 100 km vehicle for all
- Autopilot vehicles
- Electric recharging terminals
- Electric planes and a new generation of aircrafts
- Electrically propelled satellites
- Heavy load airships
- Ecological ships
- Renewable energies
- Smart electrical networks
- Water quality and management of scarcity
- Medical biotechnologies
- Innovative medical devices
- Telecommunications sovereignty
- Wood industry
- Recycling and green materials
- Thermal renovation of buildings
- Green chemistry and biofuel



- Technical and intelligent textiles
- Factory of the future

Box 1.1. The initial 34 industrial plans (Salgues and Bruno, 2018 : 3-4)

All the progress and changes brought by the industrial revolution 4.0 may make many people feel that no more revolutions can happen. However, that thought disappeared after the era of Society 5.0 emerged, a concept presented by the Japan Business Federation. The concept that has been proposed in the 5th Science and Technology Basic Plan is used as a future society that the Land of the Rising Sun must aspire to.

Simply put, the era of society 5.0 aims to integrate virtual space and physical space. The integration is done to make things easier. The balance of economic progress with solving social problems by utilizing a system that deeply integrates the two things makes things easier, especially expanding job prospects. The industrial revolution 5.0 in the world of education emphasizes character, moral and exemplary education. This is because the knowledge possessed can be replaced by technology while the application of soft skills and hard skills possessed by each student cannot be replaced by technology.

Dwi Nurani (2021), explained that one solution to face the 5.0 era is to learn freely. Where in this process will create quality education for all Indonesian people. One of the ways to improve services and access to basic education is to fulfill and improve infrastructure and technology platforms in elementary schools. Technology-based national education and adequate infrastructure are expected to create future schools and/or classes. In addition, implementing independent learning requires governance management from all elements, both local government, private sector (industry, etc.), school principals, teachers and the community. Through school-based management, it requires the leadership spirit of a school principal who collaborates with local governments and the community in providing education in their schools. To improve human resources, both teachers and principals, sustainable local and international guidance is needed so that they are able to answer the challenges of the industrial world or face the era of the industrial revolution 4.0 and society 5.0.

To answer the challenges of the Industrial Revolution 4.0 and Society 5.0 in the world of education, 21st-century life skills or better known as 4C (Creativity, Critical Thinking, Communication, Collaboration) are needed. Teachers are expected to be creative individuals, capable of teaching, educating, inspiring, and being role models. Meanwhile, in the 21st century, the competencies that are expected to be possessed by these students are to have 6 Basic Literacy skills (numeric literacy, scientific literacy, information literacy, financial literacy, literacy). culture and citizenship). Not only



basic literacy but also having other competencies, namely being able to think critically, reasoning, being creative, communicating, collaborating, and having problem-solving skills. And most importantly have the behavior (character) that reflects the profile of Pancasila students such as curiosity, initiative, persistence, adaptability, leadership, social and cultural awareness.

Barnett & Francis (2012) argue that high-level thinking questions can encourage students to think deeply about subject matter, so that it can be said that high-level thinking ability tests can provide stimuli to students to develop high-level thinking. Developing a standardized test of Higher Order Thinking Skills (HOTS) needs to be done because it can train and familiarize students with the questions in the form of HOTS. Reality in the field, questions tend to test more aspects of memory included in LOT (Lower Order Thinking). This test aims to show the level of ability and success of students in solving problems at a high level. Brookhart explains the basic requirements for testing high-level thinking skills is requiring tasks that require the use of knowledge and skills in new situations. Anderson & Krathwohl (2015) stated that the cognitive domains of questions C1, C2, and C3 are categorized as lowlevel thinking skills (LOTs) while the cognitive domains of the questions C4, C5, and C6 are classified as high order thinking skills (HOTs).

Education has a responsibility to fulfill the three main abilities needed to face the future. Children are not only equipped with knowledge but also must be equipped with a way of thinking. Ways of thinking must be introduced and accustomed to starting from children so that later they are accustomed to being able to think critically, analytically, and creatively. This way of thinking is known as High Other Thinking Skills. By having HOTS abilities, students are expected to be able to find the right knowledge concepts based on activities. That way, students are encouraged to think critically and creatively. Several learning models can be chosen and applied by teachers to students to develop students' critical reasoning, for example, such as:

1. Inquiry Learning
2. Discovery Learning
3. Project Based Learning
4. Problem Based Learning

In familiarizing students with HOTS abilities, teachers also need to introduce and provide feelings directly in the real world. That way, students can understand the problems that exist around their environment. In addition, with the existence and application of learning concepts, it is hoped that students can understand how to solve existing problems. Teachers have an important role in students, namely how teachers can provide direction to students in finding problem points with solutions. The solution directed by the teacher is also expected not only to use existing solutions but also new solutions such as new problems so that students can innovate and be creative.



ROLE OF EDUCATOR

Educators play a very important role because no matter how good the existing curriculum and education system is, without the support of qualified educators, everything will be in vain. On the other hand, with quality educators, bad curricula and systems will be supported. The existence of educators cannot even be replaced by anyone or anything even with advanced technology. Educational tools and media, infrastructure, multimedia, and technology are only media or tools that are only used as partners in the learning process. Therefore, educators and education personnel need to have the required qualifications, standardized competencies and be able to support and provide professional education. In particular, the teacher determines the quality of the outputs and outcomes produced by the school because he is the one who plans the learning, carries out the lesson plans that have been made as well as assesses the learning that has been done. (Baker and Popham, 2005:28).

The educator is the person most responsible for providing the most suitable environment for an effective learning process to occur. Thus, if educators carry out their functions and duties properly, the resulting output will be good. Conversely, if educators do not carry out their duties and functions properly, the resulting output will not be of high quality. The same thing was also stated by. Educators are one of the key factors that determine the direction of the quality of education. The role of educators cannot be simply eliminated. Moreover, educators not only teach but also educate. As teachers, educators not only play a role in conveying knowledge but are also obliged to evaluate, manage classes, develop learning tools, etc. In addition, (Samani, 2011: 48) suggests four prerequisites for an educator to be professional. Each one is:

1. The ability of educators to process/advance the curriculum,
2. The ability of educators to relate curriculum materials to the environment,
3. The ability of educators to motivate students to learn on their own and
4. The ability of educators to integrate various fields of study/subjects into a unified whole concept.

Qualified educators have at least four main criteria, namely:

1. Professional ability, professional effort, time devoted to professional activities, and the match between skills and work. Professional abilities include intelligence abilities, attitudes, and work performance.
2. Professional efforts are the efforts of an educator to transform their professional abilities into real educating and teaching actions.
3. Able to manage time. The time devoted to professional activities shows the intensity of the time an educator is concentrated on his professional duties.



4. Can teach students completely, correctly, and successfully. For this reason, educators must master their skills, both in scientific disciplines and teaching methodologies.

CONCLUSION

The world of education certainly has a very important role. How education is able to provide provisions for teachers and students to be ready to face challenges in the future. Although Indonesia is currently still moving in the Industrial Revolution 4.0, we must also move quickly to prepare ourselves to face and be able to adapt to the era of Society 5.0. 21st-century life skills are needed or better known as 4C (Creativity, Critical Thinking, Communication, Collaboration). Teachers are expected to be creative individuals, able to teach, educate, inspire and be role models, and able to apply questions in the form of Hots. Meanwhile, in the 21st century, these students are expected to have 6 Basic Literacy skills (numeric literacy, scientific literacy, information literacy, financial literacy, cultural literacy, and citizenship).

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LEADERSHIP BEHAVIOR IN CHANGING ORGANIZATIONAL CULTURE AT MTS ISLAMIYAH YPI BATANG KUIS

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ABSTRACT

This article is the result of research with the focus and purpose of research is to determine Leadership Behavior in Changing Organizational Culture at MTs Islamiyah YPI Batang Kuis. This type of research is qualitative research. Several activities in order to collect data were carried out by means of observation, interviews and document studies. The results of this study indicate that there is a significant influence on cultural change in schools. Judging from the results of the analysis that the behavior of the principal who always gives direction, supervises activities at school, conducts family-friendly communication, this is to build better cultural change. leadership behavior at MTs Islamiyah YPI Batang Quis such as: a. Always provide direction to teacher activities and student activities at school. b. Provide motivation to students in carrying out learning at school. c. Always communicate well with all members of the organization at school. d. Discipline and firm in every decision making at school. e. Creating a family relationship in the school both to teachers, students and other staff. f. Take a decision with full consideration g. Trying to create a humorous atmosphere

Keywords: Leadership Behavior, Culture, MTS YPI

INTRODUCTION

Every human being is essentially a leader and every human being will be held accountable for leadership in the future. Humans as leaders are at least able to lead themselves. Every organization must have a leader, who ideally can provide positive changes to the organization he leads.

Leadership is the ability that a person has to influence people to work towards their goals. Then Daswati was quoted by Wijaya (2017:114) stating that an effective leader is a leader who has the ability to play an active role in carrying out leadership roles, both roles as determinants of direction, change agents, spokespersons and coaches to improve performance or morale for employees or employees. followers in the organization.

Nowadays, it is increasingly realized by various parties that in running an organization, humans are the most important element so that maintaining a sustainable and harmonious relationship with employees in every organization is very important. One of the factors that can support in making it happen is the leadership factor, which means that a leader must be able to show behavior that can form a positive culture in the organizational environment properly. If we look at the fact that some leadership is only a scientific concept without managerial, this kind of tendency will lead to the neglect of conducive cultural conditions.

The leader as a determinant of the direction of education in schools is to determine where the school's goals will be taken to be able to realize quality education.



The quality of schools is partly influenced by the culture that can be applied in the school environment. Culture is an important element, because culture creates a conducive environment for the organization. This is where leadership behavior will contribute to a more positive organizational culture change.

Principal leadership behavior plays an important role in creating a positive culture in schools. Therefore, in this study, we will look at how the behavior of a leader can affect cultural change in the organization, which later can add insight and knowledge for prospective leaders, be it as principals, teachers or other educational staff.

METHODOLOGY

The researcher used a qualitative research approach with data collection techniques at MTs Islamiyah YPI Batang Kuis. The method used by the researcher was the method, namely: Interview, Observation (Observation) and documentation. For more details, the following is an explanation of the method:

- a. Interview (Interview). Interview is a dialogue conducted by the interviewer (researcher) to obtain information in the form of data from the interviewee. On this occasion we conducted a face-to-face interview with the principal of MTs Islamiyah YPI Batang Kuis
- b. Activity/Environmental Analysis. Researchers conduct observation activities and analyze activities at the location to see the facts that occur
- c. Doing documentation. Researchers obtained documents in the form of foo and school profiles of MTs Islamiyah YPI Batang Kuis.

RESULTS AND DISCUSSION

1. Leadership behavior at MTs Islamiyah YPI Batang Kuis

Based on observations at MTs Islamiyah YPI Batang Kuis, MTs Islamiyah YPI Batang Kuis has also recently been established. as long as the school was established, the principal played an active role in the school, the principal carried out all his activities in the school well, and the principal of MTs Islamiyah YPI Batang Kuis also had a good personality, had a firm nature, disciplined the rules, and was friendly to the school community both inside and outside the school. school and outside of school and able to influence to be able to make positive changes. As stated by Hikmat (2009: 249) Leadership is the nature of the leader in assuming his responsibilities morally and formally relieved of all the implementation of his authority that has been delegated to the people they lead. In educational institutions, for example, schools are led by the principal who delegates his leadership to the vice principal or other officials under him. Leadership is concrete forms of the soul of a leader.

The principal of MTs Islamiyah YPI Batang Kuis also has a firm spirit in terms of fostering the morals of students at the school, he also sets a good example for all his students. The type of leadership possessed by the principal is sometimes authoritarian and democratic. If students make mistakes in school, then the principal also takes direct action, not just letting the students.



Leadership behavior which is actions in directing the organization, leadership at MTs Islamiyah YPI Batang Kuis always provides direction both to teachers, students and other staff. Making decisions by making orderly rules, instilling positive values. The principal at MTs Islamiyah YPI Batang Kuis has quite mature experience in managing the school even though this school is still relatively new but all are well conditioned.

A well-behaved leader will be influenced by their background knowledge, values, and experience (the power of the leader). For example, a leader who believes that individual needs should take precedence over organizational needs, may take on a highly directive role (the commanding role). in the activities of their subordinates. A person's behavior can be formed through practice by providing a stimulus or stimulation in accordance with the expected behavior.

Wahab in Syafaruddin and Asrul, (2013: 142) As stated by the main function of educational leaders is a group to learn to send and work, among others:

- a. Leaders help create an atmosphere of brotherhood, cooperation with full freedom
- b. The leader helps the group to organize itself, that is, participates in providing stimulation and assistance to the group in creating and clarifying goals.
- c. The leader assists the group in establishing work procedures, namely assisting the group in analyzing the situation and then determining which procedures are the most practical and effective
- d. The leader is responsible for making joint decisions with the group.
- e. Leaders are responsible for developing and maintaining the existence of the organization.

The leadership behavior of the principal at MTs Islamiyah YPI Batang Kuis in general can be seen as follows:

- a. Always provide direction to teacher activities and student activities at school
- b. Provide motivation to students in carrying out learning at school
- c. Always communicate actively with all members of the organization at school
- d. Discipline and firm in every decision making at school
- e. Creating a family relationship in the school both to teachers, students and other staff.
- f. Make decisions with full consideration
- g. Trying to create a humorous atmosphere

2. Leadership Ability in Bringing Cultural Change at MTs Islamiyah YPI Batang Kuis.

Wahyudi (2004:52-59) Leadership behavior includes 1) influencing and moving subordinates, 2) selecting and developing personnel, 3) communicating, 4) motivating, 5) making decisions.

The leadership behavior of the principal at MTs Islamiyah YPI Batang Kuis makes decisions that can create a more positive school culture, move subordinates and conduct more verbal communication. The decisions towards a more positive culture change are as follows:



a. Discipline Culture

The behavior of the principal who is firm and full of responsibility has changed the culture into a culture that must be disciplined, both teachers and students determine that discipline must come on time. This provision has influenced the culture of the discipline. The principal who constantly communicates disciplined time. Teacher performance must be completed on time.

b. Religious Culture

Religious culture is known as a culture that instills Islamic values in every activity or in habits. Before entering class, there is a religious culture that is applied and becomes a habit at the MTs Islamiyah YPI Batang Kuis school, namely:

- Before entering the course students mention several traditions that challenge studying, then read the Qur'an at least 10 verses and memorize the Qur'an then students are required to deposit the memorization of the Qur'an every day, with this they can change a more positive culture at school
- Students are required to memorize 1 speech with the theme of Islam and then come forward to appear in rotation 1 student every day, so students are more mentally trained when dealing in public. This habit is applied not only to add insight, strengthen mentally and hone students' thinking power, this activity has become a habit that is always directed every morning before entering class or during line hours.
- The culture of greeting the teacher when entering the gate one by one. This habit is believed by the teacher to be able to shape the morals of students who are more polite and can respect their parents more.
- Duha prayer is required after the first hour of rest. This regulation is believed by the teacher to be able to familiarize students with praying Duha wherever they are. This habit has become a culture at school
- Hold regular MTQ competitions at the end of the semester as for the competitions such as tahfiz, recitations, speeches and others.

c. Cooperation Culture

The culture of cooperation can be seen from the students who collect garbage together without being given directions every morning, clean around the school area such as sweeping, washing dishes, and so on. The principal forms and directs every morning before entering class, this habit has become a culture that is applied at school. Likewise with the teachers who always work together when there is a project given by the principal.

Cooperation was also formed on a program set by the school principal, namely saving every day to be used later for study tours abroad. This is one of the principal's programs that can form cooperation between teachers, students and principals with students and educators.



d. Leadership Culture

What is meant here is a leadership culture that instills leadership qualities in students. The leadership culture at MTs Islamiyah YPI Batang Kuis is that students can lead their friends in ceremonies, students can coordinate when there is a competition, students are given responsibility when given. The learning carried out is oriented towards students who are required to be creative, intelligent and work hard independently and others. With the orders and directions of the principal, it has influenced a more positive cultural change in the school.

CONCLUSION

Based on the results of the concept study and analysis of observations, it can be concluded about the influence of leadership behavior on cultural change at MTs Islamiyah YPI Batang Kuis as follows:

1. There is a significant influence on cultural change in schools. Judging from the results of the analysis that the behavior of the principal who always gives direction, supervises activities at school, conducts family-friendly communication, this is to build better cultural change.
2. The leadership behavior at MTs Islamiyah YPI Batang Kuis is:
 - a. Always provide direction to teacher activities and student activities at school
 - b. Provide motivation to students in carrying out learning at school
 - c. Always communicate well with all members of the organization at school
 - d. Discipline and firm in every decision making at school
 - e. Creating a family relationship in the school both to teachers, students and other staff.
 - f. Make decisions with full consideration
 - g. Trying to create a humorous atmosphere

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QUALITY ASSURANCE OF ISLAMIC EDUCATION AT FAKULTAS AGAMA ISLAM UNIVERSITAS ISLAM SUMATERA UTARA

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ABSTRACT

The problems of quality assurance of Islamic education at the higher education level are related to the meaning of quality assurance, regulation, implementation, independent standards, and quality culture. This study aims to determine the planning, organizing, implementing, and controlling of education quality assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara. The type of research is qualitative research. Data was collected by observation, interviews, and document studies. Data analysis is done by compiling, connecting, reducing, presenting and concluding. The findings show that Fakultas Agama Islam Universitas Islam Sumatera Utara implements quality assurance which philosophically refers to the Deming quality cycle, namely: plan, do, check, action. Practically based on regulations, quality assurance is carried out through four stages, namely: planning, organizing, implementing, and controlling quality assurance. All these stages refer to the Standar Nasional Pendidikan, Standar Nasional Penelitian, and Standar Nasional Pengabdian Kepada Masyarakat. Fakultas Agama Islam Universitas Islam Sumatera Utara added one standard, namely Standar Dakwah Islamiah. Quality assurance planning is carried out by involving university leaders, faculty leaders, lecturers, faculty senate, experts, students and stakeholders in the preparation of vision, mission, policies, standards, and quality documents. Organization of quality assurance is carried out by allocating resources, implementing education and training, and monitoring organizational effectiveness. Implementation of quality assurance is carried out by strengthening quality leadership and managerial functions. Quality assurance control is carried out in three aspects, namely: 1) learning (curriculum design, syllabus, and learning programs); 2) facilities (campus and environment), and 3) managerial (staff development and decision making).

KEYWORDS: Assurance, quality, Islamic education

INTRODUCTION

Universities as higher education institutions have an important role in the development of a nation. This role is carried out in the higher education sector. Higher education is one of the determinants of the human development index. For this reason, universities are obliged to provide quality education services for everyone. Universities provide various competencies to students. The competencies possessed by educational outputs and the impact of education are benchmarks for the achievement of higher education quality. To ensure that students get the specified quality, universities need education quality assurance.

Universities have stakeholders who have demands on the quality of educational output and the quality of the impact of education. To find out the demands in question, universities must accelerate and expand educational services to stakeholders. Universities need to carry out a quality culture of systems, institutions, and programs, as well as a commitment to educational services carried out by universities.



Educational problems seem to never decrease over time, and types of problem never change, which are still around the following: 1) uneven education coverage, 2) unsatisfactory quality of educational outcomes, 3) limited funds available, 4) there is no relevance between educational outcomes and the type of workforce needed by the community, 5) the welfare of educators is still low, 6) educational facilities and infrastructure are not sufficient, 7) education management management, should it be handled by one department or is it possible for various department to take part in handling it (Suprayogo: 2009, 31).

Quality assurance of higher education is not something new. It is integrated between two things, namely: expertise and professionalism. Currently, the quality assurance of higher education is separated and then standardized and transformed into the object of investigation. In addition, quality assurance of higher education is part of an education policy that involves the responsibilities of all members of the organization. The modernization of higher education is characterized by the implementation of quality assurance.

Regarding the need for quality assurance of higher education, there are several assumptions as follows. First, if management fails to implement the quality policy due to lack of commitment, the resulting quality problems will be felt by the customer. Second, most educational output problems are caused by problems in engineering design. Third, marketing decisions that result in inadequate field access result in delayed repairs and can result in significant customer dissatisfaction. Fourth, services to stakeholders of educational institutions that are not good result in the loss of the relationship between educational institutions and stakeholders. Fifth, errors in analyzing needs result in damage to educational outcomes (Kimber *et.al*: 1997, 219).

Quality assurance in higher education is implemented in response to the challenge of making changes. For this reason, there is a need for mutual awareness of the need to make changes in higher education. The implementation of quality assurance in higher education is motivated by the leadership and management of higher education institutions. The purpose of ensuring the quality of education in this case is to protect the public in order to obtain education and services as promised by university.

The implementation of quality assurance requires elements of supporting equipment so that the implementation runs smoothly. The elements that must exist are prepared by the quality assurance provider of educational institutions which are used as policy lines and references when quality assurance is implemented. These elements must be documented and widely disseminated and understood by each concerned education provider. The elements in question are academic policies, academic quality policies, quality assurance procedure manuals, periodic program monitoring and review, student measurement, quality assurance for educators, and information systems (Supriyanto: 2008, 338).

Fakultas Agama Islam Universitas Islam Sumatera Utara has three study programs. Pendidikan Agama Islam study program has a B accreditation *al-Aḥwāl Asy-Syakhṣiyyah* study program has a B accreditation, and Ekonomi Syariah study program has a C accreditation.



Scope of quality assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara includes: 1) academic standards including the suitability of the quality level of lectures with their objectives, curriculum updates, and the extent to which curriculum objectives are achieved; 2) the quality of learning includes the quality and motivation of lecturers, the attractiveness and relevance of the courses, the effectiveness of learning methods, lecture management, student responses, the ability of courses to develop student knowledge, understanding or competencies required for the required level; 3) the quality of service support to students and lecturers by academic service units and by administrative infrastructure; 4) the level of student achievement includes the results of formal assessments, the level of student satisfaction with the progress of studies, and the level of achievement of alumni in obtaining jobs and awards; 5) research quality includes the quality of research processes and products; and 6) the level of customer satisfaction.

This study aims to know the planning, organizing, implementing, and controlling of quality assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara. Based on the literature review, several studies were found that were relevant to the research.

There are differences in the character of quality assurance process in educational institutions (Muhammadiyah Colleges) that are just developing and those that are already advanced. In educational institutions that are just developing, the quality assurance implementation process is latent. While in educational institutions that have advanced the process of implementing quality assurance is radical. Furthermore, the process of implementing quality assurance at Muhammadiyah University in the early stages begins with the emergence of the rectorate's commitment, then followed by the formulation of quality standards that accommodate the demands of Universitas Muhammadiyah, Pimpinan Pusat Muhammadiyah, Direktorat Jenderal Pendidikan Tinggi, graduate users, and stakeholders (Supriyanto: 2008, 252).

The Education quality assurance cycle consists of stages, namely: 1) education quality planning, 2) implementation of quality standards-based plans, 3) quality control, 4) internal and external quality audits, and 5) continuous improvement and quality improvement actions. The success of quality management in the business world gives impetus to the world of education, especially formal education in schools, with a process of adaptation and modification. In the implementation of quality management, the most important thing is how to run the quality management of education itself. corrective action and continuous quality improvement is the fourth cycle in quality management after planning, implementation, and supervision (Makbuloh: 2011, 83).

Implementation of quality assurance is a manifestation of the accountability of educational institutions to the rights of the community, especially stakeholders. The quality policy developed so far is based on particular quality concepts that are scattered and separated from one another. An integrated quality assurance system is required (total quality assurance system). This system needs to be further elaborated in a systematic and planned manner so that it can be applied in the governance of



educational institutions. In addition, to achieve a quality assurance system, four stages of activity are needed, namely: 1) improving quality planning, 2) strengthening commitment to an implementable quality policy, 3) organizing quality with good governance, and 4) conducting evaluation and monitoring (Ghafur: 2008, 176).

LITERATURE REVIEW/METHODOLOGY

The concept of quality assurance in Islamic perspective can be studied for its meaning through the terms used by the Qur'an, namely *ihsān* and good deeds (*amal salih*). The terms of which are mentioned in the Qur'an surah *an-Nahl* verse 90. The term *ihsan* comes from the word *ḥusn* which means everything that is pleasant and desirable. Al-Aṣḥānī explained the term *ihsān* with two meanings, namely: 1) many blessings, and 2) goodness in deeds. He further explained that the term *ihsān* in the verse above has a better emphasis on meaning than the term '*adl*'. The term '*adl*' means to give something as it should and not to take something that does not belong to him. While the term *ihsān* means to give more than you should, and take less than you should (al-Aṣḥānī: 2001, 236).

Meanwhile, al-Marāgī explained the meaning of the term *ihsan* with the meaning of giving kindness to others in greater numbers than it should be, while at the same time giving forgiveness by removing the mistakes of others. In the context of human relations as good deeds aimed at people who have done wrong or evil. Therefore, it is not called *ihsān* when the good deed is directed to people who do good as a form of recompense (al-Marāgī: 1946, 132).

From the description above, it can be understood that the concept of *ihsān* in Islam has three main elements, namely: 1) the value of goodness, 2) good deeds that go beyond what should be, and 3) forgiveness for mistakes. If the three elements of *ihsan* above are understood in the context of education quality assurance, the meaning of the essence of quality assurance in Islamic education has three elements, namely: 1) the existence of good values, 2) providing better services, 3) making improvements.

According to Peraturan Menteri Riset, Teknologi, dan Pendidikan Tinggi Nomor 62 Tahun 2016 quality assurance of education is a systemic activity to improve the quality of higher education in a planned and sustainable manner. Higher education quality assurance aims to ensure the fulfillment of higher education standards in a systemic and sustainable manner so that a culture of quality grows and develops. Then, higher education quality assurance functions to control the implementation of higher education by universities to realize quality higher education (Bab I, pasal 2, ayat [1] dan [2]).

This study intends to reveal, find, and explore information about the concept and implementation of quality assurance of Islamic education at Fakultas Agama Islam. For this reason, a qualitative phenomenological approach is used to describe, describe, explore, and describe the implementation of quality assurance of Islamic education at Fakultas Agama Islam.

In the context of education quality assurance research at Fakultas Agama Islam Universitas Islam Sumatera Utara, the participants in this study were the Vice Rector for Academic Affairs, Dean of Fakultas Agama Islam, deputies of dean, faculty senate,



lecturers, heads of administrative affairs, students, heads of study programs, and heads of quality assurance institutions.

In order to describe the implementation of quality assurance of Islamic Education at Fakultas Agama Islam, observations were made on what was experienced and carried out by the informants. This activity is carried out to provide interpretation and analysis in obtaining meaning or to find out what is focused on in the research question first.

This research was conducted at Fakultas Agama Islam Universitas Islam Sumatera Utara. This setting was chosen because Fakultas Agama Islam implements quality management (university level), quality assurance (faculty level), and quality control (study program level) in academic and non-academic fields.

Subjects are informants who are needed to obtain information in revealing cases under consideration. For this reason, the subjects in this study are limited to the vice rector for academics, deans, deputies of deans, faculty senate, lecturers, heads of administrative affairs, students, heads of study programs, and heads of faculty quality assurance institutions.

The phenomenon in this study is defined as a phenomenon that occurs at one time within the context of research that is of concern and provides important and necessary information related to the process of implementing education quality assurance at Fakultas Agama Islam.

In this study, researchers collected data in three ways, namely observation, document study, and interviews with the following explanation. Observations in this study were carried out carefully with the aim of obtaining a high level of validity and reliability. This observation is intended to see directly the implementation of quality assurance by first preparing written guidelines on the aspects to be observed (structured observations).

In this study, observation activities were carried out by attending the room of vice rector of academics, the dean's room, the administration room, the faculty education quality assurance room, the lecture room of Fakultas Agama Islam. In the grand tour stage, observations were carried out passively on the situation at Fakultas Agama Islam with the understanding that mutual trust, intimacy and general data were obtained on education quality assurance.

Observations were made to find out how quality assurance activities were carried out by actors or data sources at Fakultas Agama Islam Universitas Islam Sumatera Utara. After developing familiarity with the actors or data sources and the faculty environment and the presence of researchers can be accepted without suspicion to them, the next step is to take an active role or conduct participatory observations.

In the context of research on quality assurance of Islamic education at Fakultas Agama Islam in the early stages of observation, observations were made by describing everything that was seen, heard, and felt on education quality assurance activities at Fakultas Agama Islam. The observation activity in question includes the observation of the research subject's activities.



Furthermore, observations were made more focused on education quality assurance activities at Fakultas Agama Islam which included planning, organizing resources, implementing quality assurance plans, and controlling education quality assurance at Fakultas Agama Islam. In the next stage, observations are made by outlining the focus on planning, organizing resources, implementing quality assurance plans, and controlling education quality assurance at Fakultas Agama Islam so that the data is more detailed.

Interviews were conducted at a time and context that were deemed appropriate in order to obtain data that had depth and were carried out several times as needed to obtain clarity. Furthermore, in conducting interviews, the main questions are carried out in succession. This method is intended to create a relaxed atmosphere in conducting interviews naturally. The structured interview process is directed at the facts regarding: 1) planning for quality assurance of education at Fakultas Agama Islam, 2) organizing resources in quality assurance of education at Fakultas Agama Islam, 3) implementation of the guarantee plan. quality of education at Fakultas Agama Islam, and 4) control of quality assurance of education at Fakultas Agama Islam.

In the context of this research, interviews are conducted by asking questions about experiences or activities that reveal what has been or is usually done. In addition, the interviews in this study were directed to reveal the reasons behind the quality assurance of education at Fakultas Agama Islam Universitas Islam Sumatera Utara, knowing the thoughts, feelings, attitudes, opinions and involvement of research subjects in quality assurance of education at Fakultas Agama Islam Universitas Islam Sumatera Utara.

The document study in this research was conducted by reviewing documents related to the implementation of education quality assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara. This data is used to add to existing data to add to existing data obtained through interviews, participatory observations, all of which are to obtain in-depth understanding. The documents to be analyzed in this research are: 1) strategic plan, 2) operational plan, 3) faculty academic policy document, 5) faculty quality assurance manual document, 6) college statute document, 7) alumni album, 8) program work and division of tasks, 9) faculty self-evaluation, 7) annual work plan and budget, 8) new student admission documents, 9) academic procedure manuals, 10) quality internal audit documents, and 11) faculty senate work programs. In the context of this research, the documents collected are used as a benchmark for achieving the implementation of education quality assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara.

Miles and Huberman explained that data reduction was carried out by taking the following steps (Miles and Huberman: 1992, 399). First, perform calculations at the time of determining quality. In this study, calculations were carried out on data that occurred several times and the data that appeared consistently were related to the focus of research on quality assurance of Islamic education at Fakultas Agama Islam Universitas Islam Sumatera Utara. Second, pay attention to patterns or themes. In this



study, paying attention to patterns or themes means paying attention to structured and unstructured research data and then sorting the data.

Third, pay attention to plausibility. This step is carried out by drawing temporary conclusions that seem rational and reasonable and then making the data more systematic for analysis by sorting the fields contained in each category of research data on quality assurance of Islamic education at at Fakultas Agama Islam Universitas Islam Sumatera Utara. Fourth, perform data grouping. In this study, this grouping is carried out on events, actors, processes, research places for quality assurance of education at at Fakultas Agama Islam Universitas Islam Sumatera Utara as a whole.

The data display is carried out after performing data reduction and this section is a process of providing a set of information that has been compiled which allows for drawing conclusions. The data display intended to make it easier to see the pattern is done by: a) making a more systematic data summary on education quality assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara; and b) presenting in the form of a matrix the results of research on education quality assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara.

Conclusions in qualitative research are new findings that have never existed before. Findings can be in the form of a description or description of an object that was previously still in the form of something that is not clear so that after research it becomes clear, it can be causal or interactive, hypotheses, or theories. Conclusions can be in the form of words, writings and social behavior of the research subjects related to the implementation of the education quality assurance system at Fakultas Agama Islam Universitas Islam Sumatera Utara. The results of observation data, interviews, and documentation, are then processed and analyzed to become data to be presented, which will ultimately be concluded by the researcher. The conclusions in this study are data, writing, and work behavior of research subjects related to the implementation of education quality assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara.

RESULTS AND ANALYSIS

1. Planning of Quality Assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara

Based on the results of interview obtained information regarding the establishment of a Quality Assurance Institution that Quality Assurance Institute and the Quality Control Circle were formed by the Dean with due observance of the considerations given by the Deputy Dean I for Academic Affairs and Islamic Da'wah. In addition, Deputy Dean I has a role in carrying out the coordination function with the Faculty Quality Assurance Institute and the Quality Control Circle.

Furthermore, based on the document study, information was obtained that the Dean of Fakultas Agama Islam formed a Team for Revitalizing the Vision, Mission, Objectives, and Achievement Targets of the Study Program for each study program through a decree. The decree is valid for four years. The composition of the team consisted of the Dean, Deputy Dean I, Deputy Dean II, Deputy Dean III, Quality



Control Circle, Head of Study Programs, lecturers, alumni, stakeholders, and students.

Then, from the document study, information was obtained that the education quality assurance plan at Fakultas Agama Islam involves three levels of implementation, namely university as the first level, faculty/postgraduate as the second level, and department/study program/section as the third level. The three levels have responsibilities based on the existing work units in preparing various documents in accordance with their respective authorities through their respective work units. Documents produced by the University Quality Assurance Institute become a reference and basis for elaboration for the Faculty Quality Assurance Institute and the Quality Control Circle.

Based on the explanation of the results of interview, it can be understood that the formulation of quality policies, standards, and specifications at Fakultas Agama Islam involves the Faculty Senate, Dean, Deputies of Dean, Faculty Quality Assurance Institutions, and the Quality Control Circle. The Faculty Quality Assurance Institute prepares a new faculty level quality document or continues to use the old document. Fakultas Agama Islam carries out benchmarking by inviting resource persons to obtain information, experience, and advice on higher education quality assurance. In addition, the faculty conducts a tracer study to determine the achievements of faculty graduates.

Fakultas Agama Islam sets the Semester Credit System (SKS) beyond the minimum standard set by Standar Nasional Pendidikan. The minimum standard for the semester credit load specified in the content standard is 144 credits, while the semester credit load set by the faculty is 150 credits. In addition, the mastery of knowledge specified in the Content Standards is described in accordance with the level equivalence in the Indonesian National Qualifications Framework in the Higher Education Standards. Then, the faculty establishes a mechanism for determining curriculum components as a follow-up to the Higher Education Standards.

Related to the National Research Standards, the Research Content Standards set by the Higher Education National Standards are described by Universitas Islam Sumatera Utara by developing these standards. In this case, Universitas Islam Sumatera Utara goes beyond the standard qualitatively in the aspect of superior research according to their respective faculties. In addition, Universitas Islam Sumatera Utara adds derivative standards in research materials that require the internalization of Islamic values. Meanwhile, the statement of Research Content Standards at the faculty level is directed to the development of disciplines according to their respective study programs. This means that the faculty is given the authority to make derivative standards from the Research Content Standards.

According to Hedwig and Polla the organizational structure, it is recommended that the quality assurance unit (central, institution, bureau, office) be directly under the Rector's line if the scope of assurance is at the university level, or under the dean's line if the guarantee scope is at the faculty level. The head of the quality assurance unit should not be a person who serves and stands alone (Hedwig and Polla: 2006, 14).



From the findings and opinions above, it can be understood that the Quality Assurance Institute for Fakultas Agama Islam has a direct line of coordination with the Dean of Fakultas Agama Islam on a par with the Faculty Senate. This is different from the opinion of Hedwig and Polla who suggested that the quality assurance unit at the faculty level is under the command line of the Dean.

2. Organizing of Quality Assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara

From the document study, information was obtained that the formulation of Lecturer Standard formulated by university is relatively the same as the standard formulation of lecturers and education personnel in the National Higher Education Standards. Lecturers of the undergraduate program at Fakultas Agama Islam are required to have a minimum educational qualification of S2. In addition, it is related to Education Financing Standards that university develops derivative standards related to Higher Education Financing Standards. In this case, university formulates indicators of the effectiveness of learning financing in the university environment. Fakultas Agama Islam then formulated a derivative standard for learning financing in the form of a mechanism for planning, using, and controlling financing. Islamic Da'wah Financing Standard and Islamic Da'wah Facilities and Infrastructure Standard formulated by universities and faculties are the same standard formulations. Both standards contain indicators of achievement of funding and infrastructure for Islamic da'wah.

Document study shows that the formulation of research standards formulated by university is relatively the same as the formulations set by the National Higher Education Standards. Guidelines regarding the authority to carry out research are set by rector. This means that there is no standard exceedance both qualitatively and quantitatively.

The formulation of Research Standard set by university and faculty will be appropriate by including the nomenclature of the Director General of Research and Development Strengthening. Thus, the statement of research standards formulated by university is a guideline regarding the authority to carry out research determined by the Rector's decision by taking into account the Decree of the Director General of Strengthening Research and Development.

The standards for Lecturer and Education Personnel set by Fakultas Agama Islam are the composition of the academic staff of the faculties/study programs according to need, the curriculum related to qualifications, experience, talent, age, status, and education level at least equivalent to Master's Degree. Citing the opinion of Ibn Jamā`ah, Asari explained that scientists should deepen their knowledge continuously. In addition, scientists must have seriousness, tenacity, and consistency as prerequisites for the success of scientists. Throughout life scientists are required to combine scientific activities and worship. In this case, the activities that can be done are reading, thinking, contemplating, taking notes, writing, researching, and carrying out obligatory and sunnah practices (Asari: 2005, 50).



3. Implementing of Quality Assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara

Leadership at Fakultas Agama Islam is directed at realizing Islamic characteristics such as regulations on wearing Muslim clothing for all academics, greeting employees and leaders as well as students and lecturers, every starting and ending lectures saying greetings and in lectures conveying at least one verse of the Qur'an and hadith. to improve student character. Effective leadership is setting an example.

Syafaruddin explained that the characteristics of effective leadership include giving orders, conveying vision, inspiration, building work teams, building examples, and meeting member expectations. The ability to work with university leaders greatly determines the smooth process of influencing the actions of the members they lead (Syafaruddin: 2005, 87).

Fakultas Agama Islam establishes the principles of the learning process carried out. These principles are that the learning process must involve students actively. The learning process must be directed so that students achieve high order thinking and freedom of thought so that they can carry out intellectual activities in the form of thinking, arguing, questioning, researching, and predicting. Learning methods must be varied, innovative, and appropriate to achieve lecture objectives in an effective and efficient manner.

From the aspect of classical Islamic education practice, Stanton explained that the learning process in Islamic higher education institutions such as in academic mosques and *fiqh* study *madrrasah*, a *sheikh* describes the subject matter in a syllabus called *ta`liqah*. *Ta`liqah* is compiled by each teacher based on his lecture notes while he was a student, his readings, and his personal conclusions on related topics. *Ta`liqah* contains details of the subject matter and can take up to four years to convey in lectures. Students copy *ta`liqah* by dictation; and very few changes. Serious students may add ideas from class discussions or from their own research, so that their *ta`liqah* is more of their personal reflection on the lecture material delivered by the *sheikh* (Stanton: 1994, 54).

4. Controlling of Quality Assurance at Fakultas Agama Islam Universitas Islam Sumatera Utara

Faculty of Islamic has mapped 10 potential problems that will occur in controlling the quality of education. The ten potential problems referred to are categorized into domains, namely: 1) learning includes curriculum design, syllabus and program content, process of learning activities, teaching materials and materials, lecturers and lecturer training, monitoring progress, and students; 2) facilities, namely campus and campus environment; and 3) managerial, namely staff development and decision making.

Syafaruddin and Anzizhan explained that problems in educational institutions are closely related to decision making. In this regard, the thing that must be done is to



determine the choice of several alternatives to determine an action in achieving the desired goal. There are several frameworks that exist in decision making, namely: 1) the position of the person in charge of decision making, 2) the problem, 3) the situation the decision maker is in, 4) the condition of the decision maker, and 5) goals. Here the decision-making activity becomes the core task of a manager who penetrates the entire implementation of the management function which includes planning, organizing, mobilizing, and supervising all organizational activities (Syafaruddin and Anzizhan: 2004, 47).

Related to the implementation and evaluation of quality improvement, university formulates Research Results Standards in the form of indicators of achievement of Research Results Standards, namely the number of lecturers' works that have received national/international awards at least one work per study program per three years, and the number of researches that have obtained Intellectual Property Rights is at least one per study program in every three years.

Then, related to the Research Assessment Standards, university formulates these standards in the formulation of research assessments carried out by lecturers set out in the Rector's decision and formulate indicators of achievement of Research Assessment Standards including planning, implementation, and research evaluation and improvement standards.

Mastuhu explained that the dharma of higher education is a single link in the chain. Observing the experience so far, Mastuhu concludes that the dharma of research is the weakest link in the chain. The reason he put forward is that almost all community service programs are the practice of the dharma of education and teaching. For this reason, one thing that is needed at this time is to apply the results of research into the dharma of community service (Mastuhu: 1999, 157).

From the opinion above, it can be understood that there has been a gap in the implementation of higher education dharma. The results of research conducted by lecturers and students are not brought into people's lives. Ideally, research findings carried out by researchers are brought into community service programs as an effort to re-examine scientific theories built in research. For this reason, university is currently considered necessary to formulate a model for implementing research-based community service activities carried out by the university itself. Thus, the integration of the Tri Dharma of higher education into a unified whole.



Picture 1: Interview with the Head of Sub-Division of Administration, Zainidah Siagian, M.Pd.

CONCLUSION

Planning for the quality assurance of Islamic education at Fakultas Agama Islam Universitas Islam Sumatera Utara began by establishing a quality assurance institution to implement a quality assurance system. The institution formed at the faculty level is called the Faculty Quality Assurance Institute and at the study program level it is called the Quality Control Circle. Quality assurance planning involves the Senate, Deans, Vice Deans for Academic Affairs and Islamic Da'wah, Faculty Quality Assurance Institutions, Quality Control Circle, Lecturers of Study Program, Staff, Experts, stakeholders using graduates, and students taking into account the needs and expectations of stakeholders and applicable regulations.

Organizing is done through allocating resources, education and training, and monitoring the effectiveness of the organization. The implementation of quality assurance is based on academic documents and quality documents. Academic documents contain directions or policies, vision and mission, educational standards, research, and community service, as well as academic regulations. While the quality document is an instrument document to achieve and meet the standards that have been set. Implementation of quality assurance is carried out by strengthening quality leadership and managerial functions.

Control in quality assurance is carried out by distributing questionnaires to students at the end of each semester. The purpose of this step is to assess the ability and discipline of lecturers in lectures. The study program also held a Lecturer Teaching Activity Report conducted by the Academic Administration section. The contents of the report include teaching materials, the number of face-to-face meetings, the number of students who are not present, the level of attendance of lecturers, and others, so that the Head of the Study Program and the Academic Bureau can easily monitor the activities of lecturers in the lecture room. Quality assurance control is carried out in three aspects, namely: 1) learning (curriculum design, syllabus, and learning programs); 2) facilities (campus and environment), and 3) managerial (staff development and decision making).



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MODERNIZATION OF ISLAMIC EDUCATION AND INDONESIAN NATIONAL EDUCATION POLITICS (MINISTRY OF DUALISM ANALYSIS)

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ABSTRACT

This study aims to analyze the dualism of education that occurs in Indonesia. In the educational context, the term dualism and dichotomy have the same meaning, namely the separation between general education and religious education. The terms also mean the separation between education system of Islamic and general educations. Moreover, talking about Islamic education is often addressed to Islamic institutions. Such perspectives are triggered by dichotomous view on education, differentiate in one side and equate on the other side. Consequently, the spirit value that is integrated into Islamic education is neglected. The terms, currently, have pervaded on the separation of general and Islamic subjects, public and madrasas Institutions, where the management has a policy respectively. The impacts are narrow minded in interpreting Islamic meaning, compartmentalization in science, and inequality of budgeting between Islamic and general education institutions. The offered alternative solutions are Islamization of knowledge, integration of science, and reposition of Islamic view, that means returning to the spirit value of Islamic education.

Keywords: Modernization, Islamic Education, Dualisme

INTRODUCTION

Islamic education in Indonesia has undergone changes and developments in the political map of national education. Changes and developments in Islamic education are influenced by the interests of political ideology and other interests in state policy making. This is reflected in the birth of various state policies on national education that position Islamic education in the national education system since the Soekarno government until the Reformation period. In the context of Indonesian Islamic education, after the proclamation of independence, the government formed the Ministry of Religion which held the main authority in the administration of the religious field. One form of this authority is related to the development of Islamic educational institutions. However, the authority of the Ministry of Religion related to Islamic education has produced a number of policies that have cultural and political implications. (Armai Arief, 2005:24)

Politically, long before the independence of the Republic of Indonesia, the Dutch and Japanese colonial governments exercised control over the implementation of Islamic religious education which in fact was held by Muslims. This control is motivated by political considerations that Muslims in the archipelago are the majority community, so their political and educational interests must be accommodated in order to strengthen the legitimacy of power. After Indonesia's independence, the



government established a number of educational political policies that functionally Muslims benefited from the government's political education policy, especially for the development and improvement of the quality of Islamic education.

On this basis, various state policies regarding the national education system were born which contain the relationship between Islamic education in the national education system, including the latest policy on the National Education System which was formulated in Law Number 20 of 2003 concerning the National Education System. In this law, the position of Islamic education changes according to the influence of interests by stakeholders in making state policy decisions regarding the national education system. (Armai Arief, 2005:25)

At the beginning of the founding of the Republic of Indonesia from 1945 to 1966, conflicts between political interests and the ideology of secular nationalists and Islamic nationalists often occurred in setting policies. This situation has implications for government policies that do not reflect Islamic education as an integrated education into the national education system. Islamic Religious Education is fully under the responsibility of the Ministry of Religion which was formed to deal with religious issues. The establishment of the Ministry of Religion was motivated by the political policies of Muslims after Indonesia's independence. The new government of the Republic of Indonesia was formed by a coalition of Muslims and several nationalist parties, including Masyumi, Nahdhatul Ulama, PNI, and others. Although during the war years, the Muslim side became a major political organizational force, but later their power was defeated by the power of the secular nationalist Indonesian Nationalist Party. (Amin Abdullah, 2003:86)

The debates that occur between Muslim groups with political views and Islamic ideology hold the view that religion and the state cannot be separated and demand that Islam be made the basis of the state if Indonesia is independent, while the national group in the political stream with its secular ideology wants Pancasila as the basis of the state. Viewed from the perspective of state life, the estuary of the desires and efforts of Islamic political thinkers and activists is to place the position of Islam properly in state life, namely by making Islam the basis of the state.

From the above, it shows that the separation between religious education and general education in schools/madrasas is a manifestation of dualism which has certain impacts. While the manifestation of dualism is more emphasized on the management, such as the management of education in Indonesia which is under two ministries, namely the Ministry of National Education and the Ministry of Religion. Technically operational, the Ministry of National Education oversees educational institutions, ranging from kindergarten, elementary, junior high, high school, to public universities. Meanwhile, the Ministry of Religion takes care of educational institutions for RA, MI, MTs, MA, and Islamic Religious Colleges.

This ambiguous condition in education in Indonesia has been going on for a long time, and some say it is a legacy from the Dutch colonial era. Uniquely, such a bitter legacy that has become a tradition in the world of Indonesian education is still maintained to this day, and even has strong legality. The proof is that the two educational institutions are legally recognized as part of the national education



system. This means that it is very possible that the problem of dichotomy and dualism will last forever in the implementation of education in Indonesia. At this level, dichotomy and dualism are no longer common problems, but have become a big threat that always ends in failure in the implementation of education in Indonesia. (Husni Rahim, 2008:59)

LITERATURE REVIEW/METHODOLOGY

This research is a type of library research. What is called library research or often also called library research, is a series of activities related to methods of collecting library data, reading and taking notes and processing research materials. Library research is theoretical studies, references and other scientific literature related to culture, values and norms that develop in the social situation under study. This study tries to explore and analyze the dualism of education that occurs in the ministries of religion and culture and the factors that cause differences in the system of implementing education in the two ministries.

RESULTS AND DISCUSSION

A. Background of Islamic Education Management Dualism

The emergence of dualism in the education system in Indonesia cannot be separated from the influence of the decline of the Islamic world which is dominated by the pattern of development of specific-partialistic religious scholarship and also the influence of Western colonialism. Therefore, the education system in Indonesia on the one hand still inherits the pattern of Islamic education (traditional) and on the one hand inherits the colonial system (Western). Karel A. Steenbrink found that the origin of the dualistic education system in Indonesia dates back to the Dutch colonial era and continued to the independence era. The colonial government's political refusal to adapt and incorporate the Islamic religious education system such as the existing Islamic boarding schools became the basis for developing public schools into one of the reasons for the existence of schools that used the colonial education system. (Karel A Steenbrink, 1986:74)

Since the entry of Islam into Indonesia, Islamic education has taken place starting from personal and collective contact between muballig (educators) and their students. The mosque is the first Islamic educational institution that appears next to the house where the scholars and preachers live. After that, other Islamic educational institutions such as pesantren, dayah and surau emerged. The core of the educational material in the early days was religious sciences which was concentrated by reading classical books. Such Islamic education is in stark contrast to Western education built by the colonial government. This colonial education was secular, not teaching religion at all in government schools. Vice versa, Islamic education at that time did not teach general sciences at all. This fact makes the pattern of education in Indonesia today with these two contrasting systems. (Karel A Steenbrink, 1986:76)



Steenbrink in his writings quoted J.A. Van der Chijs, the first indigenous education inspector to be appointed among the Dutch colonial government employees, stated that "Although I strongly agree that indigenous schools are interspersed with indigenous customs, I do not accept them because these habits are too bad, so they cannot be used in schools. indigenous." Colonial scholars at that time stated that the didactic traditions of indigenous education such as reading Arabic texts and the use of rote methods could not be used to develop a general education system. So a number of Christian schools were established in Minahasa, Sulawesi and Maluku which were fully funded by the government and their management was carried out by Christian zending. Just like Islamic educational institutions, this school was initially almost one hundred percent focused on Christian religious education. Although local teachers who received education from these institutions aimed to prepare religious leaders for the local community, it was easier for the colonial colonialists to incorporate these schools into the public school system than Islamic educational institutions such as pesantren. This is partly because students in public schools are more familiar with Roman writing than Arabic and Arabic writing. Another factor is also caused by the existence of organizational relations that are ideological interests between the colonial government and zending compared to Islam. (Karel A Steenbrink, 1986:77-78)

In subsequent developments this Christian zending school entered the government's general education system and was given the basics of arithmetic and other basic sciences to meet the needs of the colonial government's employees. At the turn of the twentieth century, several colonial figures thought to explore the possibility of involving Islamic education in the development of the general education system. This is because Islamic education is financed by the people themselves and thus general education will be able to be implemented at a lower cost. However, due to political reasons, the merging of the system was not carried out so that in the end the logical consequence was that the Dutch government did not want to interfere in Islamic matters. The colonial government thought that there was no profit to be gained from Islamic educational institutions. Based on these considerations, the so-called village school was established, a simple educational institution that paved the way for the realization of general education for all communities. The Islamic school has since gone its own way, independent of the governorship, sticking to its own traditions but being open to changes in its traditions. (Azyumardi Azra, 2002:115)

Thus, since the beginning of the twentieth century, Islamic education began to develop its own model of education which was different and separate from the Dutch education system and the education system implemented by the Indonesian Ministry of Education and Culture. From this it appears that the general education system in Indonesia did not arise as a result of its adjustment to the traditional Islamic education system. On the other hand, the Islamic education system will eventually adapt and enter the general education system. The emergence of madrasa institutions in the next half was pioneered by several scholars such as Abdullah Ahmad, Zainuddin Labay el-Yunusi (1890-1924), KH. Ahmad Dahlan, KH. Hasyim Asy'ari and several scholars and later figures who were scattered throughout the archipelago were a new



phenomenon in the transformation of education at that time. Apart from the internal and external factors of the Indonesian nation, efforts are also made so that madrasas can be a liaison for the integration or integration of two opposing forms of education (dualism). (Azyumardi Azra, 2002:116-117)

The government's involvement in the development of madrasas was initially expected to be able to create students who knew and mastered the religious sciences as well as the general sciences. On the contrary, the madrasa system was originally designed as a convergence or amalgamation of the curricula of Islamic boarding schools and public schools, which are at least similar to the curriculum of modern pesantren. However, the development of certain specialization programs that separate fardhu'ain and kifayah sciences without a clear concept has made the role of madrasas in reducing the occurrence of the dichotomy of science in Islamic education increasingly invisible. On the other hand, the failure of the madrasa system can also be seen from the fact that the achievements of most students in the religious sciences are still far behind compared to boarding school students and so are students from general education. (Sutrisno, 2006:111)

In Nurhayati's view, the difference between madrasas on the one hand and schools including public schools left by the Dutch colonialists on the other hand after independence, clarifies the existence of dualism in the education system in Indonesia. The dualism of government institutions that carry out educational development then at the technical level has an influence on the dualism of education administration, both related to the curriculum structure, the provision of educational staff (especially teachers), as well as regarding education financing. On the one hand, there are religious education institutions, namely Islamic boarding schools, madrasas, IAIN/UIN and on the other hand there are schools ranging from elementary to university levels. The former is under the management structure of the Ministry of Religion and the latter is under the auspices of the Ministry of National Education (now changed again to the Ministry of Education and Culture after the cabinet reshuffle on 19 October 2011. (Nurhayati Djamas, 2012:76-77)

Maksum sees that although in the later stages of development between these two ministry institutions there is interaction and complementarity, it seems that this tendency is still influenced by political policies and also because of a paradigm shift for some Muslims in understanding and viewing the framework of the relationship between Islam and the state. The interaction occurs because it gets encouragement from two directions. First, the encouragement from the government, especially during the New Order era, which issued and stipulated several regulations to narrow the gap between the two which required madrasas to teach general knowledge and at the same time required public schools to teach religious knowledge. Second, the encouragement of the managers of Islamic educational institutions themselves to provide modern general knowledge as an additional subject. This is in line with the changing views among Muslims who are starting to realize how important general knowledge is for life. These interactions and relationships were complementary and experienced rapid development in the 20th century. (Maksum, 1999:109)



This is in line with the growing enthusiasm for transforming Islamic educational institutions among Indonesian Muslim thinkers and activists, especially those from modernists. Since the management of madrasah is under the auspices of the Ministry of Religion, this educational institution has continuously modernized, both in terms of curriculum, teaching media, teaching staff, and educational facilities in general. The general subjects given are also getting bigger portions.

Madrasahs underwent a fairly basic change when Presidential Decree No. 34 of 1972 was born, then strengthened by Presidential Instruction No. 15 of 1974, and operationally contained in a Joint Decree, namely the minister of religion, the minister of education, and the minister of home affairs No. 6 of 1975. All of these regulations underline that madrasahs at all levels have the same position as public schools. For this reason, the madrasah curriculum is required to contain an allocation of 70 percent of time for general subjects and 30 percent for religious subjects. Then in 1984 a decree was issued for the minister of religion and the minister of education on setting the standardization of the general school curriculum and madrasah curriculum. There, among other things, it was mentioned about the recognition of equality in the quality of madrasah graduates with public schools. The government accommodates madrasahs as one of the learning models in Indonesia while at the same time ending the uncertainty of the position of madrasahs in the national education system. At the practical level, this government-initiated madrasah is projected as a public school with a religious characteristic in which the content of religious knowledge is only a small part of the overall curriculum. This policy is related to the reality that the madrasah education system that has developed in pesantren with very specific achievements is considered unable to meet all the needs and demands of an increasingly complex era.

The inclusion of the madrasah system initiated by the government in addition to the existing pesantren education system, is a step to create a variety of education in Indonesia. The government wants the process of Islamization of science and technology (science and technology) to occur. So that the government has legitimacy in integrating religious science and science and technology which has been fragmented into general science. The goal is that the output produced by the madrasah is students who are religious as well as reliable in the real economy, technology, and information. Indirectly, madrasahs are designed as a convergence of the education curriculum of Islamic boarding schools and schools of the Western model. However, when viewed from another aspect, the existence of this kind of reality does not mean that the education system in Indonesia can automatically be integrated, instead the existence and role of madrasahs which have contributed a lot to the intellectual development of the nation's children in the history of their development have emerged within the Muslim community themselves with two mutually exclusive features. tug of war due to the dualistic pattern of government education policy. First, do madrasahs continue to maintain their functions as traditional institutions that encourage madrasahs to continue to carry out their traditional functions as guardians and custodians of Islamic traditions and as sources of reproduction of Islamic authority in the Indonesian Muslim community, or accommodate the interests of a more centralized government. (Muhammad Kholid Fhatoni, 2005:123-124)



Likewise, in its journey up to now, at the implementation level it has turned madrasas into an identity crisis. All government regulations have obscured the basic character of madrasas and at the same time are not sufficient to identify madrasas as science and technology-based educational institutions. As a result, it is quite difficult to produce madrasa students who are in accordance with the ideals of the Government. If examined again, madrasah lagging is more due to the government's failure to implement its regulatory products to the cultural level, so that these regulations do not have a cultural integration binder. So far, the government has been 'half-hearted' in following up on its legal products. In addition, the government is still difficult to find the ideal formula for fostering between madrasah (under the auspices of the Ministry of Religion) and public schools (under the auspices of the Ministry of Education and Culture).

Meanwhile, at the grassroots level, the madrasa community feels that the government has been discriminatory against madrasas for a long time. The Ministry of Religion often has difficulty responding to public complaints, which on the one hand still want to learn the madrasa model, but on the other hand are faced with the poor condition of madrasas. The word 'discrimination' used by the madrasa community is triggered by a disproportionate budget allocation between madrasas and public schools.

The reality is that various legal products related to madrasas have not been fully agreed upon. As a result, the government's consolidation in addressing madrasah issues is less proportional than its response to public school problems. Until now, the government's attention to madrasas is still limited to the central level, not at the provincial and local governments. This is not the case for public schools which receive attention from the government at all levels. As a result, the allocation of funds to madrasah is much smaller than the allocation of funds to public schools. Along with the spirit of reform, the government is required to be serious about eliminating the impression of discrimination. Without denying the excellent madrasas that have emerged today with the spirit of independence, the government needs to take even greater action in accelerating the improvement of the condition of madrasas - especially the private ones.

Most madrasas, especially private ones, experience difficulties in infrastructure and facilities, limited number of teaching staff and inadequate ability to provide compensation to their educational staff. From here emerged the pragmatism tendency in the assignment of subject teachers and other education personnel. Many education personnel who carry out tasks that are not in accordance with their field of expertise and experience in the world of education. As a result, the quality of madrasa education is getting left behind. In such conditions, the readiness and feasibility of madrasas in improving the quality of education seems to be questionable due to the dichotomy above. (Hasyim Mustamine, 2014:155-157)

Abdul Rachman Salih stated that the implementation of educational tasks at the Ministry of Religion was considered a source of educational dualism in Indonesia. This was realized as a result of education politics in the Dutch colonial period which dichotomized the general and secular Western education system with exclusive and



ukhrawi religious education. The legislation on the education system clearly provides opportunities for dualism in education. Article 10 paragraph (2) of law no. 4 of 1954 states that "studying in a religious school that has received recognition from the ministry of religion is considered to have fulfilled the learning obligation". Likewise, as written in the substance of Law no. 2 of 1989 concerning the national education system and its implementing regulations also provide for the recognition and existence of madrasas and religious education as part of the unified national education system.

National education policies and politics that were carried out at the beginning of independence were through efforts to continue existing schools, although the schooling system was intended to provide learning opportunities to all groups of people, but the schooling system was not rooted in the culture and noble values of the nation. It can be seen that the national education system in Indonesia from the beginning inherited the education system implemented in the colonial era in the form of public schools. Likewise, if we review the development of Islamic educational institutions, madrasas are a further development of Indonesian Muslim educational institutions such as dayah, surau, Rangrang and Islamic boarding schools that have grown since the 13th century. Thus, ideologically, an educational dualism was created, namely public schools that received government support and became the responsibility of the Ministry of Education and Culture and madrasas, Islamic boarding schools, schools that received less attention and became the responsibility of the Ministry of Religion. In this condition, the government was finally involved in solving this problem by developing several madrasas into state madrasas. The reason is because the socio-cultural-political situation and conditions have changed. If the socio-political power at the beginning of independence was sharply divided ideologically into secular nationalists and Islamic nationalists, both of whom were involved in such violent ideological political struggles, now that has changed. If the Islamic nationalist figures at the beginning of independence fought for the inclusion of Islamic (religious) education in the management of the Ministry of Religion, it was a historical necessity (*dlaruri*), then this is not the case at this time. (Rachman Saleh, 2005:87-88)

From this it can be said that Indonesia's current national education policy shows a tendency, at least to minimize the impact and implications of dualism thinking on the Indonesian education system. This can be seen from the efforts to integrate public and religious educational institutions. All the consequences that can arise from this, including regarding the sustainability of the existence of dualism in Indonesian educational thought and practice in the midst of these efforts, still provide an open space for further debates.

B. Important Data on Islamic Education in Both Ministries

1. Educational Institutions (Ministry of Religion)

As quoted from the Ministry of Religion's Emis Pendis website, in 2019, the number of RA and Madrasah in Indonesia reached 82,418 institutions. (Emis Data, 2020) This amount consists of:



Table 1. Data on Madrasahs in Indonesia in 2020

No	Province	RA	MI	MTs	MA	Total
	Jumlah	29.842	25.593	18.176	8.807	82.418
1	Aceh	343	603	449	274	1.669
2	Sumatera Utara	1.964	973	1.080	519	4.536
3	Sumatera Barat	426	148	416	223	1.213
4	Riau	503	458	619	314	1.894
5	Kepulauan Riau	179	66	65	39	349
6	Jambi	276	287	390	216	1.169
7	Bengkulu	146	139	91	55	431
8	Sumatera Selatan	480	535	492	260	1.767
9	Bangka Belitung	51	31	48	27	157
10	Lampung	656	785	703	320	2.464
11	Banten	1.412	1.067	1.070	420	3.969
12	DKI Jakarta	1.021	479	246	93	1.839
13	Jawa Barat	7.048	4.048	2.972	1.264	15.332
14	Jawa Tengah	4.678	4.118	1.729	687	11.212
15	DI Yogyakarta	245	183	111	59	598
16	Jawa Timur	7.137	7.356	3.691	1.843	20.027
17	Bali	108	86	49	30	273
18	NTB	617	849	865	547	2.878
19	NTT	125	174	96	45	440
20	Kalimantan Barat	167	423	324	156	1.070
21	Kalimantan Tengah	162	280	164	83	689
22	Kalimantan Selatan	340	533	345	160	1.378
23	Kalimantan Timur	124	130	161	64	479
24	Kalimantan Utara	27	28	22	15	92
25	Sulawesi Utara	167	92	75	44	378
26	Gorontalo	41	100	72	42	255
27	Sulawesi Tengah	124	208	284	166	782
28	Sulawesi Selatan	694	704	771	416	2.585
29	Sulawesi Tenggara	215	171	231	129	746
30	Sulawesi Barat	147	173	184	107	611
31	Maluku	71	141	135	65	412
32	Maluku Utara	67	127	159	83	436
33	Papua	26	50	36	23	135
34	Papua Barat	55	48	31	19	153

Source: Emis Data, Ministry of Religion of the Republic of Indonesia

2. Educational Institutions (Ministry of Education and Culture)

The number of Madrasahs in Indonesia is certainly quite significant when compared to schools managed by the Ministry of Education and Culture. Of all



levels and statuses, only private Madrasah Aliyah exceed the number of private high schools in Indonesia. (Kemendikbud.go.id, 2020)

Table 2. Data on Educational Institutions in Indonesia in 2020

No	Jenjang	Negeri	Swasta	Jumlah
1	SD	132,777	15,948	148,725
2	MI	1,686	24,307	25,993
3	SMP	22,702	15,230	37,932
4	MTs	1,436	16,740	18,176
5	SMA	6,512	7,058	13,570
6	MA	763	8,044	8,807

3. Number of Students and Teachers (Ministry of Religion)

The number of educators or teachers in the Ministry of Religion is as follows:

Table 3. Data on the Number of Educators, Students and Education Personnel at the Ministry of Religion 2020

No	Description	RA	MI	MTs	MA	Total
1	Madrasa	29.842	25.593	18.176	8.807	82.418
2	Learners	1.240.608	3.797.438	2.883.546	1.323.656	9.245.248
3	Educator	107.166	272.905	265.814	134.767	780.652
4	Education Personnel	31.228	36.886	39.392	21.575	129.081
5	Study group	63.301	202.945	133.190	64.927	464.363

4. Number of Students and Education Teachers (Ministry of Education and Culture)

The number of students and educators or teachers at the Ministry of Education and Culture (Kemendikbud.go.id, 2020) is as follows:



Table 4. Data on the Number of Educators, Students and Education Personnel at the Ministry of Education and Culture 2020

No	Tier	Total number of teachers		Total
		Male	Female	
	Total	981.986	1.773.034	2.755.020
1	SD	455.033	1.012.428	1.467.461
2	SMP	247.848	395.418	643.266
3	SMA	127.824	186.795	314.619
4	SMK	144.529	160.105	304.634
5	SLB	6.752	18.288	25.040

Table 5. Number of Public and Private Elementary School Students by Gender in Indonesia in 2020

No	Class	Negeri		Swasta		Total
		Student	%	Student	%	
	Total	21.799.324	86,37%	3.438.905	13,63%	25.238.229
1	Male	11.347.154	86,26%	1.807.000	13,74%	13.154.154
2	Female	10.452.170	86,50%	1.631.905	13,50%	12.084.075

Table 6. Number of Public and Private Junior High School Students by Gender in Indonesia in 2020

No	Class	Negeri		Private		Total
		Siswa	%	Siswa	%	
	Total	7.395.329	74.09%	2.585.887	25,91%	9.981.216
1	Male	3.701.027	72,55%	1.400.147	27,45%	5.101.174
2	Female	3.694.302	75,70%	1.185.740	24,30%	4.880.042

Table 7. Number of Public and Private Senior High School Students by Gender in Indonesia in 2020

No	Class	Negeri		Private		Total
		Siswa	%	Siswa	%	
	Total	6.380.329	60.09%	1.585.887	25,91%	7.846.216
1	Male	2.001.027	30,03%	1.400.147	27,45%	3.274.174
2	Female	4.394.302	30,09%	1.185.740	24,30%	4.693.259

C. The Impact of Dualism on the Quality of Islamic Education

Management of education in Indonesia under two umbrellas. The Ministry of Religion and the Ministry of Education and Culture as described above have caused many losses and negatives, especially for Islamic educational institutions. According to Achmadi in Amin, the existence of education management in the two ministries has various impacts as follows:



1. Religion has been narrowed down as far as it relates to aspects of Islamic theology taught in religious schools so far;
2. Religious schools have been divided into separate camps;
3. The sources of input for religious schools and Islamic tertiary institutions are generally of low ability, so the quality of graduates is classified as second class.

Another impact of the dualism of education is that although madrasas managed by the Ministry of Religion have been institutionally recognized by UUSPN No. 2 of 1989 concerning the national education system as part of the national education system, the realization of the meaning of the recognition is still not in accordance with the spirit of the law. . This can be seen from the budget allocation for coaching and developing the quality of madrasas that is not comparable to the budget given to schools under the auspices of the Ministry of Education and Culture. With the government's unequal attention between the two educational institutions, it is very logical that the quality of Islamic education, especially madrasas, is under general education. Dualism in education in Indonesia is accommodated by the education law as stated in the RI Law on National Education System No. 20 of 2003 Chapter VI, article 15 which reads: "Types of education include general education, vocational, academic, professional, advocacy, religious". From this article, it is clear that there is a dualism in religious education and general education. At the institutional level, there is a separation between religious universities such as UIN Syarif Hidayatullah and public universities such as ITB, UI and others.

This is what makes Islamic education through madrasas, religious institutes, and Islamic boarding schools managed by the Ministry of Religion, while general education through elementary, secondary and vocational schools as well as public universities is managed by the Ministry of Education and Culture. In fact, Islamic education does not merely teach Islamic knowledge, but also emphasizes the formation of attitudes and behavior, namely forming Islamic human beings. Amin Abdullah, 2003:97-98)

While the impact of other educational dualism according to Ikram are:

1. The emergence of ambivalence in the orientation of Islamic education, where so far, institutions such as pesantren and madrasas have an image of themselves as Islamic educational institutions with a tafaqquh fi al-din style that considers mu'amalah issues not their work. Meanwhile, the modernization of the education system by incorporating general education curricula into these institutions has changed the image of pesantren and madrasas as such tafaqquh fi al-din institutions. As a result, there has been a shift in meaning that religious subjects are only a stamp that is stamped to achieve the goals of the modern secular education system.
2. The emergence of a gap between the Islamic education system and Islamic teachings. The ambivalent education system reflects a dichotomous view that separates Islamic religious sciences and general sciences. This view is clearly contrary to the concept of integral Islamic teachings, where Islam teaches that there must be a balance between worldly affairs and the affairs of the hereafter.



3. The disintegration of the Islamic education system occurs, where each education system (general/western and religious/Islamic) tries to maintain its existence.
4. The emergence of inferiority managers of Islamic educational institutions. This is because the Western education system, which in fact does not appreciate cultural and moral values, has become a benchmark for the progress and success of the Indonesian education system.

The impacts above are still included in the smallest part of the existence of dualism and scientific dichotomy in Islamic education. There are many other impacts that are more frightening, such as Islamic University graduates who find it difficult to find work, the fragility of Islamic education methodologies, and so on. On the other hand, due to the dualism of education, public education as a "rival" to religious education, which is very less accepting of religious values, has a more dire impact. The intended impact, such as: using knowledge for crime, brawls, secular thinking, atheism, and so on. All of that is the fruit of education or general knowledge that is far from the touch of religion as a result of the dichotomy. In short, there is no perfect education if the dualism pattern is still used, because religious knowledge and general knowledge need and complement each other.

Likewise with the dualism system in education, of course it will be very difficult to achieve the goals that have been formulated. In technical operations, there will also be policy conflicts between institutions, so that this can trigger unhealthy competition. In addition, to create justice is also very difficult, such as in the distribution of funds to each school and madrasa. It is very evident that the allocation of funds for public schools under the Ministry of National Education is larger than the funds for madrasas under the Ministry of Religion. As a result, the quality of education that has been targeted on a national scale is not achieved because graduates from madrasas are generally below the standard value. In addition, another impact is the discrimination treatment of graduates, as is often experienced by graduates from madrasas or Islamic universities, they find it difficult to find work because the available job opportunities usually require more general education graduates. The impact of these graduates also extends to the political area, such as the difficulty of graduates of religious education to be appointed as principals in public schools, while graduates of general education easily find positions as principals in public schools and madrasas. (Aufa Muis, 2016: 209-210)

CONCLUSION

The dualism of the education system in Indonesia has long historical roots. Judging from its historical roots, dualism is caused by the scientific dichotomy between general science and religious science. The existence of a dichotomy between the two scientific families does not come from Islam itself but the legacy of colonialism.

The dichotomy that manifests into the dualism of the education system, namely education under the auspices of the Ministry of Religion and the Ministry of National



Education and Culture has caused various kinds of problems, both epistemological problems and institutional problems. Starting from the reduction of the meaning of Islamic education, to the dilemmatic position of institutions under the Ministry of Religion. Therefore, the dualism of the education system in Indonesia needs to be deconstructed immediately. However, the dualism deconstruction of the system must be based on clear thoughts and careful consideration and demands the participation of various parties involved and interested. In the end, all educational institutions will be under one umbrella ministry, namely the Ministry of National Education and Culture which de facto and de jure has the authority and authority to develop education.

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CURRICULUM PLANNING IN DARUL QUR'AN BOARDING SCHOOL DUSUN 1 BANDAR KLIPPA VILLAGE, PERCUT SEI TUAN SUBDISTRICT

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ABSTRACT

The research aims to find out: Curriculum planning at Boarding School Darul Qur'an Dusun 1 Desa Bandar Klippa, Percut-Tuan district. The organizing of the curriculum in Boarding School Darul Qur'an Dusun 1 village, Bandar Klippa, Percut Sei Tuan. In this case the technique used is a qualitative method. To ensure the validity of the data, it can be used in triangulation technique which combines from various data collection techniques and existing data sources. In collecting data with triangulation, it is actually able to collect data that simultaneously menguji data credibility which is to check the data credibility with various data collection techniques and various data sources. From some research findings can be shot that boarding school is the first model of education institution in Indonesia that was initially established on the initiative of society as a da'wah institution.

Keywords: Boarding School, Curriculum

INTRODUCTION

Historical records show, that boarding schools in addition to printing cadres of scholars also gave birth to many community leaders and nations. Many boarding schools become fragrant because many alumni become leaders of the nation. Boarding school in technical reading is a place inhabited by students, this statement shows the importance of the characteristics of boarding schools as an integral educational environment. Boarding schools have a unique culture. Because of its uniqueness, boarding schools are classified into their own subcultures in Indonesian society.

Boarding school is an institution that can be said to be a form of reasonable process of development of the national education system. In historical Boarding school is not only synonymous with the meaning of Islam, but also contains the meaning of authenticity Of Indonesia (Indigenous). Because, the institution in the form of Boarding school has actually existed since the time of Hindu-Buddhist rule. So Islam just continue and immerse the existing institutions. Surely this does not mean to shrink the role of Islam in obtaining Islamic education in Indonesia.

Along with the development of the times, the problems that must be faced and answered by Boarding school are also increasingly complex, and we must realize from now on. Boarding school is faced with the challenges posed by modern life and answering those challenges can be used as a benchmark for how far he can go with the modernization flow. If he is able to answer that challenge, it will qualify as a modern institution. And conversely, if less able to respond to modern life, then usually the qualifications given are things that show outdated, colossal and conservative nature.



As stated in the previous writings, there are three elements that are able to form boarding schools as a subculture:

1. The leadership pattern of independent boarding schools is not co-opted by the State.
2. Common reference books that have always been used from various centuries and
3. The value system used is part of the wider community.

The advantages of Boarding school educational institutions, tend to be accepted as alternative educational institutions by all groups or circles. While the weaknesses and shortcomings of this Boarding school educational institution include not being able to achieve its educational goals to the maximum (printing cadres of scholars who at the same time lead the people and the nation), Boarding school do not have adequate facilities and targeting (physical, personal, and financial). In the curriculum management of Pondok Boarding school Darul Qur'an, Ustadz and Ustadzah as well as the management designed the curriculum to awaken faith, science, charity shaleh, berakhlakul karimah and tafaquh fiddin, which became a guideline for Pondok Boarding school Darul Qur'an is to direct, build, and deliver a personality that is moral and knowledgeable based on Islamic values.

A. RESEARCH METHODOLOGY

In Boarding school Darul Qur'an Dusun 1 Bandar Klippa Village, Percut Sei Tuan District Deli Serdang Regency, North Sumatra Province, Zip Code 20371. The determination of this allocation is based on consideration to get maximum results in research, and ponpes is one of the favorite madrasah at this time. In the implementation of this study, lasted for two months, namely June to July 2020.

The research used to test the Curriculum Planning in Boarding school Darul Qur'an Dusun 1 Bandar Klippa Village, Percut Sei Tuan Subdistrict is qualitative. Qualitative type research with phenomenological approach is because researchers want to explore directly the phenomenon of Curriculum Planning In Boarding school.

According to Nasution, qualitative methods are often called naturalistic research methods because their research is conducted under natural conditions, also referred to as ethnographic methods, because initially this method was more widely used for research in the field of cultural anthropology, referred to as qualitative methods, because the data collected and the analysis is more qualitative (Sugiyono, 2015:13).

Qualitative research can be used to view data through in-depth observation of the environment, interact with the implementation of the field so that information is obtained from the main source and will be more convincing. A natural object is an object that develops as it is, is not manipulated and presence does not affect the dynamics of the object. To obtain this research data, the techniques used are as follows: Observation Techniques, Interview Techniques and Documentation Studies.

According to Salim (2007:147) that Data analysis is the process of organizing by sorting the data into patterns, categorizations, and basic description units so that the



work themes and hypotheses are found as suggested by the data. Data that has been organized into one pattern and make a category, then the data is processed using data analysis model Milles and Hubberman, namely: Data Reduction, Data Presentation, and Conclusion Withdrawal.

To strengthen the validity of the findings and maintain the validity of the research, it may refer to the four validation standards suggested by Lincoln and Guba, consisting of: 1). *credibility*, 2). *transferability*, 3). *dependability*, 4). *confirmability*.

RESULTS AND DISCUSSION

1. Curriculum That Applies in Boarding School

According to observations and interviews, the method used is wetonan; how to deliver teaching materials / books that ustadz read and explain the content of the teaching material / book, while students listen, interpret and receive. But on several occasions; for something and other things, sorogan method is also used; one or more students came to ustadz with the book he studied. Ustadz read repeatedly and followed by santri one by one until memorized. Then ustadz gave explanations and examples. Next followed by questions that must be answered based on the materi he studied. Every ustadz at most nurture 5 students. On several occasions ustadz can entrust learning to the students chosen from the senior students, as an effort to train for senior students but still under the supervision of the ustadz concerned. According to Ustadz Baidawi this method is given to those who have just learned the yellow book; but this method is considered quite effective because in this way the teaching and the abundance of values as a "delivery culture" takes place quite intensively.

From the observations and interviews, the ustadz began by determining the teaching material and reference book to be used, meaning that in a certain period only one book was studied for one particular teaching material. The use of the yellow books that were once as reference books eventually became the purpose of education. After completing education at a certain level of education unit, students must understand the standard books which means to understand the materi they are studying.

2. Conformity of curriculum with the interests of students, community and stakeholder expectations, and quality of student outcomes produced.

Some parents who are interviewed about the expectations and supervision of their children are nyantri, the answer is that Boarding school already have certain reference books that will be reviewed in accordance with the purpose of the sons sent to the Boarding school. The guidance and supervision of his son's education has been one hundred percent handed over to Boarding school and Boarding school leaders. So, public trust in Boarding school education is quite high. But in order to get balanced information, the author had interviewed parents who did not want to send their son to Boarding school n the answer because Boarding school did not issue diplomas, and a general lack of knowledge as a support for work for future living supplies. Some say that life in Boarding school is less concerned about the environment and health, but



even so some people around Boarding school still send their sons to learn to recite the Qur'an or follow the taklim ceremony.

According to the community and alumni who had encountered in this study, many Boarding school alumni have above average abilities required by the local community. This is because it is supported by their readiness to plunge into the community, considering that during the Boarding school the interaction of students and the community has been built. Not least they are asked by the public to be formal or nonformal leaders. If at a previous time, the expectations and requests of the community are constrained because Boarding school alumni do not have a formal diploma then when asked to become a formal leader, for example the village head or even prospective members of the legislature, usually hit by the issue of diplomas. However, after the government made a policy in the form of Presidential Instruction No. 1 of 1994 on the Implementation of Compulsory Learning 9 Years, which was further expanded with the Mandatory Program of Basic Education Learning (Fair Dikdas) 9 years at Pondok Boarding school Darul Qur'an (PPS), based on a Joint Agreement between the Minister of National Education and the Minister of Religious Affairs, No. 1/U/KB/2000 and No. MA/86/2000 concerning Boarding school Darul Qur'an As a Mandatory Pattern of Learning Basic Education 9 Years, then salafiyah boarding schools are entitled to take the National Exam and therefore also entitled to a wustha diploma at junior high school or Madrasah Tsanawiyah.

In the field of da'wah, observations and interviews with leaders of Boarding school, ustadz, senior students, alumni, and the community; various ways are done in carrying out da'wah both by students who are still in Boarding school and alumni, namely by holding lectures at home, in the general public, in government offices, or even open independently madrasah diniyah as the forerunner of boarding schools. The implementation of da'wah is also widely carried out at the moment of commemoration of the national holidays and the great day of Islam. Some alumni do da'wah not only with bi al-lisan but also with bi al-hal. Types of work that become the livelihoods of alumni are ustadz, teachers, lecturers, farmers, traders, civil servants, private employees, da'i, soldiers, and police.

3. Implementation of Management and Development Principles in Boarding school Curriculum Management

The results of the author's observations, education in Boarding school runs without written planning, but the learning planning is more based on intuition. The authority of Boarding school leaders is quite high in determining the direction of education; starting from planning to the implementation of undocumented education, so it is not easy enough to research Boarding school documents. Some of the data that can be obtained include: data records of students, monthly financial income reports from students, reference books as a handle, and daily activity schedules, it is not as complete as needed. Some Boarding school leaders realize this weakness as a management weakness, although others feel quite running as it is.



Management problems for Boarding school, according to the leaders of the Boarding school contacted, lies in the problem of human resources and funds. To improve management, funds are required that are not small both for human resource training, as well as for the purposes of administrative equipment. Meanwhile, the Boarding school organizers of Wajar Dikdas get operational assistance from the government, but all the funding is more drained to pay for the services of teachers of general subjects, some for operational costs and some for the purposes of buying books and books. As for the monthly levy of the students called tuition fees, it is a levy that is required for the needs of the students themselves. For example, to pay for electricity, clean water, and maintenance of infrastructures; it is also more often insufficient. The construction and provision of infrastructures is carried out by Boarding school families, both family funds and funds obtained through donations from donors. Leaders of Boarding school, ustadz and other teachers, according to the description of the ustadz did not get a certain amount of wages or honors and time.

Learning strategies, according to the leaders of Boarding school and ustadz are emphasized more on the needs of students to understand religious sciences, how students can understand the learning materials obtained and carry them out in daily life. Other skills are gained with experience of how to do things, no specific learning. Evaluation of the results of Boarding school education does not prioritize exams and diplomas, but is more likely to be what they can be accepted in the local community, whether they can practice the knowledge they receive in Boarding school.

In halaqah it can be known the extent of the mastery of the alumni or asatidz to the yellow book material that he had studied and the extent of the development of knowledge about the material of the yellow book he was involved in. In halaqah it can be known the extent of the mastery of the alumni or asatidz to the yellow book material that he had studied and the extent of the development of knowledge about the material of the yellow book he was involved in.

DISCUSSION

1. Boarding school Curriculum and Its Development

Learning in Boarding school certainly has educational objectives like other educational institutions; just not yet in the form of written documents and has not been structured. Such as, for example, the purpose of students studying the book of Safinah so that students understand the basic fiqh law; that the implementation of basic fiqh practices is more based on examples and applications in daily life. The purpose of students studying the book of Al-Jurumiyah so that students master the science of Nahwu, the purpose of students learn Sharaf-Kaylani agas santri master the science of Sharaf, so that students explore the basic grammatical Arabic language. The purpose of students learn Akhlaq al-Banayn so that students akhlaku al-karimah and so on.

This kind of learning, when viewed from the focus of teaching, is called Subject Centered Design; meaning the curriculum is centered on the content or materials



taught, composed of a number of subjects taught separately so that this curriculum is also called Separated Subject Curriculum. Subject Centered Design developed from the concept of classical education that emphasizes more knowledge, the values of past cultural relics that seek to bequeath to the next generation. Because it prioritizes the content / teaching materials or subject matter, then this kind of curriculum design is also called Subject Academic Curriculum.

Whereas in general learning in Boarding school must have educational purposes, as mentioned in Chapter I Article 1 paragraph 19 Law No. 20/2003; Law No. 20 of 2003 on The National Education System; that the curriculum is a set of plans and arrangements regarding the objectives, content, and materials of the lessons and the way used as guidelines for implementation to achieve certain educational goals. Similar to the rule, Ragan (as quoted by Malik) argues that the curriculum is defined by a collection of subjects taught in school, or the direction of a learning process.

The purpose of national education is to create people of noble character, faith, piety and believe in it as a truth and prove the truth through reason, taste, and initiative in all daily deeds and behaviors. The purpose of Islamic education is to form a human being who believes and believes, righteous and productive, intelligent and trustworthy as "abdullâh who gets mercy, inayah, ridla and maghfirah Allah SWT. Through the relationship with Him directly achieved through worship makhdlah and through worship ghairu makhdlah namely copyright, initiative, and sense as a human being who has concern for others and with other beings or social righteous deeds.

Using the yellow book as a reference, actually has a plus in Boarding school education, namely studying teaching materials as well as the language used; no different from a school that is predicate as a modern school that uses English or other foreign languages as a language of instruction. Indirectly this practice is a habit in Boarding school that use the language of the book as an introductory language, so that students are accustomed to using Arabic which is also the Language of the Quran.

To determine the model of teaching and learning in Boarding school is actually determined by the condition of the students themselves, the sorogan model is only used for novice students and children who have just learned to read the yellow book and is not applied to those who have mastered the rules of how to read the yellow book except for special problems. This sorogan method is widely used by senior students in teaching beginner students, intended to make beginner students more quickly master how to read and motivated to learn and understand the yellow book.

Teaching model *wetonan/bandongan* is actually the forerunner of the classical learning process, only in a different way. In most Boarding school that do not have a special madrasah for study, this teaching model can be done in mosques or at home ustadz. Santri listened to the lesson, by sitting lesehan, cross-legged, even while rested on the wall; although in its development already use a special place (classroom) with facilities chairs and tables such as in school. Mudzakah models are similar to discussion models and are more likely to be presentation models. The learning method is a learning method that is implemented in Boarding school; depending on the time and materials delivered. The problem is that all of these methods are undocumented, so there is no evaluation for further development; whereas



documenting learning is a tool *replanning* curriculum. If quoting Groundlund's opinion (which Rusman cited); that curriculum evaluation is a systematic process that includes the collection of analysis and interpretation of information / data to determine the extent to which students have achieved learning objectives, it would be better if the learning model is organized with good documentation because it will make it easier to conduct assessments. Evaluation can also be used as input in determining policy making in decision making about curriculum and education. Even Rusman (citing Hopkins and Antes), further states that evaluation is a continuity of examination to obtain information that includes students, teachers, educational programs, and the teaching and learning process so that it can be known the dynamics of students and the effectiveness of the program. As one component of the curriculum, the evaluation aims to assess the achievement of the curriculum or assess the process of implementation of the curriculum as a whole which in the end can be used as a consideration for improvement and improvement of the curriculum in the future. This is related to Hamalik's opinion that the curriculum of an education is not static, but can change and is dynamic. This can be influenced by environmental changes that require adjustment due to the needs of students and the growing needs of the community.

Learning by doing *Study tour* and *tadabur 'alam* has not been implemented; except *ziarah* to the tombs of *the wali*, this was hit by the problem of limited funds. Whereas this activity actually has quite an important role in addition to refreshing saturation of learning, also to relax the relationship of verses kawaniyah with Qurʾaniyah.

2. Curriculum between the interests of students, community expectations and the quality of student outcomes

Boarding school curriculum although not in writing, concretely in the field can already be considered in accordance with the interests of "parents of students" and "students" who come to Boarding school to learn science and religious values. The superiority of Boarding school as a moral fortress in fending off the inclusion of culture that damages the morale of the nation, is recognized by various parties; as Azra argues that Boarding school from the beginning are prepared to meet the needs of the community not only in the matter of further transformation of Islam as an agent of social change, which according to Azra Boarding school can be called "as culture brokers in society" in general. Also added by Tafsir; that Boarding school in addition to doing education, also instill faith and laughter in a makhdlah in the attitude of daily life. With faith and piety being the foundation and purpose of life, it can be a filter in assessing which is good and which is bad; with faith and piety can illuminate the life of the global age that it pursues.

Most Boarding school still survive with an educational paradigm that does not shift from *li-kalimatillah* to the understanding that education is just a job seeker tool. However, other interests that are more operational in carrying out life seem untouched. Listening to Surjadi's statement: "In his duty as caliph he was always guided by the Quran and as-Sunnah. The verse instructions are described as operational, so that it can be carried out step by step so that the results benefit the



people". This requires the Boarding school curriculum to be documented in an orderly manner so that it is easy to evaluate it operationally; much less *Hidden curriculum* now only touches on his idealistic values.

The shift in social paradigm demands Boarding school do more and is, a burden that is quite heavy for the Boarding school itself, for example surjadi opinion: If the caliph had to solve problems, such as socioeconomic, environmental, unemployment, health, education, etc., he should be able to identify and formulate the problems. Then look for a verse of the Quran or As-Sunnah. Furthermore, this paragraph is examined in the operational technical steps as stated above.

Boarding school is required to be able to touch many problems in accordance with the interests of stakeholders by relying on verses of the Quran or As-Sunnah. In an idealistic state, Islam universally concerns all aspects of life; but operationally the values of li-kalimatillah listed in the curriculum (hidden) have not been realized operationally. Idealistly, (for example) it is believed that cleanliness is part of the Faith, but Muslims have not been able to carry out kaffah. But in the problem of skills education, which in the formal education curriculum is termed with life skills, then since the 19th century life skills in Boarding school has been a routine activity. The students helped every activity of the construction of huts and other activities in Boarding school. Although not a skill education given regularly, but Boarding school has provided an example of a good enough living atmosphere to start such an education.

In the long-term program, Boarding school have to start changing the meaning of *fardlu kifayah* from narrow meaning to broader meaning. If there are still some Boarding school who consider the new *fardlu kifayah* at the state of taking care of the body, learning Arabic, or studying Tajwid science; then it's time for the use of *fardlu kifayah* it is included in the development of kauniyah verses into various disciplines as an effort to prosper the ummah. Boarding school Salafiyah as one of the Islamic educational institutions needs a future program that can develop the capacity of students as individuals who explore religious knowledge and are able to contribute to people's social life. Nevertheless, education in Boarding school has implicit purposes such as:

- a. appreciation to the Wali and ulama, aiming for the students to follow the traces of his behavior and akhlaq
- b. mastery of Arabic, aims to make it easier for students to learn classical religious books that use Arabic
- c. religious content learning, aimed at printing cadres of scholars who become righteous leaders teach and familiarize the independence of life, aiming that all students can always survive in various circumstances, when later plunge into the community.

3. Principles and Development of management in the management of Boarding school curriculum

Some Boarding school began to realize the importance of curriculum management, although they do not yet have a target when curriculum management



can be implemented in Boarding school. Some Boarding school leaders are trying to start developing a curriculum management model in the hope that Boarding school graduates can work further side by side with other educational institutions so as to realize a shaleh and productive Boarding school graduates. Although it is realized that this is not possible to be carried out alone by Boarding school, it is necessary to cooperate in synergy with other parties as partners in line and in line. This is in accordance with Suhardan's opinion that curriculum management is a process or system of curriculum management in a cooperative, comprehensive, systemic, and systematic in order to achieve the curriculum objectives that have been formulated. Hamalik's opinion is not much different from hamalik's opinion that the curriculum management process cannot be separated from social cooperation between two or more people formally with the help of supporting resources. The implementation is carried out with certain methods of work that are effective and efficient in terms of manpower and cost, and refers to the curriculum objectives that have been predetermined.

Graduates who are righteous and productive have a broad meaning. The meaning of shalih besides focusing on human relationship vertically upwards with Allah SWT; and also with the position of the caliph in carrying out horizontal relationships of fellow human beings and vertical relationships down with other beings, so that the values of his subtlety become complete and achieved the perfection of life. With the complete value of keshalihan Muslims can be the most productive human beings; who do not lose their identity. Surjadi reminds:

Muslims establish the Qur'an as a guide to life, become a problem-solving life, then the Qur'an becomes a guide to life. He controls and directs changes according to the situation and conditions desired by the Qur'an. Not the other way around, muslim societies are changing swinging waves of secularism, hedonism, and non-Islamic culture. it becomes a game of waves of change that are not known direction, finally like a kiambang blown waves. Lying on the beach. He lost his identity/ identity he is not the caliph and servant of God anymore.

The three Boarding school studied are still fairly stuttering technology, although it does not mean reluctant to be directly related to the development of technology. Apologetic nature of science and technology in Boarding school still need deep socialization in order to get a deep understanding as well; because as an educational system, Boarding school is a formal institution, agent and organization that can transfer knowledge and cultural heritage that affects the social, spiritual and intellectual growth of society. Tilaar stated that when talking about national education innovation to give birth to education managed by the community (*community-based management*) then Boarding school the model of education; which in the end *community-based management* education will lead to *school-based management*.

The model of Boarding school education is *religion based education*, which is associated with space and time impressed have three management models: (1) yellow book-based management model, (2) kyai-based management model, and (3) community-based management model.



- a. yellow book-based management model, applies when Boarding school determine learning materials, all parties receive yellow book material as a study material for Boarding school education.
- b. kyai-based management model, applies when Boarding school make policies; all subordinates and citizens of Boarding school will adhere to the policies specified by kyai.
- c. community-based management model, applies when Boarding school conduct development and activities related to physical and infrastructure, then the leaders, alumni and citizens in the Boarding school environment will be involved and involved in every activity; from planning, committee to the implementation of work.

Real, fundamentally the root of the success of Boarding school in educating students, is not measured by the success of the results of the education through the ranks of the elite in political positions, but the work concretely in the lives of people, nations and countries. The extent of the moral correctness of output in a society that is haunted by hedonism, consumerism, with all the effects of globalization-modernism. As an educational institution that produces intelligent educational results and is able to view future situations, it is necessary to raise awareness as a member of the community who has a commitment to the community.

As an institution religion based aducation le centre de la galvanisation des valeurs religieuses islamiques et de la radiodiffusion *makhdlah*; with the region directed at the acceleration of vertical-mobility (direct relationship with al-Khaliq). The perspective of the educational paradigm never changes, i.e. seeking knowledge is an obligation *li-kalimatillah*. The average result of Boarding school students are able to try themselves as they are. The positive side of the cultural roots that still survive is the work culture which is the strong root in developing entrepreneurship, according to Surjadi: "*creating and innovating society based on iman and taqwa* to be happy in this world and the hereafter.

CONCLUSION

Boarding schools, including PPS Wajar Dikdas 9 Years de jure recognized as one of the alternatives of national education through recognition implicitly listed in Law No. 20 of 2003; although de facto there are still some obstacles, especially regarding curriculum issues. Boarding school actually has a standard curriculum, but it has never been written and documented so that it impresses education in Boarding school status quo. Education in Boarding school has a purpose; although only limited to instructional in the field, there are lesson materials that he studied and there is a methodology of learning, even though quantitative evaluations have not been implemented.

Institutionally, education in pesantren is based on the content of the yellow book that he studied. If the students have understood the contents of the yellow book that he studied well, then the student has understood the material content of the



yellow book and the purpose of cognitive education has been achieved. The purpose of perspective education, psychomotor and life skills is applied to the attitude of santri life in daily life under the guidance of kyai and ustadz. The Boarding school education system is more emphasized on religious education.

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EFFORTS TO IMPROVE TEACHER'S PROFESSIONAL COMPETENCE APPLICATION OF CONTEXTUAL LEARNING STRATEGIES THROUGH WORKSHOPS AND ACADEMIC SUPERVISION AT SENIOR HIGH SCHOOL DARUSSA'ADAH SUBDISTRICT MILK BASE

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ABSTRACT

This study aims to improve the professional competence of teachers in implementing contextual learning strategies through workshops and academic supervision at SMA Darussaadah Kec. Milk Base. The method used in this research is the school action research method through 2 cycles, where each cycle has the following stages: (1) Planning, (2) Implementation and Observation, (3) Evaluation and (4) Reflection. The subjects in this study were teachers who taught at SMA Darussaadah Kec. Pangkalan Susu with a total of 12 teachers. The data collection techniques used were observation, interview, questionnaire and documentation study techniques. The data analysis technique used was to calculate the percentage of teachers who had implemented contextual learning strategies and the percentage of teachers who had not implemented them. contextual learning strategies. The results showed: (1). There was an increase in the number of teachers who applied contextual learning strategies from 12 teachers, only 5 (41.67%) teachers applied SPK in cycle I then increased in cycle II to 10 (83.33%) teachers who were able to apply contextual learning strategies on the learning process in the classroom; (2) There was a decrease in the number of teachers who were unable to implement contextual learning strategies, from 12 teachers, 7 (54.85%) were not able to implement contextual learning strategies in cycle I then in cycle II there was a decrease in the number of teachers who were not able to implement contextual learning strategies, to be 2 (16.67%) teachers who have not been able to implement contextual learning strategies as a whole; (3) The professional competence of teachers in implementing contextual learning strategies can be increased through workshops and academic supervision.

Keywords: Teacher Professional Competence, Contextual Learning Strategy, Workshop, and Academic Supervision

INTRODUCTION

Professional competence is one of the competencies that must be possessed by teachers so that teachers can carry out their main tasks and functions properly. The indicators of professional competence are: 1) being able to map competency standards and basic competencies, 2) being able to plan learning, 3) being able to carry out active, creative, innovative and effective learning, 4) being able to carry out learning evaluations, 5) being able to apply learning strategies and 6) able to carry out classroom action research.

According to Mulyasa (2008), professional competence is the ability related to the adjustment of teacher duties. This competency is very important. Because, it is directly related to the performance shown. Therefore, the level of professionalism of a teacher can be seen from the following competencies: (1) The ability to master the educational foundation, for example understanding the educational goals that must be achieved



both national, institutional, curricular and learning objectives; (2) understanding in the field of educational psychology, for example understanding of the stages of student development, understanding of learning theories; (3) Ability in mastering subject matter in accordance with the field of study being taught; (4) Ability to apply various methodologies and learning strategies; (5) Ability to design and utilize various media and learning resources; (6) Ability to carry out learning evaluations; (7) Ability to develop learning programs; (8) Ability to implement supporting elements, such as school administration, guidance and counseling; and (9) the ability to carry out research and scientific thinking to improve performance. Contextual Teaching and Learning (CTL) is a learning strategy that emphasizes the process of full student involvement to be able to find the material being studied and relate it to real-life situations so as to encourage students to can apply it in their lives (Wina Sanjaya, 2011).

There are five important characteristics in the learning process using the CTL approach.

1. In CTL, learning is a process of activating existing knowledge (activating knowledge), meaning that what will be learned cannot be separated from the knowledge that has been learned, thus the knowledge that will be obtained by students is complete knowledge that is related to each other.
2. Contextual learning is learning in order to acquire and add new knowledge (acquiring-knowledge). The new knowledge is obtained in a deductive way, meaning that learning begins by studying the whole, then paying attention to the details
3. Understanding of knowledge (under-standing knowledge), meaning that the knowledge obtained is not to be memorized but to be understood and believed, for example by asking for responses from others about the knowledge they have acquired and based on these responses, new knowledge is developed. - right.
4. Putting the knowledge and experience into practice (applying knowledge), meaning that the knowledge and experience gained must be applicable in students' lives, so that changes in student behavior can be seen.
5. Reflecting knowledge on the knowledge development strategy. This is done as feedback for the process of improvement and refinement of the strategy (Wina Sanjaya, 2011).

There are several differences between CTL and conventional learning, these differences include:

1. CTL places students as learning subjects, meaning that students play an active role in each learning process by finding and exploring the subject matter themselves. Meanwhile, in conventional learning students are placed as learning objects that act as passive recipients of information.
2. In CTL learning, students learn through group activities, such as group work, discussion, mutual acceptance and giving. Meanwhile, in conventional learning, students learn more individually by receiving, taking notes, and memorizing subject matter.
3. In CTL, learning is related to real life in real terms; while in conventional learning,



learning is theoretical and abstract.

4. In CTL, ability is based on experience; while in conventional learning the ability is obtained through exercises.
5. The ultimate goal of the learning process through CTL is self-satisfaction; whereas in conventional learning, the final goal is a value or number
6. In CTL, actions or behaviors are built on self-awareness, for example the individual does not perform certain behaviors because he realizes that the behavior is harmful and not beneficial; whereas in conventional learning, individual actions or behavior are based on factors from outside themselves, for example, individuals do not do something because they are afraid of punishment or just to get points or grades from the teacher.
7. In CTL, the knowledge possessed by each individual always develops according to the experience he has experienced, therefore each student can have differences in interpreting the nature of the knowledge he has. In conventional learning this is not possible. The truth possessed is absolute and final, because knowledge is constructed by others.
8. In CTL learning, students are responsible for monitoring and developing their own learning; while in conventional learning the teacher is the determinant of the learning process.
9. In CTL learning, learning can occur anywhere in different contexts and settings according to needs; whereas in conventional learning learning only occurs in the classroom.
10. Because the objectives to be achieved are all aspects of student development, in CTL learning success is measured in various ways, for example by evaluating the process, student work, performances, recordings, observations, interviews, and so on; whereas in conventional learning learning success is usually only measured from tests.

There are several things that every teacher should pay attention to when using the CTL approach.

1. Students in contextual learning are seen as developing individuals. A person's learning ability will be influenced by the level of development and breadth of experience he has. Children are not adults in small forms, but organisms that are in stages of development. The ability to learn will be largely determined by their level of development and experience.
2. Every child has a tendency to learn new and challenging things. Children's hobby is to try things that are considered strange and new. Therefore, learning for them is trying to solve every challenging problem. Thus, the teacher plays a role in choosing learning materials that are considered important for students to learn.
3. Learning for students is the process of looking for links or connections between new things and things that are already known. Thus, the teacher's role is to help each student be able to find the connection between new experiences and previous experiences.
4. Learning for children is the process of perfecting existing schemes (assimilation)



or the process of forming new schemes (accommodation), thus the task of the teacher is to facilitate (make it easier) so that children are able to carry out the assimilation and accommodation processes.

According to Suprijanto (2008) a workshop is a meeting of people who work together in small groups, usually limited to problems that come from themselves. Participation is expected to produce certain products. A workshop is a meeting of experienced and responsible people and experts who can help them, to discuss problems or lessons they find difficult to solve on their own. According to Materka (1994) workshops are often viewed as as an arena for sharing information and helping others. Thus, it can be said that a workshop is a learning activity for a group of people to jointly solve problems through group and individual discussions. A workshop is a special meeting attended by a group of people who work in a similar work environment. From the description it can be concluded that the workshop is a group learning activity of a number of people who are solving a problem through discussion and working in groups or individually to produce certain products.

According to Suprijanto (2008) that the arrangement of workshop activities includes problem identification, search and problem solving efforts using references from sufficient available background material. The resource persons should be people who have experience in accordance with the problems that will be discussed in the workshop. The facilities that are prepared must really help in solving the problem. The purpose of the workshop is to provide knowledge and experience to teachers to improve their performance. Furthermore, Suprijanto (2008) stated that the number of workshop participants is limited in order to get good results, teachers are called by special invitations, because researchers expect this workshop and supervision to run more intensively. According to Zaini (2002) that the workshop is designed for teachers in schools, it is based on the consideration of researchers who will see whether the existence of this clinical supervision workshop can improve teacher performance.

According to Materka (1994) how to ensure the success of the workshop, namely: (1) start with a clear goal. Know what skills and information can be taught in the time available, (2) start planning as early as possible. Set aside a few days for each stage: gather information, design presentations, refine it and practice, (3) get to know the participants. Know their background and interests, and direct your program accordingly, (4) check and double-check the logistics that will be used, (5) be aware of time. Come early, start from finishing according to the specified time, follow the prepared events, don't have lessons without a break if it's more than 90 minutes, (6) alternating your presentation with exercises, discussions and other activities that are more involving the students. participants, (7) ask for an evaluation from the participants, so that the next workshop you can do better, (8) don't be satisfied with learning from trial and error and making mistakes, (9) maintain your sense of humor. You will really need it if (inevitably) something goes wrong and (10) enjoy the task.

Academic supervision is a series of activities to help teachers develop their ability to manage the learning process in order to achieve learning objectives. Academic supervision is an effort to help teachers develop their abilities to achieve learning



objectives. Thus, it means that the essence of academic supervision is not at all to assess teacher performance in managing the learning process, but to help teachers develop their professional skills. The principles of modern academic supervision that must be realized in every academic supervision process in schools are as follows: a) Academic supervision must be able to create harmonious, open, loyal, and informal human relations. This kind of relationship is not only between supervisors and teachers, but also between supervisors and other parties related to the academic supervision program. b) Academic supervision must be carried out on an ongoing basis. Academic supervision is not a side task that is only carried out from time to time if there is an opportunity. If the teacher has succeeded in developing himself, it does not mean that the supervisor's task is complete, but must be fostered continuously. This is logical, considering the problems of the learning process always arise and develop, c) Academic supervision must be democratic. Supervisors should not dominate the implementation of academic supervision. The emphasis of democratic, active and cooperative academic supervision. Supervisors must actively involve the teachers they foster. The responsibility for improving academic programs is not only on supervisors but also on teachers. Therefore, academic supervision programs should be planned, developed and implemented cooperatively with teachers, principals, and other related parties under the coordination of supervisors, d) Academic supervision programs must be integral to the overall education program. In an effort to realize this principle, a good and harmonious relationship is needed between supervisors and all parties implementing educational programs, e) Academic supervision must be comprehensive. Academic supervision programs must cover all aspects of academic development, although there may be an emphasis on certain aspects based on the results of the analysis. previous academic development needs, f) Academic supervision must be constructive. Academic supervision is not to find teacher mistakes, but to develop teacher growth and creativity in understanding and solving academic problems faced, g) In compiling, implementing, and evaluating, the success of the academic supervision program must be objective based on needs. real god of professional development of teachers.

There are 3 approaches used in carrying out academic supervision, namely: (a). Direct Approach (Directive). The directive approach is a direct approach to problems. Supervisors provide direct direction. Of course, the influence of supervisor behavior is more dominant. Because this teacher has a shortage, it is necessary to provide stimulation so that he can react. Supervisors can use reinforcement or punishment. Such an approach can be carried out with the supervisor's behavior, namely: explaining, presenting, directing, giving examples, setting benchmarks, and strengthening; (b). Indirect (Non-directive) Approach. An indirect (non-directive) approach is an indirect approach to problems. The supervisor's behavior does not directly indicate a problem, but he or she first actively listens to what the teachers have to say. It gives as many opportunities as possible for teachers to express the problems they are experiencing. The teacher raises the problem, the supervisor tries to listen, understand, what is being experienced by the teachers. The supervisor's behavior in the non-directive approach is: listening, giving reinforcement, explaining, presenting,



and solving problems; (c). Collaborative Approach. What is meant by a collaborative approach is an approach that combines directive and non-directive approaches into a new approach. In this approach, both the supervisor and the teacher together agree to establish the structure, process and criteria in carrying out the conversation process on the problems faced by the teacher. Thus the approach to supervision relates in two directions. And top down and bottom up. The supervisor's behavior is as follows: presenting, explaining, listening, problem solving, and negotiating. There are two methods of academic supervision that can be carried out by supervisors. These methods are distinguished between individual and group ones. In each supervision method, of course there are strengths and weaknesses. The individual supervision method is the implementation of supervision given to certain teachers who have special problems and are individual. The supervisor here only deals with a teacher who is seen as having certain problems.

There are various techniques of academic supervision in an effort to develop teacher abilities. This includes staff meetings, supervision visits, professional bulletins, professional libraries, curriculum laboratories, teacher assessments, learning demonstrations, curriculum development, development of learning instructions, field trips, workshops, class visits, professional reading, and community surveys. school. Meanwhile, according to Gwyn, in (Abi Sujak, 2011). The supervision techniques can be grouped into two groups, namely individual supervision techniques and group supervision techniques.

LITERATURE REVIEW/METHODOLOGY

The subjects in this study were teachers who taught at SMA Darussaadah Kec. Pangkalan Susu, Langkat Regency, North Sumatra Province. The number of teachers who were the subjects of the study were 12 teachers. This research was conducted at SMA Darussaadah, Kec. Pangkalan Susu, North Sumatra Province. The time of the study was 6 months, namely in the 2019-2020 academic year even semester, namely from January 2019 to June 2019. The research procedure used in this study was school action research by applying 2 cycles with 4 steps.

1) Cycle I Result

Based on the results of implementing and observing the implementation of Contextual Learning Strategies, the following results are obtained:

- a. Of the 12 teachers who were guided to implement contextual learning strategies (SPK) through workshops, only 5 (41.67%) teachers applied them in the classroom learning process and 7 (58.33%) teachers had not implemented all learning strategies. fully contextual.
- b. Of the 23 DSS indicators, there are an average of 7 indicators that have not been implemented by 7 teachers, so they are said to have not implemented the DSS.

Based on the results of the evaluation, it was found that only 41.67% (5 people) had implemented SPK, this means that the indicators of success have not been achieved so that cycle II needs to be implemented.



2) Cycle I Result

- a. Based on the results of the implementation and observations of Cycle II regarding the application of contextual learning strategies in the classroom learning process, the following results were obtained
- b. A total of 10 (83.33%) teachers have implemented contextual learning strategies in the learning process in the classroom
- c. Only 2 (16.67%) teachers have not implemented all DSS indicators in the learning process in the classroom

Only 2 (16.67%) teachers have not implemented all DSS indicators in the learning process in the classroom

RESULTS AND DISCUSSION

Based on the results of the implementation of SPK implementation in the first cycle in the learning process in the classroom, 5 (41.67%) teachers have applied and in the second cycle increased to 10 (83.33%) teachers who are able to apply SPK in the learning process in the classroom. class. This means that there is an increase in the number of teachers who apply SPK as many as 5 teachers (41.66%). The number of teachers who are not able to apply Contextual Learning Strategies is reduced with the result that in the first cycle there are 7 (58.33%) teachers who have not been able to implement SPK but in Cycle II it decreased to 2 (16.67%) teachers who have not been able to implement SPK in a comprehensive manner intact.

From the results above, it can be concluded that there was an increase in the ability of teachers to implement DSS after the workshops and academic supervision were carried out by going through Cycle I and Cycle II.

CONCLUSION

Based on the results of the research and discussion above, it is concluded that the application of SPK in the first cycle in the learning process in the classroom has been applied by 5 (41.67%) teachers and in the second cycle increased to 10 (83.33%) teachers who are able to apply SPK in the learning process. learning in the classroom. This means that there is an increase in the number of teachers who apply SPK as many as 5 teachers (41.66%). The number of teachers who are not able to implement Contextual Learning Strategies decreases with the result that in the first cycle there are 7 (58.33%) teachers who have not been able to apply SPK but in Cycle II decreased to 2 (16.67%) teachers who have not been able to fully implement the SPK. Professional competence of teachers in implementing Contextual Learning Strategies can be increased through Workshops and Academic Supervision



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IMPLEMENTATION OF COUNSELING GUIDANCE MANAGEMENT IN MAN 2 MODEL MEDAN

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ABSTRACT

This research is the implementation of Management Counseling Guidance in MAN 2 Medan Model. The purpose of this study was to analyze the implementation of organizing, communication systems and counseling guidance programs in MAN 2 Model Medan. This type of research is descriptive qualitative, data collection techniques using observation, interviews and document study. Data analysis includes data reduction, data categorization, synthesis, and ends with developing a working hypothesis. The findings of this study reveal a. Implementation of organizing counseling guidance related to responsibility, authority, delegation, and the highest responsibility lies with the Madrasah Principal. b. The counseling guidance communication system that was built was a cross-system and deliberation, meaning that the problem of counseling guidance could be solved with the homeroom teacher, subject teachers, counseling guidance teachers and the Deputy Head of Madrasah. c. The counseling guidance program was implemented in three stages, namely planning, implementing, and evaluating. The results of the evaluation of the counseling guidance program found three obstacles 1. Lack of counseling guidance teachers in MAN 2 Model Medan, 2. Counseling guidance was not included in class hours 3. Lack of implementation of the evaluation of the counseling guidance program conducted in MAN 2 Model Medan.

Keywords. Organizing, Communicating, Counseling Guidance Programs.

PRELIMINARY

The implementation of guidance and counseling management is the right solution in overcoming current educational problems in Indonesia. In general, educational problems are categorized into aspects of human ability to manage or regulate educational institutions. This means that education will progress and succeed in achieving its goals along with the advancement of management or regulation of educational institutions and their people.

The researcher's interest in researching the implementation of counseling guidance management in MAN 2 Model Medan, which is directly related to the title of the research, namely the first MAN 2 Model Medan already has an organized management of counseling guidance, this is important to study, because there has been no research conducted on the organization. guidance and counseling management at MAN 2 Model Medan. Both MAN 2 Model Medan have a counseling guidance program, which is a combination of conventional counseling guidance and



Islamic counseling guidance, this is also the focus of researchers to see what the implementation of conventional counseling and Islamic counseling programs looks like. Third, looking at the number of students owned by MAN 2 Model Medan for the 2020-2021 academic year is 2300 students, and the number of BK teachers owned is 6 BK teachers, while the ratio of students served by one BK teacher is 150 students. Of course this is also a problem, what kind of BK management is carried out by MAN 2 Medan Model Fourth, MAN 2 Model Medan has had a myriad of achievements both in academic and non-academic fields, and there have been no cases to date that tarnish the good name of MAN 2 Model Medan. Yang menjadi rumusan tujuan penelitian ini adalah untuk menganalisis pelaksanaan pengorganisasian bimbingan konseling yang dilakukan di MAN 2 Model Medan. Untuk menganalisis pelaksanaan komunikasi bimbingan konseling di MAN 2 Model Medan. Untuk menganalisis pelaksanaan program kombinasi bimbingan konseling konvensional dan bimbingan konseling Islami yang dilakukan di MAN 2 Model Medan

LITERATURE REVIEW/METHODOLOGY

This research is descriptive qualitative research. The location under study is MAN 2 Model Medan, having its address at Jalan Willem Iskandar number 7A, Sidorejo village, Medan Tembung sub-district, Medan city. Research informant is someone who is a source of data or research respondents. The informant in this study was the Head of Madrasah MAN 2 Model Medan. Deputy Principal for Curriculum at MAN 2 Model Medan. Deputy Principal for Student Affairs at MAN 2 Model Medan. BK Coordinator at MAN 2 Model Medan. BK teacher at MAN 2 Model Medan. Homeroom teacher and study teacher at MAN 2 Model Medan and students at MAN 2 Model Medan.

Data sources in this study are divided into two types, namely primary data sources and secondary data sources. Primary data are words and actions that are sourced from observations and interviews with related parties, such as school principals, vice principals and BK teachers, homeroom teachers, subject teachers and students at MAN 2 Terrain Models. Secondary data is supporting data sourced from field notes and study documents such as books and scientific magazines, sources from archives, personal documents and official documents as well as photos and statistical data in MAN 2 Model Medan related to the research title

Data collection techniques are observations, interviews, document studies. Data analysis techniques include: data reduction, data categorization, synthesis, and ends with compiling working hypotheses. Techniques for checking the validity of the data carried out by researchers in this study are: Credibility (degree of trust), Transferability, Dependence, Certainty.



Madrasah Aliyah Negeri 2 Model Medan. It is a favorite madrasah educational institution in the city of Medan. And has many achievements in both academic and non-academic fields. One of the achievements achieved by MAN 2 Model Medan in the non-academic field is winning the National level competition for the Fruit Tea Youth National E-sports Championship online game division Arena of Valor (AoV). (Wibowo, 2019) This was also expressed by the Head of MAN 2 Model Medan in addition to the non-academic achievements achieved in the academic field such as winning the National Event in the Scientific Writing Competition (KTI).

Madrasah Aliyah Negeri (MAN) 2 Medan before it was named "MAN 2 Model" first operated to carry out an education program under the name "PGAN", an abbreviation of State Religion Teacher Education. PGAN is the first Islamic religious education institution established by the Ministry of Religion in North Sumatra. This PGAN was founded in Medan in 1957, located in Marindal by using the location of the Al-Jam'iyatul Washliyah educational building. In 1993 by SK. Director General of Islamic Religious Institutions, Ministry of Religion of the Republic of Indonesia, Number: E.129/1993, dated. April 13, 1993 PGAN officially became MAN 2 Model Medan, having its address at Jalan Willem Iskandar number 7A, Sidorejo sub-district, Medan Tembung sub-district, Medan city.

MAN 2 Model Medan has 6 counseling guidance teachers consisting of 2 coordinators and 4 counseling guidance teachers. Because MAN 2 Medan has 2 campus locations, 1 Coordinator is on duty at the Fishing Campus, and 1 more is on duty at the Helvetia Campus. And the counseling guidance teachers at MAN 2 Medan are not only BK/BKI graduates, but there are counseling guidance teachers from Psychology graduates and subject teachers who are assigned as counseling guidance teachers. (Abdurrahman dan Jakub, 2019:42)

The results of research conducted by Syska Purnama Sari and Januar Eko Aryansah analysis of the determination of the workload of counseling guidance teachers in the city of Palembang, policies regarding the workload of counseling guidance teachers, are regulated in Government Regulation of the Republic of Indonesia Number 74 of 2008 concerning Teachers Article 54 point 6 states that the workload Guidance and counseling teachers or counselors who receive professional allowances and additional benefits are able to accommodate at least 150 (one hundred and fifty) students per year in one or more educational units. (Syska Purnama Sari dan Januar Eko Aryansah, 2020 :15).

The results of research conducted by Tarmizi Situmorang in 2019 at MAN 2 Medan Model The practice of implementing Islamic Counseling Guidance at MAN 2 Medan Model to solve student problems in technical terms is not much different from the conventional counseling guidance model, namely providing Orientation,



Information, Learning, Group Guidance services , Group Counseling, according to the needs of students both individually and in groups. The difference that appears in Islamic counseling guidance at MAN 2 Model Medan is in terms of the content of guidance and counseling, the content or content of the material is always related to religion such as "a healthy way of life in the style of the Prophet", "Learning in the view of Islam", "The essence of human creation", "Increase faith and piety" and others. (Tarmizi Situmorang, 2016 : 8).

Various counseling theories that exist today are not without limitations. The complexity of the problems experienced by an individual sometimes makes a theory of a counseling approach unable to stand alone in dealing with problems and it takes another approach perspective or other counseling techniques. Some individuals have problems that are complex enough so that one approach perspective with another approach must be used in order to fully deal with individual problems. This happens because the theory of the counseling approach cannot handle all the problems that exist in the individual. On the basis of these facts, a perspective or counseling approach was born that can combine several theoretical approaches or certain techniques in various counseling approaches that allow solving various problems experienced by individuals. This perspective or approach is known as an integrative perspective or an integrated perspective. (Wening Cahyawulan dan Arga Satrio Prabowo, 2016 :140)

Islamic counseling guidance is the process of providing directed, continuous and systematic assistance to each individual so that he can develop his potential or religious nature optimally by internalizing the values contained in the Qur'an and the Hadith of the Prophet SAW into himself, so that he can live in harmony and in accordance with the guidance of the Qur'an and Hadith. If the internalization of the values contained in the Qur'an and Hadith has been achieved and the religious nature has developed optimally, the individual can create a good relationship with Allah SWT, with humans and the universe as a manifestation of his role as Caliph on earth as well as function to serve Allah SWT. (Syafaruddin, 2015 : 299).

RESULTS AND DISCUSSION

A. Organizing Counseling Guidance at MAN 2 Model Medan

1. Head of Madrasah Mr. Irwansyah.MA as the person in charge and as coordinator for all educational activities in the school including guidance and counseling services
2. Deputy principal, responsible for assisting the principal in specific areas:



- a. Student WKM, Ms. Fadliati Harna, S.Pd takes care of all student activities at MAN 2 Model Medan such as guidance and counseling services, health services and others.
 - b. WKM Public Relations Mrs. Dra. Roslinawati, Msi, helps the head of the madrasa in the field of community relations at MAN 2 Model Medan
 - c. WKM Sarpras Mrs. Dra.Nur Asmah, MA helps the head of the madrasa in the field of facilities and infrastructure at MAN 2 Model Medan
 - d. WKM Curriculum Mr. Marsidi, M.Si, helps the head of the madrasa in the field of curriculum at MAN 2 Model Medan
3. Appoint a BK Coordinator, Ms. Zuraidah Damanik, S.Psi, M.Psi, whose task is to coordinate and coordinate counseling and guidance services at MAN 2 Model Medan.
 4. Appointing BK teachers at MAN 2 Model Medan, Khairun Naim, S.Pd.I, Zulefendi, S.Pd.I, Riskana Muda, S.Pd.I, Fauzi Pane, S.Pd, Deni Perdana Siregar, S. Pd, who is in charge of carrying out counseling guidance activities at MAN 2 Model Medan
 5. Appoint Class Teachers and Field Study Teachers who serve as teaching staff and as the frontline in providing counseling guidance services at MAN 2 Model Medan.
 6. Receive and regulate students and students in the form of rules contained in the code of conduct of MAN 2 Model Medan.
 - 7.

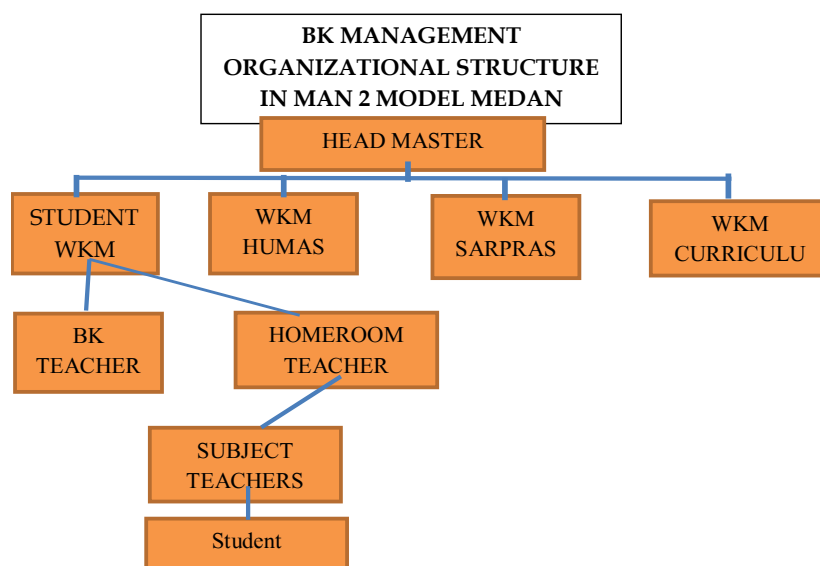


Figure 1. Organizational Structure Chart of BK Management at MAN 2 Medan Model



The organizational structure contains the organizational framework. The organizational frameworks are complex, medium and simple. Most large organizations use a line and staff type framework. This type uses vertical line relationships between different levels between managers and their subordinates. (Syafaruddin, 2015 : 85).

So it can be concluded that the organizational structure used in MAN 2 Medan Model is to use a line and staff type framework. The highest decision holder and responsibility at MAN 2 Model Medan is the Head of Madrasah. Not only in the field of counseling guidance but all educational activities, both academic and non-academic, assisted by WKM in their respective fields. especially counseling guidance decisions, counseling guidance problems can be solved below, namely together with teachers and counseling guidance teachers, and there are problems that can be decided at WKM without reaching the Madrasah Head. As well as decision making is still carried out by deliberation held in official meetings at MAN 2 Model Medan.

B. Implementation of the Counseling Guidance Communication System at MAN 2 Model Medan

The communication system that was built related to the implementation of the counseling guidance communication system at MAN 2 Model Medan is a cross system, meaning that in particular, counseling decisions, counseling guidance problems can be solved below, namely together with teachers and counseling guidance teachers, and there are problems that can be decided at the Deputy Head of Madrasah without reaching the Head of Madrasah. And the deliberation system is the main priority in decision making at MAN 2 Model Medan.

Communication from subordinates to superiors (upward communication), communication from subordinates shows an input from subordinates to superiors to provide feedback on the implementation of management. This communication provides feedback and provides encouragement for sharing ideas, releasing personal feelings and thoughts. They feel important because managers listen to them (Lewis, 1987). This communication from subordinates provides benefits for improving the morale and attitude of employees. The types of information received in this communication can be in the form of discussions with employees and supervisors, complaints about procedures, consultation, through interviews, talks with employee unions, formal meetings and suggestions, employee morals and attitudes. (Syafaruddin, 2015 :106).



C. Implementation of the Counseling Guidance Program at MAN 2 Model Medan

1. *Planning* Counseling Guidance Program at MAN 2 Model Medan

The planning of the counseling guidance program is carried out by forming an MGMP team (Subject Teacher Conference) consisting of a counseling guidance coordinator and counseling guidance teachers at MAN 2 Model Medan. The planning of the counseling guidance program at MAN 2 Model Medan was carried out based on the problem-solving tool data instrument (AUM) which was used as the result of an analysis of the problems experienced by students in MAN 2 Model Medan. The problem-solving tool consists of questions about the student's personal, study, social, career, religion and family situation.

2. *Implementing* Counseling Guidance Program at MAN 2 Model Medan

The implementation of the counseling guidance program is carried out starting with the results of the problem-solving tool (AUM) which has been analyzed and is included in the problem check list (DCM), and is implemented by the counseling guidance teachers. WKM, but if it is not completed, it will be submitted at an official meeting to the Head of Madrasah. And the implementation of the Islamic-based counseling guidance program is carried out based on the MAN 2 Model Medan, which is an Islamic educational institution under the auspices of the Ministry of Religion and is in the form of Madrasas and Counseling Guidance Teachers at MAN 2 Model Medan consist of graduates from different universities, some from general BK and counseling guidance. Islamic.

3. *Evaluasi* Counseling Guidance Program at MAN 2 Model Medan

Evaluation of the counseling guidance program can be done every month, every semester and yearly. The goal is the extent of the success of the program that has been carried out, as well as to see which parts need to be improved. This evaluation is carried out in a meeting between the counseling guidance coordinator and the counseling guidance teachers, which will later become the basis for improving the counseling guidance program in the following year which is presented in an official meeting with WKM and Madrasah Heads.

Of course, in a program there are obstacles in the implementation of the program. Like the counseling program at MAN 2 Model Medan. The obstacles faced today in the implementation of counseling guidance management are: Lack of counseling guidance teachers at MAN 2 Model Medan. Counseling guidance is not included in class hours. The lack of evaluation carried out by counseling guidance at MAN 2 Model Medan.



The procedure for developing guidance and counseling programs in schools includes several things, that is: (Syafaruddin, 2015 : 287)

1). *Planning*

This activity contains the procedures and decisions of counselors evaluating the achievement of goals (targets) in the past program, accessing the needs of students, and selecting goals and needs for determining program activities. Planning is done at the beginning of the school year. From the results of the needs assessment, counselors make appropriate decisions for preventive, developmental and remedial services.

Is part of the planning process that includes selecting the main objectives and establishing the channels of activities or services that can achieve those goals. The program organization also includes assignments (descriptions of duties) and a schedule for implementing specific activities that help schools determine who is responsible for which services and when they should carry out those activities.

2). *Implementing*

This activity is the action phase of the guidance and counseling program in schools. In this phase, counselors, teachers and other actors carry out the services contained in the program, such as individual and group counseling services, consultation with teachers and parents, classroom and small group guidance, testing services, crisis interventions, and referral services.

3). *Evaluating*

This activity contains procedures that allow counselors to see and weigh the success of guidance and counseling program services, identify weaknesses and obstacles that arise, and recommend improvements for future programs. This phase is very important for the counselor's professional identity, credibility, and accountability. A proper and thorough program evaluation also allows the counselor to review the initial goals of the program and assess progress/progress that has been achieved.

CONCLUSION

Based on the descriptions and findings described, it can be concluded that: a. The implementation of the counseling guidance organization related to the highest responsibility, authority, delegation, and accountability rests with the Head of Madrasah. b. The counseling guidance communication system that is built is a cross and deliberation system, meaning that counseling guidance problems can be resolved with the homeroom teacher, field study teacher, counseling guidance teacher and Deputy Head of Madrasah. c. The implementation of the counseling guidance



program is carried out in three stages, namely planning, implementing, and evaluating. The results of the evaluation of the implementation of the counseling guidance program found three obstacles 1). Lack of counseling guidance teachers in MAN 2 Model Medan 2). Counseling guidance is not included in lesson hours 3). The lack of implementation of the evaluation of the counseling guidance program carried out at MAN 2 Model Medan.

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IMPLEMENTATION OF THE ISLAMIC RELIGIOUS EDUCATION CURRICULUM PROGRAM AND GOOD CHARACTER AT SMP PRAYATNA MEDAN

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ABSTRACT

This article is the result of research with the focus and purpose of the study is to find out how the implementation of the Islamic Religious Education curriculum program and good manners at SMP Prayatna Medan. This type of research is qualitative research. Several activities in the context of collecting data were carried out by means of observation, interviews and document studies. The data analysis technique used by the researcher is an interactive model analysis technique from Miles and Huberman which includes three joint activities, namely data reduction, data presentation and conclusion drawing. The results of this study indicate that the formulation of curriculum objectives has met the curriculum standards in addition to the teaching and learning process can be directed. The objectives to be achieved are clearly stated, operational, measurable and observable to the level of success. And the goals formulated are more oriented to the development of the potential possessed by students; Determination of Teaching Materials only focuses on the teacher's handbook so that the description of the material as teaching material does not get development, so the scope of discussion of teaching materials is very limited; Implementation of Learning Activities using one of the active strategies with various methods, so that students can learn with enthusiasm and enthusiasm to take part in teaching and learning in class; and Assessment of learning has not been carried out properly as expected, among others, that teachers only use assessment techniques through written tests and oral tests, while in the form of performance it has not been implemented.

Keywords: Implementation of Programs, Curriculum, PAI and Morals

INTRODUCTION

In Law Number 20 of 2003 concerning the National Education System, it is clearly stated that the purpose of national education is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. (Ministry of National Education: 2003)

The formulation of the objectives of national education is very relevant to the formulation of the objectives of religious education, especially aqidah, namely as a manifestation and consequence of aqidah (faith and belief in life). Therefore, in realizing students as stated in the law, it is necessary to carry out serious education.

The implementation of education in schools/madrasas cannot be separated from the curriculum, which is a reference for school/madrasah managers in carrying out their duties. The school/madrasah curriculum is always changing according to the times and the development of students. Each curriculum has its own characteristics and characteristics in realizing high-quality education and producing quality students.



According to Hernawan, the curriculum is a number of subjects that must be taken by students from the beginning to the end of the learning program to obtain a diploma. (Herry: 2008) From this opinion, the formulation of the definition of curriculum contains two main things, namely the existence of subjects that must be taken by students. , and the main purpose of obtaining a diploma.

The curriculum as a design in education has a strategic position, because all educational activities lead to the curriculum. Once the importance of the curriculum as a center for educational activities, in its implementation it requires a strong foundation or foundation, through in-depth thinking and research.

The role of the curriculum in formal education in schools/madrasahs is very strategic and very decisive for the achievement of educational goals. In addition, the curriculum has a very central position and position in the entire educational process, even the curriculum is an absolute requirement and an inseparable part of education itself. It is very difficult to imagine how the form of the implementation of an education in a school/madrasah that does not have a curriculum will take.

Curriculum development is a very essential part of all educational activities. The curriculum for a particular educational institution generally already exists, meaning that it has been prepared beforehand by curriculum planners, thus usually the task of the teacher is only to implement, and foster within certain limits to develop it.

Implementing the curriculum is intended to transfer educational programs to students in the learning process. Fostering the curriculum is intended to maintain and maintain so that the implementation of the curriculum is in accordance with the provisions set out in the ideal/potential curriculum, or in other words seeking the compatibility of the actual curriculum with the potential curriculum so that there are no gaps.

The curriculum that the researcher intends in this study is the Islamic religious education curriculum, especially in the field of PAI and Budi Pekerti studies. In learning Islamic Religious Education, the curriculum is one of the most decisive components in an education system, therefore the curriculum is a tool to achieve educational goals and at the same time as a guide in the implementation of PAI subject learning.

In the curriculum, it is not only described a series of knowledge that must be taught by educators (teachers) to students, but also all educational activities that are deemed necessary because they have an influence on students in order to achieve the goals of Islamic education. (Basri: 2009)

In addition, the curriculum should be used as a measure of the quality of educational processes and outputs so that in the school curriculum various knowledge, skills, attitudes, and values are expected to be possessed by every school graduate. Thus, implementing the curriculum needs to be done effectively and efficiently.

Currently, all schools/madrasahs, especially in Medan City, are implementing the 2013 National Curriculum, which is an improvement over the previous curricula. This curriculum is more emphasized on aspects of attitude, and skills in addition to



aspects of knowledge. Thus, it is hoped that after participating in the learning process, students in addition to having knowledge also have attitudes and skills.

SMP Prayatna Medan is one of the targeted schools for implementing the national curriculum. So that all subject teachers, including PAI teachers need to gain knowledge about the implementation of the curriculum. According to the results of interviews with school principals, all subject teachers including PAI at SMP Prayatna Medan have gained knowledge about the implementation of the 2013 national curriculum through training, socialization, MGMP and other upgrading related to the implementation of the national curriculum.

The implementation of the Islamic Religious Education Curriculum and Budi Pekerti that the researcher intends in this study is the material for congregational prayer, which is the main subject in the lesson of Islamic Education and Morals for the seventh grade of the even semester.

According to the researcher's initial observations, that there is an advantage in the aspect of attitude towards students in the congregational prayer material, namely students are quite enthusiastic in carrying out the Zuhur prayer in congregation at school, without having to be asked, but the awareness of the students themselves to carry it out. This shows the implications of the PAI learning process. This condition is inseparable from the implementation of the curriculum program. If the curriculum program is managed properly, the results will be good, and vice versa.

This paper is the result of research research with the focus and purpose of the research being to find out how the implementation of the Islamic Religious Education curriculum program and good character at SMP Prayatna Medan.

METHODOLOGY

This research was conducted at SMP Prayatna Medan, which is located at Jalan Medan - Tembung, Medan Tembung District, Medan City. The reason for determining the location of the research in the school is considering that the school is one of the target schools for implementing the national curriculum in 2013. The type of research used in this study is qualitative research. Several activities in order to collect data were carried out by means of observation, interviews and documentation. The data analysis technique used by the researcher is an interactive model analysis technique from Miles and Huberman which includes three joint activities, namely data reduction, data presentation and drawing conclusions.

RESULTS AND DISCUSSION

A. Research Results

Research on the implementation of the Islamic Religion and Character Education curriculum program contains four main components, including the formulation of objectives, the selection and organization of subject matter, the implementation of learning activities, and the development of evaluation or assessment tools. The researchers will describe the four components based on the results of the study, through observation, interviews, and documentation at SMP Prayatna Medan



1. Goal Formulation

The results of interviews with school principals, that the implementation of learning is based on the 2013 national curriculum. At the school level the curriculum is prepared by a curriculum development team. Furthermore, the results of interviews with Kaur. The curriculum states that the formulation of curriculum objectives is based on the National Goals, National Education Goals, institutional goals, and instructional goals. Thus it is clear that the learning carried out at SMP Prayatna Medan, is not just made up or made up.

The formulation of learning objectives for Islamic Religious Education and Character Education is based on instructional objectives, namely Core Competencies and Basic Competencies. This is in accordance with the results of interviews with PAI teachers and Budi Pekerti, that learning objectives are prepared based on Core Competencies, Basic Competencies, and Indicators.

According to the results of the analysis of the PAI teacher's Learning Implementation Plan and Budi Pekerti on the material "Prayer in congregation", it is seen that PAI teachers make learning objectives. This shows that the formulation of curriculum objectives has met the curriculum standards. According to the results of interviews with PAI teachers and Budi Pekerti, that in the implementation of learning in the classroom, the teacher conveys the learning objectives, so that the teaching and learning process can be directed.

According to the researcher's observations about teaching and learning activities in the classroom, that the objectives to be achieved are clearly stated, operational, measurable and observable to the level of success. In addition, the formulated goals are more oriented to the development of the potential possessed by students.

2. Determination of Teaching Materials

Based on the results of the researchers' observations, that the description of the material as teaching materials lacked development, the teacher simply relied on the books available to students, so the scope of the discussion of teaching materials was very limited.

According to the results of interviews with PAI teachers and Budi Pekerti that the subject matter is taken from the book of the Ministry of Education and Culture of the Republic of Indonesia, and is based on the 2013 National Curriculum entitled "Islamic Education and Character Education".

According to the researcher's observations in the Learning Implementation Plan, that the learning resources used for teaching materials are the book "Islamic Religious Education and Morals" Published by the Ministry of Education and Culture, other books are not included.

3. Implementation of Learning Activities

According to the researcher's observations, in the teaching and learning process in the classroom, the teacher is able to use one of the active strategies, so that students



can learn with enthusiasm and enthusiasm to take part in teaching and learning in class, especially "Prayer Congregation".

According to the results of interviews with teachers, that the learning strategies used in the material "Prayer Congregation" are the lecture method, jigsaw method, and demonstration.

According to the researcher, this method is quite suitable for use on the material, because in giving explanations, the teacher has used the lecture method, then jigsaw has been used for group study, and demonstration methods are used to carry out congregational prayers.

According to the observations of researchers in the study of the Learning Implementation Plan, especially on the material "Prayer in congregation, that the strategies used include the lecture method, the jigsaw method, and the demonstration method.

4. Evaluation Aspect

Learning evaluation is a very important aspect in learning, because it becomes a material to measure the level of students' understanding after the implementation of learning takes place. To find out the condition of the learning evaluation aspect, especially in the "congregational prayer" material, it can be found from the following research findings.

According to the researcher's observations in the Learning Implementation Plan on the material "Prayer in Congregation" that the assessment technique only uses a written test and an oral test. This is corroborated by the results of interviews with PAI teachers, that the assessment technique, the teacher uses a written test and an oral test.

Based on these findings, it can be concluded that the learning assessment has not been carried out properly as expected, among others, that teachers only use assessment techniques through written tests and oral tests, while in the form of performance it has not been implemented.

RESEARCH DISCUSSION

The implementation of the Islamic Religious Education and Characteristics Education curriculum program at SMP Prayatna Medan, covering aspects of objectives, learning materials or materials, implementation of learning activities, and learning assessments. Cool goals achieved in the learning process are formulated and designed in an operational, measurable and observable manner until their success. Thus the learning process can run well and directed in accordance with the formulated objectives. Thus, in general, the formulation of learning objectives has been carried out well as expected.

The description of the material as teaching materials lacks development, the teacher only relies on teaching material books intended for students only, namely the book "Islamic Religion and Character Education" for class VII students, not looking at books or other sources. So the scope of the discussion is very limited, even though



the material can be developed by looking at various dimensions, both from books, and a number of other literatures in the library.

Based on this, the material aspect is the most important part in the development of the learning process, so the teacher can formulate it systematically according to the ability level of students. In the development of aspects of learning materials can be done with a concept map.

In the aspect of learning activities, especially in the field of learning strategies, teachers are able to use one of the active strategies, so that students can learn with enthusiasm and enthusiasm to take part in classroom learning. In general, the use of active strategies has been implemented, although there are still shortcomings.

The use of active strategies in the learning process is a must in teaching and learning activities. Therefore strategy is a component that determines the success of learning activities in addition to the formulation of objectives, teaching materials or subject matter and evaluation.

The strategy used is really able to arouse the enthusiasm of students to learn in teaching. Strategies that can serve the needs of students, both individually and in groups are something that is expected at this time. The use of the right strategy can affect the effectiveness of teaching and learning activities, including the field of study of Islamic Religious Education and Budi Pekerti.

In terms of evaluation has not been carried out perfectly. Evaluation activities are only limited to written and oral tests, while in other aspects, namely non-test or performance, it has not been carried out. It seems that the issue of evaluation is not being considered, even though evaluation is an important component in the learning process.

This evaluation activity is useful to see the success of students in the learning process. With the evaluation can be known whether or not the quality of an education. In addition, through evaluation activities can see whether or not the formulated objectives, the material taught and the strategies used.

CONCLUSION

The above description at least provides the following conclusions:

1. Formulation of curriculum objectives has met the curriculum standards in addition to the teaching and learning process can be directed. The objectives to be achieved are stated clearly operational, measurable and observable to the level of success. And the goals formulated are more oriented to the development of the potential possessed by students.
2. Determination of Teaching Materials only focuses on the teacher's handbook so that the description of the material as teaching material does not get development, so the scope of discussion of teaching materials is very limited.
3. Implementation of Learning Activities using one of the active strategies with various methods, so that students can learn with enthusiasm and enthusiasm to take part in teaching and learning in class.



4. Learning assessment has not been carried out properly as expected, among others, that teachers only use assessment techniques through written tests and oral tests, while in the form of performance it has not been implemented

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EFFORTS TO IMPROVE FINE MOTOR ABILITY THROUGH COLLAGE ACTIVITIES FOR CHILDREN AGES 5-6 YEARS OLD AT NURUL HIDAYAH TK ANGRANI

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ABSTRACT

This study aims to: 1). Knowing the fine motor skills of children aged 5-6 years before collage activities in Nurul Hidayah Kindergarten 2). Knowing the implementation of collage activities in improving the fine motor skills of children aged 5-6 years in kindergarten. Nurul Hidayah 3). Children's fine motor skills can be improved through collage activities in kindergarten. Nurul Hidayah.

This action research was conducted through 2 cycles which included planning, implementation, observation, and reflection. Meanwhile, to determine the ability, the researcher used an observation sheet to see the level of success.

Based on the results of the research, collage activities can improve the fine motor skills of children aged 5-6 years at Nurul Hidayah Sei Rotan Kindergarten during the pre-cycle who obtained the criteria for not developing as many as 8 people (61.53%), starting to develop criteria as many as 5 people (38.46 %). In the first cycle there were 13 children belonging to the criteria for starting to develop (69.23%) and 4 children belonging to the criteria for Developing as Expected (30.76%) with an average value of 16.6%, so it was necessary to continue to cycle II. In cycle II, the researcher saw that the fine motor skills of the children had greatly improved because the criteria for developing very well were in line with the researchers' expectations. 13 children were classified as very well developed (100%).

Keywords: Collage Event, Fine Motor Ability

INTRODUCTION

Early childhood is a very important period for individual development. Brewer argues that early childhood, from birth to the age of eight, is a very strategic period for further development. This means that this period is a very fundamental period in developing the potential of children, which is called the golden age. (Khadijah: 2017, 13)

They usually take part in early childhood education programs, which include daycare (3 months-5 years) and playgroups (ages 3 years), while at the age of 4-6 years they usually attend Kindergarten programs This educational program is aimed at optimizing all potential in early childhood development aspects which include social emotional aspects, religious aspects, cognitive aspects, motor aspects (fine and gross motor skills), and artistic aspects. (Khadijah: 2015, 3)

According to Law Number 20 of 2003 concerning the National Education System "Early childhood education is a coaching effort aimed at children from birth to the age of six which is carried out through the provision of educational stimuli to



help growth and development. physically and spiritually so that children have readiness to enter further education. (Ministry of Religion: 2016, 2)

In this case, early childhood must be accustomed to getting educational stimulation in developing aspects of development. The development achieved is the actualization of the child's potential optimally at each stage of its development. The level of achievement of children's development includes aspects of religious moral values, cognitive, language, physical motor, socio-emotional and artistic. All these aspects of development are very important to be developed in a balanced manner between one aspect and another. This shows the importance of efforts to develop children's potential, one of which is creativity / art which participates in determining the success of children in the future.

Observations made by researchers at Nurul Hidayah Kindergarten during learning show that children's fine motor development is still not optimally increased.

This is thought to be influenced by the lack of stimulus from the teacher. The fine motor development of children aged 5-6 years does not appear to have increased when doing tasks related to skills or art. Of the 13 children in the class, there are 9 children who have not dared to try to cut or paste pictures from existing examples, the first child said "can't" when asked to cut and paste, for example, the teacher did not imitate.

Another activity that shows that the fine motor development of Nurul Hidayah Kindergarten still has not increased when the activity is cutting patterns and sticking with the apple theme and the fruit sub theme, there are still many children who stick irregularly and get out of the patterns that have been provided, they cannot be creative themselves to stick the pattern according to the predetermined pattern. Of the 12 children in the class, only 5 cut and paste different from their friends. They stick by combining several pieces of paper or (grain) to produce new innovations that are more varied. It is evident from the work of the five children that some can stick together with neat results and do not come out of the pattern with interesting combinations. While other children lack fine motor development. When the teacher asks what pictures have been made, the children are not yet able to communicate their work. This shows that the creativity of children in Nurul Hidayah Kindergarten has not increased.

Based on this problem, researchers feel it is necessary to make improvements in developing fine motor skills in children aged 5-6 years. Researchers chose one of the interesting learning activities to develop children's fine motor skills, namely through collage techniques.

Materials that are often used in collage art techniques are very varied such as paper, patchwork, glass, metal, wood, dry plants, seeds or other materials according to the needs of the maker. Utilization of collage art can be applied to decorate or decorate items that we usually use everyday. Understanding of knowledge and skills in making collages is needed by parents and teachers for kindergarten and elementary school children. This is necessary because the art of collage is a playful and artistic activity that can develop children's fine motor skills. If parents or teachers



apply this to children, it can trigger the development of children's fine motor skills at once. (Silvana: 2017, 1)

Researchers chose collage activities to improve children's fine motor development because in collage activities children can develop according to their respective creativity and collage activities are interesting activities for children. Children can stick, arrange and glue the available materials according to their respective creativity and in obtaining materials it does not require a lot of money, can use used goods and natural materials that are found in the surrounding environment.

Collage activities help children's language skills, children are trained to explain or tell stories about their work to teachers, besides collage activities which are art activities that are realized by sticking techniques and arranging materials provided can help children develop their fine motor aspects. Children learn more easily with concentration when through fun activities such as collages. When the collage activity is the same as the child is playing, so that the learning process takes place with fun, it is hoped that it can increase children's creativity.

LITERATURE REVIEW/METHODOLOGY

Type of research conducted is Classroom Action Research (CAR), which is an activity carried out in the classroom. This form of action is the implementation carried out by researchers in order to increase the independence of children, and children who are the main targets in this study. (Arikunto:2010, 21) The

subjects in this study were children aged 5-6 years in TK Nurul Hidayah Sei Rotan, totaling 13 children consisting of 11 boys and 2 girls. The object of this research is action as the use of collage activities to improve the fine motor development of children aged 5-6 years.

This research was conducted at Nurul Hidayah Sei Rattan Kindergarten and planned research time for 2 weeks, namely in June.

This research has implementation stages that take place in the classroom including the implementation of CAR in the form of initial reflection and observation to identify problems that occur in the classroom. In accordance with this type of research, namely classroom action research, this research has stages of research in the form of cycles which are carried out in the form of 2 cycles.

This research procedure consists of 4 stages, namely: planning, implementation, observation and reflection.

1. Planning

In detail, the preparations carried out in this study are as follows:

- a. Determine the theme to be delivered to the children according to the syllabus and curriculum.
- b. Collaborate with teachers in the preparation of the Daily Learning Implementation Plan (RPPH) according to the theme and prepare learning media.
- c. Prepare a learning model that will be carried out by children.
- d. Making guidelines for observing children's independence
- e. Develop an observation format



2. Implementation

The activities carried out at this stage are implementing the lesson plans that have been planned in the daily lesson plan implementation, the implementation of each cycle of 2 meetings, these action activities include:

- a. The author prepares a learning model that will be used in learning
- b. The author conveys the objectives to be achieved from the activities to be carried out.
- c. The author conveys the activities that will be carried out by the children.
- d. Guiding and directing during activities.
- e. The author gives an opportunity for one of the children to express his feelings during dancing activities.
- f. Summarize and close the activities that have been carried out.

3. Observations

The author makes observations on ongoing activities and sees the activity of teachers and children when participating in activities. This observation aims to determine the extent of changes that have occurred in the implementation of cycle I.

4. Reflection

This reflection phase is carried out to see the results of implementation developments and make conclusions about the shortcomings and advantages as well as the obstacles faced during the implementation of the second cycle that has been carried out. If in this cycle there are still many children who have not experienced the development of creativity, the next cycle will be planned. However, if it meets the success indicators, then there is no need to proceed to the next cycle.

RESULTS AND DISCUSSION

In the discussion of this study, the researcher will explain thoroughly about the Efforts to Improve Children's Fine Motor Motors through Collage Activities at Nurul Hidayah Kindergarten in Percut Sei Tuan.

Class Action Research (CAR) the subjects of this study were in group B (aged 5-6 years) with 13 children consisting of 11 boys and 2 girls with a class teacher named Herlina Hrp, S.Pd.

Table 1.1 Results of Preliminary Observation Before Giving Action

No	Before Action			
	CODE CHILD	SCORE	%	DESCRIPTION
1	1	9	Giving 28.12	MB
2	2	8	25	BB
3	3	11	34.37	MB



4	4	8	25	BB
5	5	9	28.12	MB
6	6	8	25	BB
7	7	8	25	BB
8	8	8	25	BB
9	9	9	28.12	MB
10	10	9	28.12	MB
11	11	8	25	BB
12	12	8	25	BB
13	13	8	25	BB
Total Child Score		111		
Average		8,53		

Information:

$$\text{Pre-cycle mean value} = \frac{111}{13} = 8.53$$

$$\% \text{ of children's score at initial observation} = \frac{8}{32} \times 100\% = 25\%$$

Based on the table above, it can be seen that the initial data on improving fine motor skills in children aged 5-6 years before being given action were obtained. the average value of 13 children, 8 children are said to be undeveloped (60%), 5 children are categorized as starting to develop (40%) and no child has yet obtained the criteria for developing as expected and developing very well. This condition shows that children's fine motor skills have not developed well, this is because the learning model applied to children is less varied so that children feel bored and bored. For more details can be seen in the table below:

Table 1.2 Initial Observation Results Before Giving Action

No	Average Score	F	%	Information
1	1-8	8	61.53%	Not Developing (BB)
2	9-16	5	38.46%	Starting To Develop (MB)
3	17-24			Developing As Expected (BSH)
4	25-32			Very Well Developed (BSB)
Total		13	100%	

Information:

F : Frequency or number of children

% : Percentage of children's grades



Description of Research Results and Implementation Cycle 1

a. Planning

Before taking the action in cycle 1, the researcher has prepared a fine motor skills learning plan that is carried out in the classroom, including:

- 1) Finding the theme to be conveyed to the children according to the syllabus and curriculum.
- 2) Collaborate with teachers in the preparation of the Daily Learning Implementation Plan (RPPH) according to the theme and prepare learning media.
- 3) Develop learning steps using the learning curriculum model in PAUD
- 4) Prepare the material to be delivered.
- 5) Make teacher and student observation sheets that will be used during the learning process.

b. Implementation

Based on the results of the pre-cycle meetings that have been conducted by the researchers, it was found that the children's fine motor skills were still low, for this reason this research was continued to the first cycle which was carried out in 2 meetings.

c. Observation Results Observations

The results of research conducted by researchers and teachers in group B Age 5-6 years at Nurul Hidayah Kindergarten, Kec. Sei Rattan which shows that the activities of researchers as teachers during the first cycle of activities in improving children's fine motor skills increased more than the results of observations during the pre-cycle. These results can be seen from the table below.

Table 1.3 Implementation Results on Increasing Children's Fine Motor Ability Cycle I At Meetings I and II

No	Meeting I				Meeting II			
	Childr en's Code	Score	%	Ket	Code Children	Score	%	Ket
1	1	12	37.5	MB	1	16	50	MB
2	2	12	37.5	MB	2	16	50	MB
3	3	15	46.8	MB	3	18	56.2	BSH
4	4	13	40.6	MB	4	16	50	MB
5	5	10	31.2	MB	5	16	50	MB



6	6	10	31.2	MB	6	16	50	MB
7	7	11	34.3	MB	7	16	50	MB
8	8	12	37.5	MB	8	18	56.2	BSH
9	9	12	37.5	MB	9	16	50	MB
10	10	13	40.6	MB	10	20	62.5	BSH
11	11	12	37.5	MB	11	17	53.1	BSH
12	12	11	34.3	MB	12	16	50	MB
13	13	12	37.5	MB	13	16	50	MB
Total Children's Grades		155			Total Children's Grades		217	
Average		11.9			Average		16.6	

Information:

The average value of the meeting I = $\frac{155}{13} \frac{155}{13} = 11.9$

Meeting II = $\frac{217}{13} \frac{217}{13} = 16.6$

% the value of the child in the first meeting child code 1 = $\frac{10}{32} \frac{10}{32} \times 100\% = 31.2\%$

meeting II child code 1 = $\frac{16}{32} \frac{16}{32} \times 100\% = 50\%$

From the data above, it can be seen that in the first cycle the first meeting obtained an average score of 11.9% and the second meeting the children obtained an average score of 16.6%. In the process of improving fine motor skills, it has begun to appear that children who have obtained the criteria have begun to develop and develop according to expectations, for more details, it can be seen in the table below:



Table 1.4 Summary of Results of Improved Fine Motor Ability of Children Cycle I At Meetings I and II

No	Meeting I				Meetings II			
	Average score	F	%	Kt	Average score	F	%	Kt
1	1-8			Not yet developed (BB)	1-8			BB
2	9-16	13	100	Starting to develop (MB)	9-16	9	69.23	MB
3	17 -24			Developing According to Expectations (BSH)	17-24	4	30.76	BSH
4	25-32			Very Good Developing (BSB)	25-32			BSB

Information :

F : Frequency or number of children

% : Percentage of children's grades

Based on the results of implementation in the first cycle during In 2 meetings, the researcher saw that the children's fine motor skills had increased because they had started to involve the criteria for developing as expected. Table 1.4 above shows that at the first meeting there were 13 children belonging to the criteria for starting to develop (100%). While at the second meeting there were 4 children classified as developing criteria as expected (30.76%) and 9 children belonging to the criteria for starting to develop (69.23%).

Description of Results and Implementation of Cycle II Research

a. Cycle II Planning

Judging from the implementation of the first cycle, it can be concluded that some of the actions need to be improved. Implementation in cycle II was carried out after researchers identified various weaknesses experienced by children during the implementation process in cycle I, namely:

- 1) There were still some children who could not be regulated and did not want to participate in activities.



- 2) Class atmosphere is not conducive.
- 3) There are some children who are still busy with their own business.

By looking at the weaknesses above, the efforts made by researchers are:

- 1) Identify things that hinder students during activities at the meeting in cycle I.
- 2) looking for solutions to improve the weaknesses that occurred in the first cycle so that they do not repeat themselves in the second cycle.
- 3) improve RPPH
- 4) Arrange activities to be carried out during the habituation.

b. The implementation of Cycle II

based on the results of cycle I at meetings I and II, it can be seen that there was an increase in the fine motor skills of children by the researchers, but the increase had not reached the very well developed category in the sense that the researcher had to continue the second cycle which was carried out for 2 meetings.

c. Cycle II Observation Results

The results of observations made by researchers and teachers of group B in Nurul Hidayah Kindergarten showed that the activities of researchers as teachers during the second cycle of action in improving children's fine motor skills increased more than the results of observations during the first cycle. These results can be seen from the table below this.

Table 1.5 Results Implementation Upgrades Kids Fine Motor Cycle II At the meeting I and II

No.	I Meeting				Meeting II			
	Kids codes		Score %	Ket	Children Code		Score %	Ket
1	1	22	68.7	BSH	1	31	96.8	BSB
2	2	21	65.6	BSH	2	31	96.8	BSB
3	3	30	93.7	BSB	3	32	100	BSB
4	4	30	93.7	BSB	4	31	96.8	BSB
5	5	22	68.7	BSH	5	32	100	BSB
6	6	23	71.8	BSH	6	32	100	BSB
7	7	23	71.8	BSH	7	31	96.8	BSB



8	8	22	68.7	BSH	8	31	96.8	BSB
9	9	22	68.7	BSH	9	30	93.7	BSB
10	10	23	71.8	BSH	10	32	100	BSB
11	11	23	71.8	BSH	11	29	90.6	BSB
12	12	23	71.8	BSH	12	31	96.8	BSB
13	13	24	75	BSH	13	32	100	BSB
Total Children's Values		308			Total Children's Values	405		
Average		23.69			Average	31.15		

Information:

The average value of meeting I $= \frac{308}{13} = 23,69 \frac{308}{13} = 23,69$

Meeting II $\frac{405}{13} \frac{405}{13} = 31.15\%$

% Value of children in meeting I Child Code I $\frac{21}{32} \frac{21}{32} \times 100\% = 65.62\%$

Meeting II Children's Code I $\frac{29}{32} \frac{29}{32} \times 100\% = 90.62\%$

From the data above, it can be seen that in the second cycle at the first meeting the average value was 23.69% and the second meeting was 31.15%. In improving children's fine motor skills, it appears that children who have obtained the criteria for developing according to expectations and developing very well as expected by researchers, for more details can be seen in the table below:

Table 1.6 Summary of Results of Improved Fine Motor Ability Children Cycle II In Meeting I and II

No	Meeting I				Meeting II			
	Average score	F	%	Kt	Average score	F	%	K



1	1-8			Not yet developed (BB)	1-8			BB
2	9-16			Starting to develop (MB)	9-16			MB
3	17-24	11	84.61	Developing According to Expectations (BSH)	17-24			BSH
4	25-32	2	15.38	Very Good Development (BSB)	25-32	13	100	BSB

Information :

F : Frequency or number of children

% : Percentage of children's grades

Based on the results of observations in cycle II for 2 meetings, the researchers saw that the children's fine motor skills had greatly improved because it was seen that the criteria developed very well in accordance with the researchers' expectations. Table 1.7 above shows that at the first meeting there were 11 boys, i which is classified as developing according to expectations (84.61%) and 2 children who are classified as very well developed (15.38%) and at meeting 2 there are 13 children who are classified as very well developed (100%).

Table 1.7 Summary of Children Who Have

Information	Number of Children		
	Pre-Action	Cycle I	Cycle II
Developed Not Developed	8	0	0
Starting to Develop	5	9	0
Developing as Expected	0	4	0
Developing Very Well	0	0	13

After observing the data results it can be said that children have improved better. This can be seen from the observation data on Pre-Action with the number of children (BB) 8 children, (MB) 5 children, (BSH) and (BSB) 0 children and data in Cycle I (BB) 0 children, (MB) 9 children. , (BSH) 4 children (BSB) 0 children and data in Cycle II (BB), (MB), (BSH) 0 children and (BSB) 13 children.



CONCLUSION

Based on the results and analysis of research data described in the previous chapter, it can be concluded as follows:

1. At the time of the pre-cycle of 13 children aged 5-6 years who obtained the criteria of undeveloped as many as 8 people (61.53%), while the criteria for beginning to develop were as many as 5 people (38.46%). However, no child has yet obtained the criteria for Developing According to Expectations and Developing Very Well.
2. In the first cycle, there were 2 meetings, at the first meeting there were 13 children classified as starting to develop criteria (100%), while the second meeting there were 13 children classified as starting to develop criteria (69.23%) and 4 children belonging to the criteria Developing according to expectations (30.76%) with an average value of 16.6, it is necessary to continue to cycle II. In cycle II, which was conducted for 2 meetings, the researcher saw that the fine motor skills of the children had greatly improved because the criteria for developing very well were in line with the expectations of the researcher. In the second cycle of the first meeting there were 11 boys who were classified as developing according to expectations (84.61%) and 2 children who were classified as very well developed (15.38%) and at the second meeting 13 children were classified as very well developed (100 %).
3. Based on the results of the study showed that the fine motor skills of children in cycle I and cycle II obtained an increase. This shows that the improvement in the fine motor skills of children aged 5-6 years has increased after the collage activity at Nurul Hidayah Sei Rotan Kindergarten.

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THE RELATIONSHIP BETWEEN THE LEADERSHIP STYLE OF THE HEAD OF THE MADRASAH AND THE TEACHER'S WORK MOTIVATION AT MTS ISLAMIC CENTER MEDAN

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ABSTRACT

This study aims to determine the leadership style of the madrasah principal used by MTs Islamic Center Medan and the work motivation received by the teacher. This research method is a descriptive quantitative research by placing the independent variable and the dependent variable. The population in this study were all teachers at MTs Islamic Center Medan. As a sample, the entire research population was taken using a total sampling technique. The research instrument used was a questionnaire with a Likert scale and data analysis techniques using a simple correlation technique with SPSS 16.0. After doing research and analysis of the research data, it can be stated that the Leadership Style Tendency of the Madrasah Principal is in the high category of 26.00%, the medium category of 74.00%. Thus, it can be concluded that the Madrasah Principal Leadership Style category in this study is still in the moderate category as evidenced by the acquisition of an absolute frequency of 74.00% based on the success and fluency of the madrasa principal's leadership style. For the Tendency Test of Teacher Work Motivation, the high category is 50.00%, the medium category is 50.00%. Thus it can be concluded that the category of Teacher Work Motivation in this study is balanced between high and moderate as evidenced by the acquisition of an absolute frequency of 50.00%. From the results of the study, it is known that there is a positive relationship between the leadership style of the madrasa principal and the work motivation of teachers at MTs Islamic Center Medan, which is equal to $r_{xy} = 0.425 > 0.279$. So from the results of hypothesis testing, it can be said that there is a relationship between the leadership style of the madrasa principal and the work motivation of teachers at the Islamic Center Medan, where $r_{count} > r_{table}$ ($0.425 > 0.279$) the hypothesis is accepted, meaning H_a is accepted and H_o is rejected if $r_{count} < r_{table}$. This relationship level is included in the moderate relationship level interval.

Keywords: Madrasa Principal Leadership Style, Teacher Work Motivation

PRELIMINARY

The success of students in learning depends on the teacher in providing knowledge or knowledge to students. The teacher is the spearhead in the education process at school. This is due to the teacher's position as a designer, implementer and evaluator of learning. As the spearhead of education, teachers must have high work motivation in order to carry out their complex tasks.



Everyone in carrying out a certain action must be driven by a certain motive. Motivation usually arises because of unmet needs, goals to be achieved, or because of desired expectations. Work motivation is a complex combination of psychological forces within each person. Each individual has their own motivation which may vary (Wibowo, 2014: 109).

So that work motivation can be optimized in school organizations, it is necessary to know what factors can affect work motivation. These factors include internal and external factors. Internal factors, such as eating, drinking, sleeping, achieving, interacting with others, seeking pleasure, power and others. External factors include physical needs (Physiological Needs), safety needs (Safety Needs), social needs (Social Needs), recognition needs (Esteem Needs), self-actualization needs (Badeni, 2013: 78).

Thus the success of a teacher in carrying out his duties because of the encouragement / motivation as a determinant of his needs. Teachers who are motivated at work will lead to good job satisfaction. Because the needs of teachers being met encourage teachers to improve their performance, so that from that performance the goals of school/madrasah education can be achieved effectively and efficiently.

The success of education is determined by how the principal/madrasah leads. Wahab in Syafaruddin and Asrul (2015: 140) states that educational leadership is a quality of activities and integration in educational situations. Educational leadership is the ability to drive the implementation of education so that the educational goals that have been set can be achieved effectively and efficiently.

The principal's leadership style in leading will be very influential in increasing teacher work motivation. If the principal as a leader in carrying out his leadership style is not appropriate, it will result in a lack of work motivation for teachers, so that it will affect the effectiveness of the work of teachers. If the principal / madrasah is successful in carrying out his leadership style, the teacher's work motivation will be good too.

The reality in the field shows that there are problems related to the relationship between the leadership style of the madrasa principal and the work motivation of teachers at MTs Islamic Center Medan, including the lack of precise leadership style of the madrasah principal so that teacher work motivation is low, teacher performance is still low, as a result of leadership styles that have not appropriate, the commitment of teachers in the learning process is still weak, so we need the right leadership style to increase teacher work motivation so that educational goals are achieved effectively and efficiently.

THEORETICAL STUDY

Principal's Leadership Style

Style means attitude, movement, behavior, good attitude, good gestures, strength and ability to do good. While leadership style is a set of characteristics used by leaders to influence subordinates so that organizational goals are achieved or it



can also be said that leadership style is a pattern of behavior and strategies that are often liked and applied by a leader. (Kurniadin, 2016: 301).

Armstrong in (Mesiono, 2014: 90) defines that leadership style is the way a person carries out his leadership role. Likewise, as explained by Engkoswara in Mesiono that leadership style is the way a leader carries out his activities in guiding, directing, influencing and moving his followers or subordinates to a certain goal.

Leadership style is a pattern of behavior of a typical leader when influencing his subordinates, what the leader chooses to do, the way the leader acts in influencing group members to form his leadership style. Theoretically, there are many known leadership styles, but which style is the best is not easy to determine. (Mulyasa, 2004: 108)

Based on the opinions above, it can be concluded that leadership style affects employee performance to increase work productivity in order to achieve goals. In relation to the role of leadership style in improving performance, we need to understand that every leader is responsible for directing and guiding his subordinates.

The right leadership style to be applied in the maturity level of employees or teachers and the right combination of task behavior and relationship behavior is as follows:

1) Dictating Style (Telling)

This dictating or directive style is applied if the employee/teacher is of low ability and low willingness. This style is called dictating, where the leader is required to say what, how, when, and where the task is done. This style emphasizes the task, while the relationship is only done in moderation.

2) Selling Style

This selling or consultative style is applied if the employee/teacher has a low level of ability but high willingness. This style is called selling, where the leader always gives a lot of leads. In this level of employee maturity, high tasks and relationships are needed in order to maintain and increase the will they already have.

3) Involving Style (Participating)

This style is applied if the employee/teacher has high ability but low willingness. This style is called inclusion because the leader and employees jointly play a role in the decision-making process. In this kind of maturity, task effort is not required, but relationship effort needs to be increased by opening up two-way communication.

4) Delegating Style

This style is applied if the employee/teacher has high ability and willingness. This style is called delegating because employees are left to carry out their own activities, through general supervision. This is usually done if the subordinates are at a high level of maturity. At this level of maturity, task effort is only needed in moderation, as is relationship effort. (Mulyasa, 2004: 116).



Teacher Work Motivation

Motivation is the provision of a driving force that creates one's work enthusiasm so that they want to work together, work effectively and be integrated with all their efforts to achieve satisfaction. (Hasibuan, 2019: 95) Motivation is the process of influencing or encouraging from outside on a person or work group so that they want to do something that has been set. (samsudin, 2006: 281) Self-motivation is setting one's own direction and taking action to get to that goal. Subordinates will feel motivated if they feel their actions lead to the achievement of goals and valuable rewards that will satisfy their needs (Sunarto, 2005: 13)

Work motivation is a set of attitudes and values that influence individuals to achieve specific things according to individual goals. These attitudes and values provide the power to encourage individuals to behave in achieving goals. (Rivai, 2009: 837). Furthermore, Rivai in (Kadarisman, 2012: 276) states that motivation is a series of attitudes and values that influence individuals to achieve specific things according to individual goals. These attitudes and values are invisible which provide the power to encourage individuals to behave in achieving goals.

RESEARCH METHODOLOGY

The research methodology used is a quantitative approach. That is the dependent variable (Y) the teacher's work motivation and the independent variable (X1) is the leadership style of the madrasa principal. The results of the teacher's work motivation were tested by distributing questionnaires to 50 teachers. This research was conducted at MTs Islamic Center Medan. The population of this study were all 50 teachers at MTs Islamic Center Medan. The sample is part of the number and characteristics possessed by the population (Sugiyono, 2015: 120). In sampling, Arikunto (2002: 112) provides a guideline that if the subject is <100, it is better to take all of them. If the subject is >100, then it is taken between 10%-15% or 20%-25% or more.

RESEARCH DISCUSSION

Educational leadership is a quality of activities and integration in educational situations. Educational leadership is the ability to drive the implementation of education so that the educational goals that have been set can be achieved effectively and efficiently. The principal of the madrasa is a teaching leader. Its task is to carry out, and supervise the activities of the madrasa by setting goals, maintaining discipline and evaluating the learning and teaching outcomes achieved. At this time, madrasah principals are encouraged to become leaders who facilitate madrasa personnel by building cooperation, creating networks and managing all components of madrasahs with good communication. The purpose of this study was to determine the relationship between the leadership style of the madrasah principal and teacher work motivation to all teachers at MTs Islamic Center Medan.

The results of this study prove that "there is a relationship between the leadership style of the head of the madrasah and the work motivation of teachers at MTs Islamic Center in Medan in 2016. It can be seen from the results of data analysis



that r_{count} is greater than r_{table} ($0.425 > 0.279$) at a significant level of 5%. So from the results of the research that I have done at MTs Islamic Center Medan based on the results of a questionnaire filled out by the teacher that the right leadership style at MTs Islamic Center Medan is the delegative leadership style. Because seen from the level of the test the tendency is 74% which is seen from the success and smoothness of the leadership style of the madrasa principal.

There is a relationship between the leadership style of the madrasah principal and the work motivation of teachers at MTs Islamic Center Medan as evidenced by the increased work motivation of teachers at MTs Islamic Center Medan and also proven by the significance of the calculation of the questionnaire scores submitted to respondents at MTs Islamic Center Medan with the number of teachers a total of 50 teachers.

Based on the results of the study, it can be described that the leadership style of the madrasah principal at MTs Islamic Center Medan based on the tendency test can be stated that 26% is included in the high category, as much as 74.00% is in the medium category. So the leadership style of the madrasah principal at MTs Islamic Center Medan is in the medium category based on the success and fluency of the madrasa principal's leadership style.

The work motivation of teachers at MTs Islamic Center Medan based on the results of the tendency test can be stated that 50.00% is in the high category, as much as 50.00% is in the medium category. So the work motivation of teachers at MTs Islamic Center Medan is in the balanced category between high and medium. Furthermore, based on the results of the analysis above, and in accordance with the guidelines for providing the interpretation of the correlation coefficient, the r_{xy} value of 0.425 falls in the category of moderate relationship.

CONCLUSION

Based on the results of the research described, the leadership style of the madrasah principal is positively and significantly related to the work motivation of teachers at MTs Islamic Center Medan. These results can be interpreted that the more appropriate the leadership style applied, the better the work motivation of teachers. The leadership style of the madrasah principal at MTs Islamic Center Medan based on the tendency test can be stated that 26% is in the high category and 74.00% is in the medium category based on the success and fluency of the madrasa principal's leadership style. The work motivation of teachers at MTs Islamic Center Medan based on the tendency test can be stated that 50.00% is in the high category and 50.00% is in the medium category. It can be seen that the results of data analysis are 0.425 while the limit of the acceptance rate of the null hypothesis (H_0) at a significance level of 5% with $N=50$ in the product moment table is 0.279. This fact indicates that r_{count} is greater than r_{table} product moment or $0.425 > 0.279$, which means the results of this study are significant. Thus, it can be concluded that "There is a Relationship Between the Leadership Style of the Head of Madrasah and Teacher Work Motivation at MTs Islamic Center Medan".



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COMMUNICATION OF THE PRINCIPAL IN THE PAI CURRICULUM DEVELOPMENT POLICY AT SMK MUSTAFA LIDAH TANAH PERBAUNGAN DISTRICT SERDANG REGENCY BEDAGAI

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ABSTRACT

This study discussed the Communication of the Principal in the PAI Curriculum Development Policy at SMK Mustafa Lidah Tanah. The purpose of this study was to find out more about how much communication of the principal in the policy of developing the PAI curriculum in the SMK Mustafa Lidah Tanah.

This study uses a qualitative method, which is a method based on philosophy, post positivism. Used to examine the condition of a natural object (as opposed to an experiment) where research is a key instrument, data analysis techniques are inductive / qualitative and the results of qualitative research emphasize meaning rather than generalization.

Based on the findings of the Principal's Communication Research at SMK Mustafa Lidah Tanah, the communication carried out at the SMK actually not only came from a principal but there was a PKS (Principal Helper) who participated in providing information assistance to the teacher to deliver WA messages and bulletin boards., The policy of developing the PAI curriculum in SMK Mustafa Lidah Tanah, which has been carried out, it was not only in the field of Pai studies, but all the study teachers had implemented development, especially the learning media.

Keywords: Principal Communication, PAI Development Policy

INTRODUCTION

Every school principal's policy should convey with a routine meeting. This facilitates the message to all teachers and staff of education staff at school. Good communication carried out by the principal must continue to be fostered, maintained so that communicated to be efficient and effective. However, if the principal when there is a policy submitted by the Head of the Education Office branch submitted by a letter addressed to all teachers, the results of the policy notice are less effective. The cause of the low teacher does not understand the communication of the principal in a policy because of the information delivered through a letter attached to the information board. Not all teachers want to read the information board even though there is a policy that must be carried out by all teachers. Even though good communication is the communication to the recipient of the message, namely teachers and school staff.

According to Eleni Camboura-Nifi 'The Communication Is In The Human Relations Croates Positive Psychosocial Environment in the Working Place,



Education Administration, Etc. The Achievement of Effective Communication Needs Knowledge, Dexterities, Powerful Will and People Respect. The Culture of Human Communication In The New Digital-Communication Environment Is Necessary In Individual-Common- Labor- Teacher- Administrative Level For The Peace, The Growth of Populations and The Maintenance of Human Values ". (Utari & Zebua, 2019)

Communication is directed in the relationship of Manasia to create a positive psychosocial environment at work, administrative education, etc. Effective communication achievement requires knowledge, dexterities, strong will and respect people. Communication is a communicator, media message, communication and effects (Arie Cahyono, 2019). From the understanding of communication can be taken wisdom that communication is an accurate and straightforward information and can be trusted if it conveys a message through a meeting. Communication of the Principal If it is observed if it is not delivered through meeting every teacher is always different perceive it, even though the communication of the principal regarding the curriculum development policy. The PAI curriculum that has been set by the government through the Ministry of Religion reflects a policy that must be developed in the development of the curriculum. One of these policies pie teachers must make learning media using Bandicam.

With the policy aimed at PAI's teacher, the principal takes the policy not only for PAI teachers but all study teachers must follow the development of the learning methods carried out at school.

LITERATURE REVIEW

A. Understanding of the Principal Communication

Communication originates or in English Communication comes from the Latin Communication, and Communist sourced means the same. The same here means it is the same meaning (Effendy, 2007). The history of communication many experts who say communication between humans is almost the same as human civilization (Irene Silviani, 2019). Likewise Patton interprets communication is the delivery of information and understanding of one person to another. Communication is a way of delivering ideas, facts, thoughts, feelings and values to others. Another opinion says that communication is a process of delivering news and ideas from a news source to a destination. News sources and destinations in the communication process are in the form of human mind (Zahara, 2018). Effective organizational communication can support the achievement of optimal work results for all members of the organization (Veza, 2018). The final result of communication messages is the achievement of the objectives of an organization. This means that communication is conveyed to all members of the organization.

The principal according to Mulyasa is a person who has its role and function as an educator, supervisor, leader, Innovator and Motivator (Mulyasa, 2009). These five functions each have their own roles but still in one understanding. The principal can be said to be a leader, according to Covey there are four leadership roles: role role, the role of pioneers, the role of alert, and the role of empowerment (Kaswan, 2013).



The same opinion according to Robbin in Makawunbin, there are four leadership behavior: 1) rule, the leader tells what and when something is done, there is no partition in decision making, 2) support, namely managers become friends for employees and show interest in them, 3) It's easier, namely the leader giving advice and involving employees in decision making, 4) the orientation of the achievement, namely the leader divides the contribution about the purpose and shows the belief that the mareraway is capable of achieving it. (Makwimbang, 2012).

Furthermore, it was said that the principal must have competence according to Minister of Education Regulation Number 13 of 2007 concerning the Standard of the Principal / Madrasah, namely: 1) Personality, 2) Managerial, 3) Entrepreneurship, 4) Supervision and 5) Social. By understanding the standards that must be possessed by the principal, the principal must be able to expand from each of these competencies. The same thing was delivered by Nasir Usman et al said the competency of the principal was very closely related to various aspects of life in schools such as school cultural climate change. (Natsir et, all, 2018).

The principal is also responsible for implementing education activities, school administration, coaching of other education staff and utilization and maintenance of facilities and infrastructure (Novianty, 2016). From the quotation above illustrates that the principal is responsible for the holding of the school administration education activities that relates to the opinion of Uhar Suharsaputra in Hilal, saying the concept of administration and management concepts (Hilal Mahmud, 2015). So from some explanations about communication and principals, the conclusion of the Communication of Principal is the delivery of information and understanding from one person to another. Meaning that communication is a way of delivering ideas, facts, thoughts, feelings and values to others in order to rule, the leader tells what and when something is done.

Besides that also the principal must understand the administration comes from the word AD means intensive and ministrare means serving, helping, or directing (training) which is then absorbed into the English administer means Manage Affairs and Administration which means Management of Public Affairs (The Coincise Oxford Dictionary OF CURRENT English). The successful principal in managing administration in school means that it has carried out management functions, namely organizing and it is also part of the Principal Competency, namely: managerial. The key administration is the principal, if the Head of the Sekola has a good administration, he has committed the institution. Furthermore, the principal must have competence that must be developed for each competence.

Try to meet the needs of educators by the way pay attention to his physical condition, give you a sense of security, showing that the head of the school pay attention to them, set the experience in such a way that each employee has received the satisfaction and rewards (Mulyasa,2012).

Work Program of the Head of the school there is actually a relationship with the competence of the head of the school, namely : 1) Managerial Competencies, 2) the Competence of Entrepreneurship, 3) the Competence of Supervision and 4) Personality Competence, 5) Social Competence related to Permendiknas No. 13, 2007



on the Standard of the Head of school. According to Tobroni to set up a quality education must apply measures include a) increased ability of learners, b) the utilization of the environment, c) the improvement of infrastructure and facilities, d) the implementation of monitoring and evaluation seara terenana, e) development test evaluation of learning, f) establish the relationship of the school with masyarakat (Tabroni, 2015) From the quotation above it can be concluded that when the head of school will run all the competence to establish communication effective organization for these activities is done.

According to Syafaruddin Communication teachers in opening the lesson, usually teachers start with a greeting and answering wa'alaikum greetings, then the teacher asked about the state of the children, and the subsequent answering the newspaper responsible Alhamdulillah (Syafaruddin, 2020).

B. Policy Curriculum Development PAI

According to KBBI Policy is a set of concepts and principles that guide and a basic plan in the execution of a work, leadership, and how to act. Policy with different rules and laws. Policy or policy study may refer to the process of making important decisions the organization, including the identification of different alternatives such as the priority of the program or expenditure and the election based on the impact.

Next Oemar Hamalik describe about the curriculum is that of an educational program provided by the educational institution (school) for students. So also the opinion of Syafaruddin (2015:55) says that the curriculum guidelines of good teachers in implementing learning tools with the goal to be achieved related to changes in cognitive, affective and psychomotor(Syafaruddin, 2015).

So if interpreted curriculum development PAI is an activity produces a curriculum PAI or the process of linking one component to the other to produce a curriculum PIES and better drafting (design) assessment and improvement of the curriculum PAI(Abdul Majidv & Dian Andayani, 2005). After understanding the concept of the development of the curriculum PIES not be separated from the implementation and completion. But it should also be known that the development of the curriculum actually reflect innovation. According to Syafaruddin (2015;13) says that the important issues of the innovation of pengembangam who pointed out that : 1) Change is something that can not be denied, a reality that is always there, 2) the Experience of change and often boring, 3) Define the criteria of success for change is a thing that flare understood, (Syafaruddin, 2012). With the understanding of curriculum development real development is not only for one field of study, namely the PIES but all fields of study so happens disperse (spread) the development of all fields of study.

Curriculum development in schools is indeed not only on the content but in the development of the methods is also done by the teacher-teacher field of study it is associated with the policy of the head of the school who always reminded us to continue trying to find a change of something new. The one that is right in the development of the learning methods by using an app known as Bandicam. Bandicam Screen Recording, is one of the tools used in activities recording or rather



used to record all activities performed on your PC (Herayanti et al., 2019). By using the application Bandicam it will increase the learning motivation of students according to Hima (2019) argues that the enthusiasm of the students will increase motiasi learning, this course will also influential on the development of the identity of students ' mathematical (Nusantara et al., 2019).

By using the different learning method turns out to bring mativasi high in student learning because there are benefits when using video learning by using Bandicam. Benefits of video learning for students is to improve motivate student learning, and improve students 'understanding, increase student engagement in the learning process, increasing the students' independence in learning.(Cahyono, 2021)

RESEARCH METHODS

A. The approach Method used and the reason for the variation approach fenomologis.

Methods writer is a way of doing something by using your mind carefully to achieve the goal in the study.(Cholid Narbuko,2015). Used to examine the condition of natural objects (as his opponent in the experiment) where research is a key instrument, the technique of data analysis is inductive/qualitative and qualitative research results more emphasis on the meaning of generalization.(Sugiono, 2013)

The type and nature of Research

1. Type Of Research

This type of research is field research (field research) because naturalistic research is done on the condition that the natural (natural setting). In this study the author describes how the Communication Head of the School in the Policy Curriculum Development PAI SMK Mustafa Lidah Tanah Perbaungan District Serdang Regency.

2. The Nature Of The Research

This research is qualitative, namely as a research procedure that produces descriptive data in the form of words written or spoken of the people and the perpetrators were observed (M.Kasiran, 2010). In this case the author describes how the Communication Head of the School in the Policy Curriculum Development PAI SMK Mustafa Lidah Tanah Perbaungan District Serdang Regency.such.

This research was conducted in SMK Mustafa Lidah Tanah Perbaungan District Serdang Regency.. This school was established in 2019 through the Ministry of National Education. The research also focused on Policy Development Curriculum PAI namely : a) the Head of the VOCATIONAL School, b) the Teacher/homeroom XI numbered 1 person, c) the Students of class XI

Data Collection Methods:

a. Observation

Observation instruments in the form of guidelines for observation, commonly used in systematic observation where the offender observation work in accordance with the guidelines that have been made. These guidelines contain a list of the types of activities that allow to happen or activities that will be observed(Sugiono,2015).



b. Interview

In this interview enabled the researcher to the respondents conduct a Question and answer interactive or unilaterally, for example from researchers only.

In this study, interviews were conducted directly on the related parties such as SMK Teachers Mustafa Lidah Tanah Perbaungan District Serdang Regency guardian of the incoming class. The study also conducted an interview with the guardian class.

c. Documentation

Documentation is a complement of the use of observation and interview methods in qualitative research. Documentation obtained in the form of notes, transcripts, archives, and other-other SMK Mustafa Lidah Tanah.

Data Analysis Techniques

Data analysis researchers is to plunge directly into the place that will be studied is in SMK Mustafa Lidah Tanah Perbaungan District Serdang Regency. as well as conducting interviews with related such as the guardian class, as well as conducting interviews or q & a with the teacher and do the documentation that is one of the methods the research was performed by the researcher.

As for the stages in data analysis,such as the following::

1) Data Collection

Data collected through observation, interview and documentation note. The notes field contains the correct information exists in the field.

2) Data Reduction

Data reduction is an event recapping the notes field to choose things that are basic and focused on the important things associated with the implementation of the Communication Head of the School in the Policy Curriculum Development PAI SMK Mustafa Lidah Tanah Perbaungan District Serdang Regency.

3) Display Data

It's easier to see the results summary, then the author presents the data to create a table in data processing after exposing the narrative interviews. On the basis of the patterns that appear on the display data, then it can be drawn a conclusion that the data collected has a meaning.

The Technique of Guaranteeing The Validity Of The Data

Technically the process of drawing conclusions in this research is done by discussing the data from the results of the findings in the field with the theories that are incorporated in chapter II. So the conclusion is then increased to more detailed and rooted with sturdy “grounded”then the verification is carried out throughout the study.

RESULTS AND DISCUSSION

1. Discussion of Research Results



- a. Communication Head of School at SMK Mustafa Lidah Tanah Perbaungan District Serdang Regency.

Communication is conducted in SMK Mustafa indeed not only comes from a head of school, but there is a VFD (Vice principal) that help provide help information to the teacher to convey the message if necessary. From the results of the meeting of the information which has come to MCC discussed together before the policy is distributed to all the teachers and school staff. From this discussion it was decided that the policy should be implemented.

Based on it according to Carl.I Hovland said that communication is a process that allows a person (the communicator) deliver stimulation (usually a symbol-emblem-verbal) to change the behavior of other people (komunikate)(Priesaweny, 2021). Of expert opinion at the core of communication is a process of delivering a message to the communicant and change the behavior of the recipient of the message.

The same opinion according to Teri Tents. Gamble & Michael Gamble (in Sudarsono, 2009), explained that to become a good communicator needed skills and understanding diperileh through : a) the Ability to know yourself as a communicator, b) Knowledge to see how, why and to whom the communication activities carried out, c) the Ability to appreciate the diversity of gender, culture, media and technological changes, which can affect communication activities, (Priesaweny, 2021). With the above opinions, it is clear that a communicator who will share the communication to the communicant understand the opinion of some of that is understandable to the recipient of the message.

Not only the qur'an that there is a connection with the communication but also of HR Bukhari -Muslim. Nabi Muhammadi Muhammad said the following : From Ibn Mas'ud from the Prophet saw said: verily the truth it brings to the kindness and the goodness it brings a surge. Someone will always act honestly so that he is written with Allah as a truthful person. And indeed, a lie that leads to crime and the crime it brings to the hell. Someone always lie so that he is written in the sight of Allah as a liar. (HR.Bukhari-Muslim),(M.Syahwir, 2015).

- a) Policy Development Curriculum PAI SMK Mustafa Lidah Tanah

Based on the results of observation, interview and documentation found that the policy Curriculum Development PAI SMK Mustafa is actually already implemented it is related not only to the field of study PIES but all the teachers have been carrying out the development of the media, especially pembelajarannya. According to Syafaruddin (2015;13) says that the important issues of the innovation of pengembangam who pointed out that : 1) Change is something that can not be denied, a reality that is always there, 2) the Experience of change and often boring. With the development of the curriculum PAI do citizens in education, especially SMK become easier and be motivated and can be easily understood by the learners because of the variation in learning delivered through the tools the app has specialized Bandicam. By using Bandicam in learning there are the benefits of video learning for students is to improve motivate student learning, and improve students 'understanding, increase student engagement in the learning process, increasing the



students' independence in learning (Cahyono, 2021). From the above quotation it is clear already that the application bandicam help improve students' understanding, self-reliance, motivation and understanding.

From the explanation of the verse can be interpreted that the changes made in a learning course, already well associated with the sound of the qur'an. Changes made with the aim of understanding the very important especially teachers who menggapu the field of the study of Islamic Religious Education in general.

CONCLUSION

Based on the analysis and findings on this study it can be concluded that the Communication of the principal In the Policy Curriculum Development in SMK Mustafa Lidah Tanah as follows :

1. Communication Head of School at SMK Mustafa Lidah Tanah is a Communication made in SMK Mustafa indeed not only comes from a head of school, but there is a VFD (Vice principal) that help provide help information to the teacher to convey the message that, if necessary, either via Wa or bulletin Board. According to the head of the school when there is a policy presented by the head of school first call all the MCC-1 and MCC 2 associated with the policy. From the results of the meeting of the information which has come to MCC discussed together before the policy is distributed to all the teachers and school staff.
2. Policy Curriculum Development PAI SMK Mustafa Lidah Tanah the Development of the Curriculum PAI SMK Mustafa Lidah Tanah is actually already implemented it is related not only to the field of study PIES but all the teachers have been carrying out the development of the media, especially learning.

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ANTI-CORRUPTION ISLAMIC EDUCATION

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ABSTRACT

The aim of this study is to investigate anti-corruption Islamic education and the techniques for instilling anti-corruption awareness in pupils, as well as the curriculum and delivery methods for anti-corruption Islamic education. The results of this study demonstrate that by employing a literature review technique, anti-corruption knowledge may be built through example. Anti-Corruption Education (PAK) can be blended into or taught independently of Islamic education materials. The development of an Islamic anti-corruption education curriculum may be accomplished by extending the learning topics and then contextualizing and applying them during the teaching and learning processes. While the Islamic approach of anti-corruption teaching may be accomplished by example, discussion, and study of biographies of prominent individuals.

Keywords: Islamic Education, Anti-Corruption.

INTRODUCTION

Corruption is a topic that is discussed practically daily, both directly and through print and online mass media outlets. Corruption appears to have spread like wildfire throughout all areas of government, not just in undeveloped or emerging countries, but even in wealthy countries. In the middle of the ongoing Covid-19 epidemic, several scientists assert that this virus is very lethal and has triggered a global economic catastrophe. However, the author asserts that corruption is not dissimilar to a pandemic. Perhaps much more perilous. By violating people's rights and impeding the supply of basic services, a nation's human resources development can be slowed.

Numerous attempts have been made to remove corruption using both preventative and punitive measures. For instance, prosecuting and enforcing maximum penalties against corrupt individuals, establishing a specific agency to deal with corruption concerns (KPK), and spreading anti-corruption principles across educational institutions from elementary to university levels. However, the efforts undertaken thus far have been insufficient and have been underutilized in the fight against corruption. As a result, it is important to examine and evaluate the measures and tactics taken thus far.

One way educational institutions may contribute is by designating Anti-Corruption Education (PAK) as a distinct topic, allowing for a more thorough understanding and practice. Even though it cannot be implemented as stand-alone topics, Anti-Corruption Education (PAK) can be blended into other disciplines. Alternatively, if this step has not yet been taken, educational institutions can foster an anti-corruption academic atmosphere. The technique may vary depending on the



amount of inventiveness held by educational institutions, such as providing seminars or counseling on corruption prevention.

To present, higher education institutions have taken real measures to institutionalize anti-corruption education (PAK). Through the Ministry of Education and Culture's circular letter 1016/E/T/2012 on the inclusion of anti-corruption education in higher education. Recently, the Ministry of Research, Technology, and Higher Education published a new, harsher rule, Number 33 of 2019, on the Implementation of Anti-Corruption Education in Higher Education. As a result of this rule, a new course Anti-Corruption Education (PAK) has been created that is either self-contained or integrated (insertion) with existing courses. Currently, only two courses are linked with Pancasila Education, Anti-Corruption Education (PAK) (Sumaryati et al., 2019) and Citizenship Education (Arif et al., 2019). There is also a special guidebook published as an independent book on Anti-Corruption Education (PAK) in Higher Education (Tim Penulis, 2018).

Additionally, several research have examined the feasibility of instituting Anti-Corruption Education (PAK) in educational institutions. According to Widodo (Widodo, 2019: 42), Anti-Corruption Education (PAK) may be implemented in primary schools by combining all current topics. Then, utilize posters and wall magazines to promote anti-corruption sentiments. According to Yaqin (Yaqin, 2015: 267), Anti-Corruption Education may also be implemented at madrasas through the integration of courses, the development of student activities, and the habituation of conduct. Anti-Corruption Education (PAK) may be implemented at all levels of education, including elementary school. Krissandi (2018: 139) stated that Anti-Corruption Education (PAK) can be taught from an early age through picture story books.

According to the earlier research cited above, no particular evidence has been discovered regarding the integration of anti-corruption teaching within Islamic education. By doing a literature review, this article will attempt to develop an anti-corruption Islamic education concept that encompasses educator and student awareness, curriculum development, and instructional techniques.

LITERATURE REVIEW

1. Corruption in an Islamic Context

Corruption is an act committed with the purpose of obtaining benefits that are inconsistent with one's official responsibilities and the rights of others (Black, 1997: 345). The definition of corruption is expanded in Law Number 31 Tanun 1999 about the Eradication of Criminal Acts of Corruption, meaning the act of profiting oneself, enriching others, or enriching a company by breaking the law and endangering state finances. If one digs deeper, there are several elements that contribute to corruption, including a loss of faith, ineffective law enforcement, a lack of community socialization, economic pressure, and environmental effects (Dreher et al., 2007: 466).

Islam is a religion that is adamantly opposed to all activities that result in corrupt behavior. This is demonstrated by the several concepts of the Qur'an and Hadith that condemn and punish corrupt behavior severely. For instance, the Qur'an



states that it is prohibited to consume other people's possessions for vanity (Surah An-Nisa ' /4: 29), that it is prohibited to bribe judges for profit (Al-Baqarah/2: 188), and that it is prohibited to misuse their power. Men and women who steal are punished by having their hands chopped off (Surat al-Anfal/8:27); men and women who steal are punished by having their hands cut off (Surah Al-Maidah/5:38). Similarly, there is a famous saying in the Prophet's Hadith that both the donor and receiver of a bribe go to hell.

Islam provides a means of eradicating corruption through boosting the believers' faith. According to Islam, those who are always fearful of God are capable of defending themselves against all false activities. The purpose of a Muslim's life is to glorify God (Surah Az-Zariyat / 51: 56), by obeying His commands and abstaining from His prohibitions (taqwa), and by believing that everything is done in this world will be judged by God afterwards. Along with attempts to foster self-pity, it is critical to maximize law enforcement. According to Islam, the law must be applied fairly (Surah An-Nisa ' /4: 135).

2. Efforts to Prevent Corruption

While several of the factors that contribute to corruption have been discussed previously, the author believes that the steps necessary to prevent corruption are counter narratives against the factors that contribute to corruption, specifically strengthening faith, law enforcement, creating community economic welfare, conducting socialization about the dangers and consequences of corruption, and establishing a work environment. Furthermore, (Dominic, 2018: 546) stated that Corruption enables to be avoided through building a positive work culture and ethical governance, as well as by recruiting and developing anti-corruption workers. According to Matei dan Matei (Matei & Matei, 2011: 31) that Corruption may be prevented if a country's political environment is stable, with rigorous laws and public oversight.

There are several views on how to remove corruption; one of the most frequently cited methods is to harshly penalize corrupt individuals (Tim Penulis, 2018: 84), If necessary, they need to be executed. This is intended to serve as a cautionary tale for anyone considering committing corruption. Additionally, there is the promise of a solution that is frequently promoted: corruption can be avoided by a spiritual approach. However, strangely, it is the religiously conservative countries that perpetrate the most corruption.

Additionally, educational institutions are viewed as a tool of combating corruption. Through education, values such as honesty can be imparted to the maximum extent possible. Simultaneously, warnings to pupils about the negative consequences of corruption can be integrated into studies. In addition, (Suyadi et al., 2020: 1703) stated that At the Early Childhood Education (PAUD) level, the importance of anti-corruption education is emphasized. However, corruption in education is pervasive and difficult to eradicate (Centner, 2011 874). Indeed, corruption has permeated all spheres of life, including education. Nonetheless, many



experts feel that education is the most effective way to combat corruption (Deliversky, 2016: 141).

3. The Urgency of Anticorruption Education (PAK)

Anti-Corruption Education is one of the initiatives to combat corruption and to instill the value of honesty in students (Simarmata et al., 2020: 11). Anti-Corruption Education (PAK) is critical from elementary school through university. The learning design might be divided into distinct disciplines or combined with others. If neither of the two approaches is feasible, the desire for promoting Anti-Corruption Education (PAK) through seminars and workshops is a commendable first step.

Anti-Corruption Education (PAK) seeks to inoculate the nation's youth against corruption (Tim Penulis, 2018: iii). Students who have studied Anti-Corruption Education (PAK) are supposed to be able to instill in their communities an anti-corruption culture. Additionally, the Corruption Eradication Commission (KPK) has the power to undertake Anti-Corruption Education (PAK) in order to give adequate knowledge about corruption and its eradication, as well as to inculcate anti-corruption principles. Indonesia (Arif et al., 2019: 8).

According to (Becker et al., 2013: 227) that students' awareness of indicators of corrupt conduct, particularly at the student level, is still relatively limited, making it critical to integrate anti-corruption learning into campus and school curriculum. The goal is that if the younger generation has a high level of awareness about corruption, their chances of committing corruption will be reduced.

To be included in the implementation of Anti-Corruption Education (PAK), Islamic religious topics must make integrative and inclusive curricular modifications. Following that, Islamic education must be capable of developing social awareness, logic, and a more universal outlook (Gaffar, 2016: 197). It must be able to direct strategic measures linked to consistent individual characteristics and play a role in society in order to always develop an anti-corruption culture through anti-corruption Islamic education.

RESULTS AND DISCUSSION

1. Increasing Public Awareness of Anti-Corruption Efforts.

According to the author, understanding of the hazards of corruption is more critical than several hypotheses on how to prevent corruption. If the authorities given authority are aware of the consequences of corruption, they will naturally abstain from abusing their position. Anti-corruption awareness may be increased by the introduction and instillment of anti-corruption principles and a commitment to avoiding corruption (Montessori et al., 2020: 72).

Educating students about anti-corruption issues may be accomplished through classroom teachings. This is dealt with (Sampson, 2010: 261) that Among the actions that may be taken to avoid the emergence of corrupt conduct is to raise knowledge of the negative consequences of corruption. Not just for students who get specialized instruction in anti-corruption education (PAK), but also for the general population,



who must constantly monitor the prevalence of corrupt conduct (Tim Penulis, 2018: 25).

Along with developing superior Human Resources (HR), it is believed that Islamic education would develop individuals who are conscious and realize that corrupt activity is a harmful and banned deed (Widodo, 2019: 36). Islamic education must be able to integrate anti-corruption learning materials, connect them to Koranic verses and Hadith, explain the law (fiqh), recount the history (dates) of how Islamic civilization was once victorious but then collapsed due to corrupt rulers, and make students aware that corruption is a despicable morals that can lead the perpetrator to hell. Anti-corruption knowledge can be fostered through Islamic educational institutions. Thus, it may be inferred that, in accordance with the perspective expressed by (Deliversky, 2016: 141) that The most effective method of avoiding corruption is education.

2. Curriculum for Anti-Corruption Islamic Education

The curriculum is the most critical component of the educational process since it directs educational objectives (Aziz et al., 2021: 157). Anti-corruption Islamic education can be taught as a stand-alone topic or as an insertion, or it can be taught outside of the subject through a range of Islamic anti-corruption initiatives. (for universities), Islamic Religious Education and Character (for schools), and by including courses such as Qur'an Hadith, Jurisprudence, Islamic Cultural History, and Akidah Akhlak (for madrasas and Islamic boarding schools). Concerning the substance of Anti-Corruption Education (PAK) materials, they are allowed to choose which subjects to associate. What is apparent is that academics are not prohibited from including Anti-Corruption Education (PAK) into instructional materials; rather, it is encouraged (Arif et al., 2019: 10).

Misno, et al. (2020: 2434) provides a simplified method to incorporating Anti-Corruption Education (PAK) into Islamic education. According to him, the first stage is to broaden the current topic, followed by a contextual approach and more appropriate learning design. The head of the madrasa, in collaboration with the instructor, develops an anti-corruption curriculum in the form of a syllabus; the teacher then develops the technique and medium. After anti-corruption education is imparted, evaluation is required (Widodo, 2019: 41).

To be more systematic, it can be described as follows:

- a. In the Qur'an and Hadith, it is sometimes linked with betrayal of trust or theft of public funds.
- b. In the subjects of Akidah and Akhlak, it may refer to property ownership and the citizen's responsibility to monitor corrupt behavior.
- c. It may refer to the expropriation of non-physical property in Fiqh topics.
- d. In the field of Islamic Cultural History, it is connected with corrupt behaviors during the Prophet's, companions', and caliphs' lifetimes.



Additionally, Anti-Corruption Education (PAK) is strengthened extensively on cognitive (knowledge of corruption), affective (anti-corruption character), and psychomotor (anti-corruption behavior).

3. Anti-Corruption Islamic Education Learning Methods

Because Anti-Corruption Education (PAK) is linked to integrity, teacher modeling is critical. There is no need for pupils to collect instances of corrupt behavior; they will observe their immediate environment. Teachers who frequently arrive late or depart early from class are an early indicator of unscrupulous behavior. Students must be prepared to scrutinize madrasahs or institutions about the collection of finances and their distribution. Thus, in order to establish an anti-corruption culture, it is necessary to begin with clean educational institutions (Becker et al., 2013: 228). Thus, the primary way of anti-corruption education is by examples.

Avoid memorizing as much as possible, especially for critical items. The most effective technique for learning Anti-Corruption Education (PAK) is discourse or discussion about indicators of corrupt conduct and measures to prevent it (Hakim, 2012: 152). According to Misno dkk, (2020: 2441), Humanistic learning approaches are strongly suggested for anti-corruption education. The humanistic educational system aspires to the full realization of the human person. Successful learning occurs when an individual gains a knowledge of himself and his surroundings. Within the setting of Anti-Corruption Education (PAK), an individual will develop more integrity and anti-corruption conduct, as well as work to establish a society free of corruption.

The following way of acquiring Anti-Corruption Education (PAK) knowledge is via the study of biographies of prominent individuals (Arif et al., 2019: 23). A teacher or lecturer might assign pupils to research and analyze biographies of certain people implicated in corruption. Furthermore, it is critical to seek out individuals with high integrity. Thus, students can view two examples concurrently and then do an analysis of the two figures.

Indeed, there are several additional approaches for studying anti-corruption. Conventional learning methods used in the classroom on a daily basis are also quite viable to implement, depending on the teacher's inventiveness. What is evident is that the Anti-Corruption Education (PAK) materials must be contextualized for pupils in order to foster empathy and the development of an anti-corruption mindset.

CONCLUSION

Anti-Corruption Education (PAK) is a measure used to both prevent and suppress corrupt behavior. Anti-Corruption Education (PAK) can be blended into or taught independently of Islamic education materials. The most critical stage in studying Islamic education is to instill an understanding that corruption is a heinous and terrible conduct. The development of a curriculum for anti-corruption Islamic education may be accomplished by broadening the learning topics, contextualizing them, and incorporating them into the teaching and learning process. In terms of anti-



corruption Islamic education, it may be accomplished through example, dialogue, and the study of biographies of prominent individuals.

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QUALITY EDUCATION LEADERSHIP

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ABSTRACT

Leadership is one of the most important management functions to achieve organizational goals. In all community groups, be it families, sports associations, work units, or other organizations, there must be someone who is the most influential among the other group members and he can be said to be a leader. The organization will be very ineffective and efficient if it does not have a leader, it is even possible that it will not be able to achieve organizational goals. Formulation of problems. What is the meaning of quality education leadership? How is Leadership in the Perspective of MMT/TQM Education What are the Roles and Functions of Quality Education Leaders? The aim is to know the meaning of quality education leadership understand Leadership in the Perspective of MMT/TQM Education know the Role and Functions of Quality Education Leaders Leadership is the ability to move subordinates to do something so that the goals of the organization are achieved optimally. By utilizing customized management in every situation and real field condition. The conclusion of quality education leadership is the ability to inspire others to be willing and have total responsibility for efforts to achieve or exceed organizational goals.

Keywords: Educational Leadership, Quality

PRELIMINARY

A. Background

Leadership is one of the most important management functions to achieve organizational goals. In all community groups, be it families, sports associations, work units, or other organizations, there must be someone who is the most influential among the other group members and he can be said to be a leader. Organizations will be very ineffective and efficient if they do not have a leader, it is even possible that they will not be able to achieve organizational goals.

Leadership is expected to be able to bring all individuals who are members of the organization able to achieve the proper goals so that the expectations of the individuals are met to the fullest. But the reality that is happening today, many leaders do not carry out their responsibilities to the maximum, there are also those who carry out their leadership but the concepts applied are not appropriate so that the goals of the organization are not achieved as they should be. What is even more unfortunate is that there are leaders who do not understand their duties and functions as leaders so that what happens is organizational chaos. Each element is not functioning properly.

The concept of leadership in Integrated Quality Management or Total Quality Management is one of the concepts that can be offered and will be discussed in this paper. With the hope of becoming an ideal leadership solution and alternative. So that it becomes a reference for anyone who plays a role as a leader in carrying out



their leadership duties to make the organization they lead run effectively and efficiently so that they can achieve organizational goals as well as possible.

B. Formulation of the problem

1. What is the meaning of quality education leadership?
2. How is Leadership in the Perspective of MMT/TQM Education?
3. What are the Roles and Functions of Quality Education Leaders?

C. Writing purpose

1. In order to know the meaning of quality education leadership
2. In order to understand Leadership in the Perspective of MMT/TQM Education
3. In order to know Roles and Functions of Quality Education Leaders

RESULTS AND DISCUSSION

A. LEADERSHIP

1. Understanding

Experts generally recognize leadership as the art of influencing and directing people by means of obedience, trust, respect and passionate cooperation in achieving common goals. Practitioners usually define a leader as a person who applies principles and techniques that ensure motivation, discipline and productivity in working together to achieve organizational goals.

Robbins defines leadership as the ability to influence a group of members to work towards the goals and objectives set.

DE McFarlan argues that leadership is a process in which the leader is described as giving orders or influences, guidance or the process of influencing the work of others in choosing and achieving predetermined goals.

Sutisna in Mulyasa defines leadership as a process of influencing the activities of a person or group in an effort to achieve goals in certain situations. Mulyasa also mentions that according to Supardi defines leadership as the ability to move, influence, motivate, invite, direct, advise, guide, order, command, prohibit, and even punish if necessary, as well as fostering with the intention that humans as management media want to work in the context of achieve administrative objectives effectively and efficiently.

From several definitions we can conclude that the essence of leadership is the ability to move subordinates to do something so that the goals of the organization are achieved optimally. By utilizing customized management in every situation and real field condition.

2. Developing Leadership.

Leadership skills are important to always be updated to be up to date with the conditions and problems faced. There are many ways and steps to develop leadership potential, including the following:

- 1) Openness and interaction.



- 2) Caring.
- 3) Quality against quantity.
- 4) Delegation.

3. Leadership Style.

Leadership styles are very, very diverse, like fingerprints. This means that one to another is not the same. Each has its own characteristics and uniqueness. Someone who studies leadership styles must be able to sort out and choose which ones are appropriate and which are suitable for their conditions to be applied.

Leadership style is the steps and methods used by leaders in interacting with their subordinates. Among these leadership styles are:

- 1) Autocratic Leadership. That is, the leader makes decisions without involving subordinates who will carry them out. This leadership is also known as dictatorial leadership.
- 2) Democratic Leadership. Adherents of this style, a leader involves employees who will carry out in making policies or decisions. However, this leadership style often results in popular decisions (liked by many people), sometimes decisions like this are not right on target, because of the fear of being disliked.
- 3) Participatory Leadership. In this style, leaders have very little control over the decision-making process. It simply provides information about a problem and provides an opportunity for team members to develop strategies and solutions. The leader's job is to direct the team to reach consensus. Assuming that they will be better prepared to accept responsibility because they are empowered to develop it.
- 4) Goal Oriented Leadership. This leadership style, the leader will ask team members to focus only on the goals at hand. Only strategies that make a tangible and measurable contribution to achieving organizational goals are discussed. The influence of personality and other factors unrelated to specific organizational goals is minimized.
- 5) Situational Leadership. This leadership style is often referred to as fluid or contingency leadership. The assumption used in this style is that there is no one leadership style that is right for every manager in all conditions. Therefore, this leadership style will apply a certain style by considering the following factors: leader, followers and situation. These three factors are interrelated variables known as the law of the situation.
- 6) Transformational leadership is a process in which leaders and followers raise each other's morality and motivation to a higher level. These leaders try to raise awareness among followers by calling for higher ideals and moral values such as freedom, justice and humanity, not based on emotions, such as greed, jealousy or hatred.

Whatever leadership style will be applied, of course, it must be based on a behavioral science approach and proven leadership effectiveness. According to Richard I. Lester in Dale Timpe, the characteristics of a good corporate leader are as follows:



- 1) Sense of responsibility
- 2) Technical and professional competence.
- 3) Excitement.
- 4) Communication skills
- 5) High ethical standards
- 6) Dexterity
- 7) Foresight

So that any leader who will adopt a leadership style must pay attention to the 7 things mentioned by Richard I. Lester above, so that his leadership can run well. Given that different conditions and situations require different styles and theories of leadership. Of course, uniformization cannot be done, meaning that the best democratic leadership style must be applied in any organization, or all organizations must apply a participatory leadership style, for example, because organization A has been implemented and succeeded.

B. Leadership in the Perspective of MMT/TQM Education

In the perspective of TQM, the definition of leadership given by Goetsch and Davis is leadership is the ability to inspire others to be willing and have total responsibility for efforts to achieve or exceed organizational goals.

So that leadership is based on the philosophy that continuous improvement of work methods and processes will improve quality, cost, productivity, and in turn increase competitiveness. This philosophy was first put forward by Deming who stated that every improvement in work methods and processes will produce the following series of results: (a) quality improvement, (b) cost reduction, (c) productivity increase, (d) price reduction, (e) increased market share, (f) wider employment kerja

A quality leader is defined as a person who measures his success by the success of individuals in the organization. The involvement of all management elements in the organization in achieving the goals together is an effort made, so that there is no member in the organization who is not successful in carrying out their functions and duties. Maximum empowerment, not exploitation of subordinates, so that each performs their functions and duties voluntarily and with a high awareness of their responsibilities

Effective leadership in an organization is administrative leadership, which is concerned with efforts to move others to carry out their duties in a coordinated manner in order to achieve organizational goals.

Administrative leadership based on rational planning, not intuition, acting on an understanding of internal and external problems organization. Leadership is based on self-awareness and making other individuals aware of the goals of the organization.

Joseph M. Juran states that leadership that leads to quality includes three managerial functions, that is:



1. Quality planning; This function includes the following steps: identification of customers, identification of customer needs, developing products based on customer needs, developing work methods and processes to produce products that meet or exceed customer expectations, and turn the results of the plan into concrete actions.
2. Quality control; the steps in this function are: evaluating actual performance, comparing actual performance with goals, and taking corrective actions to address existing performance differences.
3. Quality improvement; the steps: establish an infrastructure for continuous quality improvement, identify processes or methods that require improvement, establish a team responsible for a particular improvement project, and provide the resources and training needed for the improvement team to diagnose problems and identify their causes, find solutions, and make improvements to these problems.

Leadership in quality education has a very important role in relation to empowering teachers and staff to work together in a solid team. Thus a quality education leader must have the following criteria:

1. Involve teachers and all staff in problem solving activities, using scientific methods, quality principles and process control.
2. Ask for their opinion on things and on how to do their job and not just tell them how they should behave.
3. Share as much management information as possible to assist their development and increase their commitment.
4. Ask staff opinions about any systems and procedures that prevent them from delivering quality to customers (students, parents or work partners).
5. Understand that the desire to improve quality is not compatible with top-down management.
6. Transferring responsibility and control of professional development directly to teachers and technical workers.
7. Implement systematic and continuous communication between everyone involved in the school
8. Develop problem solving and negotiation skills in order to resolve conflicts.
9. Have a helpful attitude without having to know all the answers to every problem and without feeling inferior.
10. Provide quality concept learning materials. Such as team building, process management, customer service, communication and leadership.
11. Set a good example.
12. Learn to act as a coach, not as a BOS.
13. Give autonomy and dare to take risks.
14. Give balanced attention in providing quality for internal and external customers.



C. Roles and Functions of Quality Education Leaders.

Commitment to quality must be a major role for quality education leaders. According to Peters and Austin as a quality education leader must have the following perspective Principals must communicate the values of the institution to staff, students and the wider community. Managers must provide direction, vision and inspiration. The mentality of thinking of oneself as the boss must be changed to that of support and staff leader.

1. Close to and for education customers, namely students. This reflects that the institution has a clear focus on its main customers.
2. Leaders must innovate among their staff and be prepared to anticipate failures that hinder the innovation.
3. Creating a sense of family
4. Having the required personal traits, namely sincerity, patience, enthusiasm, intensity, and enthusiasm.

Quality education leaders have a main function in quality management in schools, among these main functions are as follows:

1. Maintain an integrated quality vision for the institution.
2. Motivator for all organizational structures in schools to be committed to the quality improvement process. Commitment requires enthusiasm and relentless towards quality empowerment, always requires progress with new methods and ways of communicating the message of quality.
3. Ensure customer needs are at the center of the institution's policies and practices.
4. Directing employee development.
5. Leading innovation within the institution.
6. Able to ensure that the organizational structure has clearly defined responsibilities and is able to prepare appropriate delegations.
7. Have a commitment to remove obstacles, both organizational and cultural.
8. Build an effective team.

CONCLUSION

The definition of quality educational leadership is the ability to inspire others to be willing and have total responsibility for efforts to achieve or exceed organizational goals. Meanwhile, the role and function of quality education leadership can be seen in the summary table below:

NO	ROLE	FUNCTION
1	Communicating institutional values	Integrated quality mission guard
2	Approaching education customers	Motivator for the entire organizational structure
3	Innovate	Directing employee development
4	Creating a sense of family	Have the required personal traits
5	Building an effective team	Leading innovation and institutions



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INFORMATION TECHNOLOGY-BASED LEARNING STRATEGIES FOR EARLY CHILDHOOD: THEORY AND PRACTICE AT TK IT AL WASHLIYAH KLAMBIR LIMA

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ABSTRACT

Today the world of education is increasingly familiar with Information Technology (IT). Including the education system applied to early childhood that is able to synergize with IT in the midst of a pandemic. Integrated Islamic Kindergarten (IT) Al Washliyah Klambir Lima is one of the kindergartens that implements IT in schools both in theory and practice. This study aims to determine the information technology-based learning strategies for children aged 5-6 years in theory and practice in TK IT Al Washliyah Klambir Lima. This ongoing research was conducted in the even semester of 2021. This research used qualitative methods and descriptive research types. While the data obtained by interview, observation and documentation techniques. In addition, the research subjects include teachers and children from Aisyah's study group (class) aged 5-6 years. From the results of the study, it was found that IT-based learning strategies for children need to be carried out as a step forward to meet today's learning needs. Through a careful planning stage where the teacher runs this strategy in total and then provides many experiences to children in online learning that is connected to the offline concept.

Keywords: Learning strategies, information technology, early childhood, theory, practice

INTRODUCTION

So many variants of learning today are used in educating early childhood. Each learning model has its own strategy in execution. Creatively every learning model emerges from classic to modern by using technological advances that clearly provide a lot of convenience for educators. Munandar Utami in (Faris & Lestari, 2016) hinted at it in a special creativity where every human child is able to improve his quality of life depending on human creativity itself which dynamically and innovatively spawns new ideas and ideas that include the mastery of Information Technology (IT). By leveraging IT there will be many educational products created, innovative learning strategies, more efficient time and more effective results.

The rapid advancement of information technology (IT) today is increasingly favored by students. Almost every line of educational breath is spoiled by IT-based learning. Neiderhauser and Stoddard in 2001 said guru was the right mediator and had a strong influence of the impact of technology on students' learning, although indeed Keengwe, Onchwari and Wachira in 2008 admitted that we almost lack evidence that teachers are effectively mixing and match technology into children's learning spaces (Blackwell et al., 2014). The reality is bittersweet, when it turns out that one of the most striking differences in educators in this era is the ability to



educate and create learning models based on information technology (IT) those who are left behind. What happens to educators with the ability to understand weak information technology is actually based on some fundamental factors that have been identified such as being unaccustomed and unable to access, not having free time to interact with IT, and not being skilled at using devices (Tondeur et al., 2012).

At the beginning of the presence of Information Technology or the worldwide term Information and Technology (IT) is in its use demands every user in general and especially educators to be able to know it better so that it can then be applied appropriately also according to the purpose of its use to students. Over time this IT dilemma became much simpler to use. Users demand simpler use. While manufacturers and IT experts welcome this need as a consumer need factor that provides benefits for manufacturers. As a result of the expected ease of giving birth to technology that is easier to use For example, let's say computer technology that used to open it one must understand the DOS programming language that nowadays all become much easier and simpler with Windows that carries its start menu. In addition, the internet network system is strengthened by the power of internet browsing bandwidth that makes it easier for users to explore information around the world better and faster.

Back to Indonesia. Although we admit that the NKRI is not yet fully touched by the internet, but in reality at least mobile phone devices have been enjoyed by 90% of Indonesians, including educators, teachers in urban, rural and rural areas. But we do not have to worry about protracted because within the last year the Covid19 pandemic managed to force the acceleration of the ability of educators in mastering IT devices as information technology-based learning is relatively successful. Pandemic Coronavirus Disease (Covid 19) continued to increase when it forced the government to issue a Circular letter of the Minister of Education and Culture of the Republic of Indonesia No. 4, 2020 which makes rules on the implementation of education policies in the emergency of the spread of Covid 19, which aims to provide a shield for the health of the people who attend school both students, educators, principals, parents, and the surrounding community (Sholihatun et al., 2020).

Therefore, a slick learning strategy is needed and equipped with syntax and practice of utilization involving early childhood as an object of learning. In fact, in the classroom children are very interested in the colorful presence of IT in the classroom or outside the classroom both audioloy and visually. It's just that the important pr for educators is to ensure the learning media is in accordance with the basic principles of material and media creation such as ensuring the material is relevant and accountable for the end result. Thus, educators can breathe a sigh of relief because the IT-based learning system that is held up as an effective way to replace the face-to-face learning system in this pandemic has successfully contributed in the world of education.



RESEARCH METHODS

The method in this study uses a qualitative descriptive approach. The research was conducted at TK IT Al Washliyah Klambir Lima in the final semester of the 2021 School Year. The subjects in this study were teachers and children in the age range of 5-6 years. While the focus of this research is information technology-based learning strategies for children aged 5-6 years, theory and practice at TK IT Al Washliyah Klambir Lima. For data collection techniques, namely guided by interviews, observations and documentation of activities.

The stages of research carried out through the process confirm that a study follows a circular scheme. In addition, the data analysis used in this study is domain analysis, taxonomy, components and theme analysis. While the discussion is conducted by going down to the location critically with the intention of obtaining accurate information obtained from the research site and using relevant theories. Sentences and words, actions, written sources to photos are the sources of data in this study.

RESULTS AND DISCUSSION

Theoretical Foundation

Inevitably, likes to dislike educators in this profession as teachers have a burden of tasks that are not easy. But it can't be said to be difficult when in reality all these IT-based learning components and features are available in plain sight. The basic principle of the presence of technology that can not be denied is to make it easier for people to meet their needs. In addition, teachers in general have mastered the basic theory in developing popular learning as a foundation such as behaviorism theory, cognitivism and constructivism. Exploring the theories will fundamentally inspire the creation of interesting and measurable methods in creating the expected information technology-based learning formula.

Behaviourism Theory

The theory in this tradition says that the learning process is a change in supervised behavior due to external stimulus. They consider that the mind is like a black box, reacts to stimuli and can be observed quantitatively, although it must ignore the journey (process) of thinking that the mind goes through. More specifically Atkins (1993) in (Rahman, 2018) focused on four aspects in realizing it barbasis learning materials namely: (a) For teaching materials ideally divided into stages of orders presented deductively, which means starting with formulas, laws, categories, principles, definitions, not to miss presenting examples to strengthen understanding. (b) Teachers should make the teaching stages by arranging the difficulty level of learning commands that are usually made to resemble the level level. Generally, activities are sorted from the easiest level to the hardest level. (c) In order to efficiency of learning time, the teacher asks the child to repeat in certain parts that are considered weak in their understanding. It can also be by asking the child to take a diagnostic test. This is not tied, because the teacher still allows the child to choose to learn the next material if he wants it with the aim of keeping the child independent and accustomed



to managing his own way of learning even though it remains under supervision. (d) Behaviorism also strongly advises teachers to have their children demonstrate the skills they have understood. The hope is that the child can improve his abilities through intense training. Not to forget the teacher still gives motivation in the form of spirited messages to the child.

Cognitivism Theory

In the flow of cognitivism learning is a process from within that involves memory, thinking, motivation, reflection, and meta cognition. In cognitivism consider individual differences and various learning strategies are very important that aim to bridge the differences themselves. Gardner's version of the different learning models (Rahman, 2018) refers to how children receive, interact with each other, and respond to teaching materials. Teachers should think about the following aspects in making information technology barbasis learning, namely: (a) The strategy of presenting teaching should be able to activate the five senses, give stretching points to students on important things that the child should know, and be able to choose materials that suit the cognitive abilities of students. (b) Guru is at least able to provide a link to the child with the latest information with old information with the aim of reminding the child to return to his long-term memory. The trick is to give the initial question with the intention of reactivating the memory of the child's knowledge needed for the latest learning materials. (c) Next is a strategy to be able to apply, analyze, synthesize, and evaluate with the intention that teachers can measure the achievement of children, improve the less until then able to raise the level of learning. (d) The teacher at least prepares teaching materials that are equipped with varied learning methods so that the child has a lot of experience and choices in completing tasks. (e) Children need to be intensely motivated to learn both to stimulate the motivation in the child and clearly and closely from the outside, namely the motivation of teachers and parents. (f) The ideal teaching strategy is to encourage students to use their meta-cognitive potential and skills through their daily learning habits, as well as being able to collaborate with other children and even be able to do simple analysis of their own learning abilities. (g) The last teacher's strategy is to synergize the teaching materials with the situation in their environment in real life, with the intention of the child being able to connect his own experience.

Constructivism Theory

Slightly different from the school of constructivism that means children build their knowledge based on their own learning experience. In other words, children should be given the opportunity to reconstruct their own knowledge and not be given knowledge through one-way teaching. In this theory teachers should pay attention to the following aspects: (a) The learning process is made as active as possible. While children are given the opportunity to ask other children to do something according to learning, the teacher should be able to provoke talks in the discussion room with the child until each child freely interacts actively. (b) Motivate the child to want to increase their own knowledge. Meanwhile, teachers are also



required to be able to provide learning materials using information technology. (c) Collaborative learning strategies are urgently needed here. By working together with their friends, it will provide an opportunity for each child to improve their cognitive meta skills. But what needs to be noted is that teachers must be able to temporarily at the core moment each group of children is distinguished based on their abilities and levels. (d) The teacher is also asked to provide space and time for the student to present his or her own skills or assignments. (e) In order to be meaningful and interesting learning must be complemented by illustrative by putting simple examples. (f) However, this strategy has little problem, namely in psychomotor, affective, and high-level thinking learning objectives that are difficult to achieve in the virtual learning phase for example. So teachers should provide other ways such as social activities or can also interact with other children when conducting performance-based learning to overcome the problem (Muhson, 2010).

Indonesia currently absolutely needs innovation in accelerating education. Suryadi 2007 in Rahim also said that it is inevitable that information technology is a medium to lead to the success and innovation of the right learning strategy. This is an important concern for stakeholders in the country, especially the government, teachers and parents. Because the success and welfare of today's society must be based on a qualified education and technological literacy. With education and information technology society, especially children will have wider access to gain insight and ready to compete in this century (Rahim et al., 2019). Thus, various IT-based learning strategies will be born from various educational materials, providing many colors, while still getting special attention from educators who have the function not only as facilitators and mediators but also have selectively choose and control the progress of this IT in order to be of positive value to early childhood.

Preparation and Learning Equipment Based on Information Technology

Having ideas and ideas in creating learning methods based on information technology must be supported by qualified preparation and equipment as well. Preparation and equipment in question is the ability to prepare the time, opportunity and equipment used before, shortly and after. In arranging the learning series there are important principles that must be held firm in developing learning strategies, because all stages of preparation and learning equipment are closely related to the composition of effective and optimal learning planning. Trianto in (Puspitasari, 2012) stated that there are 7 basic principles for developing learning materials starting from: (a) Relevance; must be relevant related to the needs and development of children who want to be educated. (b) Adaptation; by studying and being able to adapt various changes in psychology, science and technology, and art. (c) Continuity; intended to arrange sustainably at each stage of the child's development. (d) Flexibility; with the sense of being able to be developed flexibly following the uniqueness and what the child needs, including the facilities that exist in the educational institution. (e) Practical and Acceptable; which intends to provide convenience for educators and the environment in this case the community and parents in realizing children's learning activities.



- (f) Eligibility; hints at educators' impartiality to early childhood for what they need.
- (g) Accountability; with the intention of the final results of learning preparations that educators can be accounted for in the future so that it can certainly have a positive impact on the development of children.

Surya (2004) said that learning is a stage performed by a person with the aim of obtaining various new behavior changes as a whole, as a manifestation of one's experience in the social and environmental (Hardiyana et al., n.d.) . Not only in other countries, in Indonesia in particular learning that is becoming very popular today is online and offline learning. These two learning systems have different techniques but still have the same goal of completing certain materials during the Covid19 pandemic. Asmuni and Sri in (Harahap et al., 2021) said online learning is a learning design system where the application uses the internet and is done indirectly between teachers and students, with the same learning time by sending text, audio, images, animation and video streaming as well as applications based on learning websites used through the internet network.

This method relies fully on information technology-based equipment such as smartphones or computers / laptops as its main tool that is equipped with internet networks. There is an interesting fact, although in the world there is an increase in access to computers and mobile devices but behind it what is an astounding fact is the use of computers and mobile phones as a learning medium is very rarely utilized (Blackwell et al., 2014). Whereas gadgets born from the reasons of various human needs in their work has a myriad of functions and benefits to facilitate the work, displaying with a series of digital perfections to give wider access for its users to explain more easily to its target audience

While offline according to Suhendro dalam (Harahap et al., 2021) is a learning system in which there are several methods such as home visits and shifts using media, materials, children's worksheets (LKS), props, media, self-learning modules, and printed teaching materials located around the location of the home environment that has been prepared by educators. More easily, to prepare equipment along with its utilization function in learning both online and offline based on IT let's take a look at the following table:

Table 1. Electronic Variants of Information Technology Media

No	Perlengkapan/Media	Daring	Luring
1	Smartphone	✓	✓
2	Komputer/ laptop	✓	✓
3	Screen Projector	✓	✓
4	Televisi	✓	✓
5	Jaringan Internet	✓	✓



Teachers are required to have the ability to use the above equipment and equipment. More than just using but also able to improvise to utilize each of these media in IT-based learning. The following equipment and the utilization of such tools in various learning instruments:

1. Smartphone: (a) Basically its utilization is as a communication tool that supports direct two-way talks (interactions) at the same time which is very useful as a medium of remote learning audio using a mobile network. Of the 10 reasons presented by Masterweb Corporation, in its website that discusses (World of Technology and Lifestyle: 2011) has mentioned that because it is light, fast, easier to wear, and carried on the go (practical) are the 4 reasons with the highest rating (Erri Wahyu Puspitarini, 2016). (b) Can be used as a means of audio visual communication (video call) by using the popular 4G internet network following the 5G network that is believed to be faster in internet access. Through video calls children can not only talk using audio but also interact more attractively by looking at each other's expressions of teachers who convey learning at the same time. (c) Able to provide video conference facilities or online joint communication conducted by many people at once in audio and visual. Only with the installation of supporting applications such as Zoom or Google Classroom this feature has been able to present an online classroom for teachers and their students in a relatively adequate time to learn online and even present teaching media in the form of text, images and even videos to create interesting IT-based learning. (d) Give its users access to create their own learning media. Various applications presented for free can be used by educators to create learning media image design either 2 to 3 dimensions, audio recording or video and even animation to form educational games. About educational games Samuel Henry (2010) explained that educational games have positive functions and benefits even for children, where children can get to know computer technology, learning systems to understand direction and autran, learn children's cognitive abilities to complete an educational mission, give children the opportunity to train their motor nerves and skills, use them as communication of children and parents when playing together, including providing entertainment. In developed countries game play even becomes therapy for certain patients used healing media (Erri Wahyu Puspitarini, 2016). This is where teachers actually have unlimited opportunities and facilities to explore and create diverse and fun learning ideas for children to be presented both online and offline. (e) No less important than a smartphone is a tool that serves as a search tool and opens the window of the world using the internet network used to access a lot of information to add insight and knowledge for educators. Thus there should be no progress on the development of the times in education that should be left behind. Because it's all in one hand.
2. Computer / Laptop: The utilization of computers and laptops is basically almost the same as smartphones. Because smartphones are prototype computers created on a smaller scale to meet the needs of modern humans in facilitating mobility and daily activities. The advantage of laptops compared to smartphones is that



users can more freely access features in each application and with a larger screen display allows teachers to more freely create media and do online learning. The downside is clearly in its larger size making it a bit difficult for users to use it in higher and intimate activities such as difficulty in making phone calls and receiving calls.

3. **Screen Projector:** As a large presentation media. This tool is very useful for educators when providing direct learning (face-to-face / offline). The huge screen size provides a satisfactory viewing space for the child when presented with teaching materials. Including when the situation of pandemic Covid19. Offline activities where students are accompanied by parents to come to school either to submit assignments or to receive assignments again. Teachers can creatively equip children who attend school in turn to present attractive teaching media through screen projectors. The tools that use this extra computer or laptop are very helpful for offline learning. With a larger screen size, it can provide visibility and motion from afar without having to be close to the Covid19 health protocol echoed by the government in anticipation of the spread of Covid19.
4. **Television:** Is a pioneer of audio visual technology in this world can be used as a learning medium. The advantage of television is being able to provide a lot of content where users without the need to prepare media in advance can only enjoy it. But with automatic television is able to present many programs that can be chosen to be presented to children. The government was intensely at the start of the pandemic designing televised learning. The learning materials are widely broadcast throughout Indonesia to be watched by children according to their respective levels and materials and themes. Kemendikbud through the Education Office in each region in collaboration with all schools in Indonesia to advise parents to direct children at a certain time to watch the learning impressions that have been prepared.
5. **Internet Network:** Almost all of the above equipment tools previously depended on the internet when functioned as an online learning medium. The internet network absolutely determines the online learning process for anyone and anywhere. Without an internet network almost certainly will not be the tone of online face-to-face learning.

Some of the tools used in preparation and IT-based learning equipment above are more than enough to create it-based learning that is exciting and fun for children. Depending on how skilled an educator is able to carry out learning strategies simultaneously and understand the achievement targets that must be obtained in each learning material effectively and efficiently.

Information Technology-Based Learning Strategy Syntax

Information technology-based learning has many advantages. By applying information technology to learning, it will facilitate students' understanding in learning. Another advantage is that learning can be specially designed according to the level of development of the child until the teacher can easily set what goals to



achieve more specifically. Moreover, information technology is considered very appropriate for early childhood with more attractive reasons in creating media that can include elements of color, music and moving images that suit the child's preferences (Nisa, 2012). But what cannot be ruled out is the right stage in the implementation of this IT learning strategy. Once the teacher has successfully designed the learning media, all that has to be done is to create the syntax online and offline.

No need to be surprised by the online learning materials that are getting used to in Indonesia. Kirkpatrick and Bound in (Kruszewska et al., 2020) explains that in some countries, such as Australia and Finland, distance learning is generally applied at all levels of education. In Australia, for example, there are four models of distance learning: correlation, multi-module, tele-learning and flexible teaching. Online and offline teaching models for example. Back to the original discussion. In order to facilitate the implementation of online learning below, we present online and offline syntax that can be applied by educators in the implementation of a combination of learning using information technology.

Table 2. Online Information Technology-Based Learning Syntax

No.	phase	Teacher Activities
1	Provide students with orientation on discussion materials	The teacher explains simply and easily understands the learning objectives, explains the tools needed, and motivates the child to take part in each learning session later.
2	Organize children to study and research the material presented	Teachers help students to analyze the objects studied. It can be <i>clues</i> in the form of images or sounds. To provoke the active role of students.
3	Help investigate objects independently or in groups	The teacher motivates students to find out, get information from the surrounding environment to help them find out insights related to objects. Involve parents or older siblings at home for example by jointly doing livelihoods using search engines on the internet.
4	Rewarding	Teachers actively reward students with compliments or more attractively by giving animated effects in the form of images or videos as a celebration of assessment to ana katas efforts that have been made



5	Conducting analysis and digests	Teachers invite children to benefit from the learning materials, still able to present visual media that directly describes the cause and effect or usefulness of the learning to include noble values in learning.
6	Conducting Evaluations	The teacher briefs the child about learning at that time both advantages and disadvantages during the course of it-based defense to then be implemented better at other times with the same or different materials according to the needs of the learning.

Table 3. Offline Information Technology-Based Learning Syntax

No.	phase	Teacher Activities
1	Provide students with orientation on discussion materials	Teacher Provides a simple review of the material when online.
2	Organize children to study and research the material presented	The teacher invites students to analyze the objects studied. Shows the sowing plants. To provoke the active role of students.
3	Help investigate objects independently or in groups	The teacher motivates students to find out, get information about what kind of plants are in front of them.
4	Rewarding	Teachers actively reward students in the form of compliments or give sticker stars as a form of appreciation of the child's activeness to react to what they learn while offline
5	Conducting analysis and digests	Teachers invite children to benefit from the learning materials, still able to present visual media that directly describes the cause and effect or usefulness of the learning to include noble values in learning.



6	Conducting Evaluations	The teacher briefs the child about the learning on the day both about the rules of health protocol and the core material on the day that is important and considered necessary to be improved at the next meeting.
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Practice of Information Technology-Based Learning Strategy at TK IT Al Washliyah Klambir Lima

Learning based on information technology in TK IT Al Washliyah has been conducted since 2018 precisely since the first time this school was founded. So when the Covid19 pandemic began to spread in 2020 and the mandatory social distancing that led to the obligation of remote schools with online terms to students, teachers and children in this school is familiar to carry it out. This all started from a school concept that strives to stay close to its students even though it is on holiday. Schools familiarize themselves with the term "Fun Activities at Home". The point is that even if the child does not go to school, they are still very happy to carry out various activities assigned at home when off and the child is happy to report their activities and duties online to the HomeRoom Teacher. In addition, the tahfizh program in this school also accidentally has a positive impact in IT-based learning. Students become accustomed to making memorized deposits online every holiday. In addition to memorization that is getting stronger in their memory, it is said that rewards are waiting for children in this school. All activities are carried out as comfortable as possible, Each learning adheres to the 7 basic principles of preparation and planning that have previously been discussed above, relevance, adaptation, continuity, practical, flexible, decent and most importantly maintained accountability.

In the practice of information technology-based learning strategies this time using examples of learning during the Covid19 pandemic with science materials.

1. IT-based Online Practices

- Teachers have prepared online learning materials in advance.
- The teacher sends via WhatsApp message a teaser (in the form of a simple picture material) of what will be discussed one day before the meeting.
- On the appointed day the teacher interacts with the children by first greeting each other and asking each other for news with a happy atmosphere.
- Then the teacher informs the materials and learning objectives. But teachers have the technique of introducing materials in HOTS (High Order Thinking Skill). The teacher showed a short video of no more than 2 minutes that showed how easily the seeds of tomatoes planted could quickly grow.



- After they watched the video together, the teacher asked for the opinions of one by one children by first mentioning the names of the students one by one to ensure a conducive atmosphere.
- The teacher lets the child comment anything about the video that has been played before. They're very enthusiastic.
- Then the teacher asks and challenges "who wants to enjoy his own tomatoes? Who wants to grow their own tomatoes at school?"
- Teachers give praise to students who comment as a reward for activeness.
- The teacher explains that plants can thrive if watered regularly. Not forgetting the teacher instills religious values to the child.
- Before closing the teacher reminds again to follow the offline activities the next day. Synergistic online and offline activities provide attractiveness and are expected to provide optimal results in this IT-based learning.

Figure 1: Online

Online Learning Activities from guided teachers and accompanied by parents at home.



2. IT-based Offline Practices

- The kids are enthusiastic. Teachers have been preparing for students' offline visits to school in turn by implementing social distancing. In school has been prepared planting containers for them. Where each child has a place that has been named his own, in order to know how the tomato tree grows itself.
- In addition to being treated by teachers in school by watering water regularly, students with an offline schedule once every 3 days also come very enthusiastically watering tomatoes that within 2 weeks have grown.
- By using a smartphone when offline the child is asked for a photo by showing the process of growing plants assisted by parents to bekrimkan to the teacher and tell it online the next day.
- The arrival of students to the school in turn in addition to being used to monitor the plants also gives time for students to repeat the memorization of the Qur'an.
- Offline activities although short can also still be used as a moment of sharing between parents and teachers about children's activities while at home a few days before.



Figure 2: Offline Phase I

The activity of planting tomato and chili seeds in offline stage 1.



Figure 3. Offline Phase II

Activities observe the growth of seeds that have successfully grown.



In implementing IT-based learning strategies, an important note is careful preparation and planning. If not done then learning is not interesting and spends the time of teachers and children who are protracted in boredom. The impact is not impossible children are not interested in returning to online learning the next day. If that happens then teachers can no longer keep up with the development of children's ability growth which is increasingly complicated by the situation in times of crisis as is the case in the Covid19 pandemic.

CONCLUSION

Information Technology (IT) with all its advantages and disadvantages today becomes a very high need for involvement in various life lines including education. Teachers are individuals who are directly involved in this. Inevitably, you have to understand the huge positive impact that it can have on it in education.

Meanwhile, exploring learning strategies based on information technology is a must that must be quasi-educators. By implementing the right strategy in the future will provide dynamic development for children's ability to learn and improve the ability and experience of teachers more deeply for the professionalism of teachers in



educating in this era. Thus, children can get a lot of new insights and experiences in learning and even be able to wisely explore and improvise learning materials that have been learned by updating themselves creatively.

The presence of technology in the midst of children's development should be able to be balanced by educators and parents by introducing the best variants of various digital content presented by it. Moreover, teachers who should not lose create interesting learning media in making a counterpoint to learning materials when the child accidentally compares "interesting where to learn or play favorite games?"

Lastly, teachers are required to be able to instill good values in information technology-based learning in any discussion other than to improve the intellectuality of their students.

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EVALUATION OF TAHFIDZ QUR'AN PROGRAM ON PESANTREN ULUMUL QUR'AN STABAT

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ABSTRACT

This paper reports on the results of research study carried out with the students of Islamic Boarding School of Ulumul Qur'an at Langkat. The purpose of the study was to evaluate the Tahfidzh student program at the Islamic boarding school of Ulumul Qur'an Langkat. This research used the quantitative technique and it produced descriptions of the written or oral words of the respondents' behavior that could be observed in social situations. In this study, researchers tried to understand how the evaluation of tahfidz qur'an program in this school. The implementation of the tahfidz students program at Islamic boarding school of Ulumul Qur'an Stabat has been running as expected and in accordance with the vision of the mission that has been made. This program was always done well every day even from year to year always increase will students who register. Not only that, in international MTQ level, the Islamic boarding school of Ulumul Qur'an Stabat also released many students in becoming participants and not a few who lost in competing.

Keywords: Reading, Memorizing, Repeating activities

INTRODUCTION

Evaluation is an activity that must be done, and this is contained in the curriculum component, especially in terms of program evaluation. Program evaluation activities are part of the evaluation of the curriculum itself. Ultimately, it aims to improve the quality of the curriculum applied in an institution. In Government Regulation No. 33 of 2013 Article 77Q explained that "Curriculum Evaluation is an effort to collect and process information in order to improve the effectiveness of curriculum implementation at the national, regional, and educational units".

Evaluation is always done in teaching and learning activities. But the most common thing is that program evaluations are often ignored. Evaluation doesn't just tell the story of teacher assessment of their students. But more than that, evaluations are also put in place to measure the success of a program run.

In its implementation, evaluation is an important component that should be carried out by teachers in an effort to know the effectiveness of the curriculum. Ultimately, the final result of this evaluation can also be used to improve the quality of the curriculum itself. The issue of the importance of education evaluation is contained in Law No. 20 of 2003 on the National Education System which reads: "Evaluation of education is the activity of controlling, guaranteeing, and determining the quality of education to various components of education on each path, level, and type of education as a form of accountability for the implementation of education."



In the regulation of the Minister of Religious Affairs of the Republic of Indonesia in the Regulation of the Minister of Religion No. 13 of 2014 states that there are objectives of the implementation of Islamic education, among others as follows:

1. Instilling in students to have faith and laughter to Allah SWT.
2. Develop the skills, knowledge, attitudes and skills of learners to become experts in Islamic sciences and become Muslims who can practice religious teachings
3. Develop a personal good attitude for students who have individual and social piety.

Further mentioned that Qur'an Education is An Islamic Religious education that aims to provide teaching of reading, writing, memorization, and understanding of the Qur'an.

Tahfidz means memorization, keeping, nurturing. Tahfizhul Qur'an has the meaning of the process of memorization of the Qur'an. The one who memorizes the Qur'an is called hafizh. Therefore, Tahfidz program is one of the programs used in pesantren education in the efforts to teach reading, writing, memorization and understanding of the Koran.

The islamic boarding school of ulumul Quran Stabat is an educational institution located on kh street. Wahid Hasyim, Number 3, Kwala Bingai, Stabat District, Langkat Regency. Its regency was inaugurated on 2 Sya'ban 1406 H or April 12, 1986 in conjunction with the Opening of the Implementation of MTQ North Sumatra Province held in Stabat Langkat as the capital of Langkat Regency by the Governor of North Sumatra Mr. Kaharuddin Nasution who was accompanied by the Regent of Langkat Mr. H. Marzuki Erman. The vision of this school is the realization of a generation of Qur'an who are pious, knowledgeable, skilled, independent and good attitued based on Islam.

One of the programs featured from The islamic boarding school of Ulumul Quran Stabat is tahfidz program. Tahfidzul Quran program in ulumul Quran Stabat boarding school is included in the extracurricular section. The islamic boarding school of Ulumul Qur'an Stabat has not fully conducted the evaluation of the program for the tahfidz program they run. In its implementation, this program is always carried out in accordance with the time, without the results of in-depth analysis (detailed evaluation) of how the development or journey of this Quran tahfidz program.

On the basis of observations, allegations and circumstances above, the researchers felt it was important to conduct research with the title Evaluation Program Tahfidz Qur'an On The Islamic Boarding School Ulumul Qur'an

RESEARCH METHODOLOGY

This research was conducted in The Islamic boarding school of ulumul Quran Stabat located on KH street. Wahid Hasyim, Number 3, Kwala Bingai, Stabat District, Langkat Regency. The research was conducted in May 2021.

This study uses a natural qualitative approach. The selection of this method is based on the consideration that, what will be got in this study is something that gives



a picture that describes more complex social realities, such as behavior, actions and so on thoroughly in a specific context that is natural by utilizing various natural methods. Qualitative research produced descriptions of the written or oral words of the respondents' behavior that could be observed in social situations. In this study, researchers tried to understand how the evaluation of tahfidz qur'an program in the Islamic boarding school of Ulumul Qur'an Stabat.

RESULTS AND DISCUSSION

1. Implementation of Tahfidz Qur'an at the Islamic boarding school Ulumul Qur'an Stabat Program

The implementation of the program tahfidz that run this school is always carried out well every day even from year to year always increase will students who register. Starting from the acceptance of new students, filtering is done in the form of testing reading the Quran where will be seen tahsin (beauty) prospective students in reading the Quran.

Furthermore, after the prospective student is declared graduated, it will be determined in the students who memorized the Quran and put in a special dormitory that has been provided. For the 2020/2021 school year, out of 700 prospective students who enrolled only 160 people who graduated and qualified to become tahfiziah students (memorized Al-Quran).

In the implementation of this program, this school applies memorization of 5 glass (2 pieces and a half) yang charged to students every day from Monday to Thursday and paid after maghrib prayer. The technical memorization is starting from after dawn prayer until entering the dzuhur prayer time, after asyar prayer or after maghrib prayer. This deposit is called repeating memorization.

This program is targeted to each student to complete 1 juz within 1 month. In accordance with the purpose of boarding school Ulumul Qur'an Stabat, the target of the implementation of the program tahfizul Quran for students in one year is 6 juz. Where each month will be carried out Khatam Bil Ghaib means students must be tested memorization even though only one juz in the month. In addition to Khatam Bil Ghaib in each month, students will also carry out the final test, namely mukammal exam. After graduation, the students are entitled to receive a diploma from the cottage.

To support and train their focus and to make the teachers are easier in controlling the students who memorizing Al Quran placed in a special dormitory separately for sons and daughters. In addition, for students who follow the program is devoted to no longer participate in tanfiziah learning activities (cottage lessons).

Related to its implementation, Tahfidz program every day carry out three activities, namely:

- a) Repeating memorization program is carried out every day after completion of magrib paryer
- b) Tahshinul Quran Program (Embellishing reading and memorization) is held once a week



- c) Tasmiul Quran program (Listening to recitation and memorization) is conducted the second and fourth week in a month. Tasmi" (Listening or disima') is every student who has memorized his memorization will be listened to by all students tahfiz in the building tahfidz together.

2. Benefits of Tahfidz Qur'an School of Ulumul Qur'an Stabat Program

It is common that when someone who does something and has something certainly wants to benefit and benefit from something that he has, as well as when memorizing the Qur'an. For those who memorize the Qur'an will surely benefit some from what he has done.

The most important benefits or benefits of memorizing the Qur'an are:

- a) Achieving happiness both in the world and the hereafter,
- b) Sakinah or the peace of his soul,
- c) Sharp memories and intuition,
- d) Have a good identity and behave honestly,
- e) Fluent in speech and
- f) Have a certain prayer.

Based on the findings of the research either through observation, interview, or documentation of the speakers, namely the students who took the tahfidz program, they explained that they had felt some of the benefits of the program and the decisions they had taken to become memorization of the Qur'an. The benefits that the students of Ulumul Qur'an school Stabat can include:

- a) Not wasting time
- b) Hearts feel closer to god
- c) Unconsciously, can avoid things that are not good (sin)
- d) Trying to keep the trust
- e) Fostering the spirit in learning Qur'an
- f) Memory is sharper, because the brain is always trained to remember things
- g) Easy in memorizing other lesson materials because it is used to memorize the Qur'an

The benefits that have been obtained above, in accordance with the purpose of the program tahfiz in the Islamic boarding school of Ulumul Quran is in addition to the flagship program also as a supporter of the expertise of students in the future in order to become tahfizul Quran (perfect).

3. Obstacles Faced In The Program Tahfidz Qur'an School Ulumul Qur'an Stabat

Memorizing the Qur'an is not as easy as turning your palm. In carrying it out there must be a lot of obstacles or difficulties both small and large faced by the students who memorize the Qur'an in the Islamic boarding school of Ulumul Qur'an Stabat. Conformity of pronunciation is very preferred in this school because errors in pronunciation will be fatal, which can change the meaning and meaning.



Memorization is not an easy thing for everyone, especially for a beginner, there needs to be seriousness and a special time to be able to memorize and stay repeating well

Based on the findings of the research both through observation, interviews, and documentation of the resource person, there are some obstacles faced for students who memorize the Qur'an in the Islamic boarding school of Ulumul Qur'an Stabat are as follows:

- a) Students lack time in memorization because they are charged with formal learning programs (MTS and Aliyah) in teaching and learning activities from 8 to 12 pm
- b) Students sometimes feel chased by targets that must be met.
- c) Sometimes focus is interrupted by other things
- d) Difficulty adjusting pronunciation the letters in beginner students
- e) It's easy to forget if you don't get spoiled often. Sometimes the loss of early memorization when it has started a new memorization so it must be very often to make a repeat
- f) The spirit of memorization that sometimes rises and falls due to something or various feelings felt
- g) The number of similar but unequal verses. In that case it makes it wobbly and opaque to be memorized before.

Based on the above, researchers draw conclusions based on the truth of various sources that it is true if they have their own problems or challenges when choosing a program tahfidz al-Qur'an in the Islamic boarding school of Ulumul Qur'an Stabat which is about time management factors, where almost the average students still can not manage the time well, and so forth. However, from some of the problems faced there are already from those who can overcome it, such as motivating him that Allah SWT will not burden his servants beyond his ability. In addition, students who have difficulty always praying in a third of the night will be facilitated and launched in memorizing the Qur'an. On the other hand, there are still those who until now have not been able to provide solutions for themselves.

If seen from the development of the students tahfidz program in the Islamic boarding school of Ulumul Qur'an Stabat who started memorization from scratch or included in the category of beginners, this can be said to be of average quality. It is seen from about 8 years that have passed, the fastest is in two years got 11 juz, and the least is 5 juz. But if averaged in two years the students can indeed get 6 juz in accordance with the target that has been set the Islamic boarding school Ulumul Qur'an Stabat.

Then, when asked about the difference in behavior between students who take tahfidz and non tahfidz programs, according to Ustadz his mentor based on the results of his interview said that there are differences, such as shy characters and silence more in the tahfidz students program because they want to keep his memorization. In addition, the students who take the tahfidz program also have a high level of decency and always maintain attitude and behavior when meeting older people and peers. Another difference for sure is, the non the



tahfidz students program recitation of the Qur'an is not as good as the tahfidz students program and still far from what has been achieved the tahfidz students program, but this can be understood because the program tahfidz itself if the reading is not good then it will be difficult to memorize.

CONCLUSION

The implementation of the tahfidz students program at Islamic boarding school of Ulumul Qur'an Stabat has been running as expected and in accordance with the vision of the mission that has been made. This program is always done well every day even from year to year always increase will students who register. Not only that, in international MTQ level, the Islamic boarding school of Ulumul Qur'an Stabat also released many students in becoming participants and not a few who lost in competing.

In its implementation, this school apply memorization of 5 glass (2 pieces and a half) yang charged to the students every day from Monday to Thursday and paid after maghrib prayer. The technical memorization is starting from after dawn prayer until entering the dzuhur time and can be paid after noon prayer, after maghrib prayer or Isya prayer

The benefits that the students can in memorizing the Qur'an, among others: a) Not wasting time, b) The heart feels closer to Allah, c) Unconsciously, can stay away from things that are not good (sin), d) Trying to keep the trust, e) Fostering the spirit in learning i) Qur'an, f) Memory is sharper, because the brain is always trained to remember something, g) Easy in memorizing other lesson materials because it is used to memorize the Qur'an.

Besides the benefits, the students also experienced some obstacles in memorizing the Qur'an including: a) can not divide the time completely because it is still charged with formal learning programs (MTS and Aliyah), b) Sometimes focus is disturbed because of other things, c) The difficulty of adjusting the letters pronunciation in the beginner students, d) Easily forget if not often repeated, e) The spirit of memorization that sometimes rises down due to something or various feelings felt, f) The number of similar but not the same verses. In that case it makes wobbly and opaque will be memorized before.

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ONLINE LEARNING COMMUNICATION STRATEGY IN CHARACTER EDUCATION OF STUDENTS AT SDIT AL FITYAN SCHOOL MEDAN

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ABSTRACT

The Covid 19 pandemic that has plagued the world since 2019 has forced schools to organize online learning. There are certainly fundamental differences that occur when the face-to-face learning system switches to the online system. This requires proper and adaptive learning communication strategies. This study aims to find out how online learning communication strategies are conducted in educating the character of students at SDIT Al Fityan School Medan. The research method used is descriptive method with qualitative approach. Data collection techniques using in-depth interviews and documentation. Interviews were conducted to the principal, teachers (2 people), and parents of students (2 person). The data analysis techniques used are the analysis models of Miles and Huberman consisting of data reduction, display data and conclusion data. To ensure the validity of the data researcher use Triangulation of the data source. The results showed that the online learning communication strategy conducted by teachers in student character education was conducted by making a variety of creative learning videos, effective timing at the beginning and end of learning to convey motivation and strengthen character values, guide students to use polite language when reciprocating chat in zoom virtual space, use of online prayer evaluation system through google form and whatsapp. For the evaluation of character education related to memorization of the Koran, the strategy is to use online media as well as whatsapp video calls. In addition, teachers as the main communicators of character educators play an important role in providing transparency in using spoken and written language via online.

Keywords: Communication Strategy, Students, Online, Education, Character

INTRODUCTION

Character education became a discourse that is often discussed by President Jokowi Widodo during his leadership that launched the National Movement for Mental Revolution. One of the points is to refer to the strengthening of the character of the nation. This commitment is further followed up by the Minister of Education and Culture by urging the education world in the country to cultivate character education to students. The appeal is in line with Law No. 20/2003 chapter 2 article 3 which states that national education serves to develop capabilities and form the character and civilization of a dignified nation in order to educate the nation's life. National education aims to develop the potential of learners to become human beings who believe and trust in God Almighty, noble and become democratic and responsible citizens (Law No. 20/ 2003, 2020).

During this time the teaching and learning process takes place face-to-face in the classroom. However, since the beginning of the Covid Pandemic in March 2020, the learning process has gradually turned to online learning. Through a Circular



issued by the Minister of Education and Culture on online learning and working from home to prevent the spread of Covid-19, it is stated that especially in areas affected by Covid, online learning from home is conducted for both students and students (Ministry of Education and Culture, 2021). According to Kamus Besar Bahasa Indonesia the term online means connected through computer networks, the internet and others (Kamus Besar Bahasa Indonesia, 2021). Online learning can thus be interpreted as the process of distance learning using computer networks, the internet and others.

This research is important considering the number of incidents of physical crimes / bodies according to the North Sumatra Police occupied the highest position in 2018 a total of 39,867 cases. On a national scale the number of incidents of crimes against decency in Indonesia in 2013-2017 fluctuated whereas in 2015 there were 5,051 cases, in 2016 to 5,247 cases and increased again in 2017 to 5,513 cases (Central Statistics Agency, 2021). Data of the Indonesian Child Protection Commission (KPAI) also noted that the total complaints of pornography and cyber crime cases that ensnared children in 2014 amounted to 322 cases, then increased in 2015 around 463 cases, 2016 increased to 587 cases, 2017 to 608 cases and in 2018 rose to 679 cases. KPAI's Commissioner for Pornography and Cyber Crime, Margaret Aliyatul Maimunah, said the incident was due to many factors. But one of the main triggers is the unwise use of social media or easy internet access through gadgets, mobile phones, laptops and others (Nurdiansyah, 2019). The data shows that the morality of the younger generation is decreasing. This is a quite worrying phenomenon and a shared responsibility. One way to overcome this is by conducting effective character education to students through educational organizations, so this is what underlies the importance of this research.

Researchers have also conducted studies on the results of previous studies such as the results of Mesiono and Sahana research that explains that the teacher's communication strategy in providing effective lessons is teachers preparing lesson materials, then skilled in opening classes, skilled in asking questions, skilled at managing classes, strengthening and variety of stimulus (Mesiono & Sahana, 2021) Furthermore, Vera's research explains that effective communication strategies in online learning use 2-way communication and educator skills in provoking learners to give active opinions to eliminate saturation in online learning (Vera, 2020). The results of other studies explain that effective communication strategies used in online learning are to use 2-way communication to reduce boredom and use Problem Base Learning learning methods in honing student independence (Levine & Winduwati, 2021).

This research is different from previous research that only discusses communication strategies that teachers use in the classroom when teaching. In this study, the learning communication strategy used by teachers in student character education will be approached from the aspect of communication planning, the delivery of character value values in learning activities, teacher communication strategies in evaluating character values.



Related to the background that has been described, the research was conducted with the aim to know the communication strategy of online learning in character education of students based on school culture which is reviewed from the aspects of message planning, implementation of learning activities, and evaluation of the implementation of character values. The results of the study are expected to be useful to provide solutions for the implementation of character education that is more in accordance with the current conditions of online learning, in addition through this research is expected to provide advice to the government how to facilitate the school in organizing learning and implementing better character education in the future.

LIBRARY REVIEW

According to Middleton in Cangara (2013) communication strategy is a combination of the best communication elements ranging from sources, messages, media, communion and effects to be obtained according to the specified purpose (Cangara, 2013). Online learning is an open and spread learning system using pedagogical devices made possible through the internet and network-based technologies to facilitate the formation of learning processes and knowledge through meaningful actions and interactions. When learning is conducted online, the various situations and conditions of the various factors also change. Teaching methods used in face-to-face situations may become ineffective when used in online learning. Online learning requires special attention regarding time, methods, materials, how teachers deliver them, the media used and so on. Learning and communication methods don't always have to be the same for each material, but trust variations.

In carrying out the learning process online the role of teachers is vital in addition to the participation of students and the role of parents. In this regard, Santika's research explains that teachers must master the communication and information technology used in learning and must always be updated with the latest developments. In addition, teachers should also create an interactive, inspiring and fun learning atmosphere, as well as provide evaluation and feedback after the learning process. Related to learning preparation, teachers must ensure the availability of internet networks, prepare learning strategies, learning content (effects, images, audio, video and simulation), also provide software that creates, organizes, delivers learning materials (google classroom, zoom, CloudX , google form etc.). Supporting the success of the online learning process requires synergy between the government, education units, teachers, students of course the role of parents and the environment of learners, to be able to support the success of the online learning process (Eka, 2020).

Learning communication strategy is a combination of learning planning with management to achieve learning objectives by using effective and affective communication relationships with students. Next to find out how the pattern of interpersonal relationships of teachers with students will be approached with a Relational paradigm. The relational paradigm looks more at the teacher's skills in building familiar relationships with students. According to this paradigm, teachers' skills in building intimate and pleasant relationships will have an impact on the spirit



and high level of learning satisfaction that eventually leads to a more effective teaching and learning process (Iriantara, 2014).

According to Muslich one of the main issues in the world of education is about character education. This character education is of great benefit to the nation's success and is expected to be the main foundation in supporting Indonesia Emas 2025. In the Kemendiknas itself, character education becomes the focus of education at all levels of education it fosters (Muslich, 2011).

According to Zubaedi character education has 5 objectives: first, develop the potential of the student's heart / conscience, second, develop commendable habits and behaviors, third, instill the spirit of leadership and responsibility as the next generation of the nation, fourth, develop the ability of students as independent human beings, creative and insightful nationality, fifth, develop the school life environment as a safe learning environment, honest, full of creativity and friendship with a high sense of nationality (Zubaedi, 2011). Furthermore, according to Budimansyah character development can be divided into 3 stages of planning, implementation and evaluation of results (D.Budimansyah, 2011). Based on the above opinion, it can be said that character education must prepare a careful planning related to what character will be instilled. Its implementation also requires knowledge of effective communication strategies. Furthermore, the evaluation process is carried out to measure the results seen in attitudes and behaviors.

Success in character education requires a lot of precision. The most noble exemplar is Rasulullah Muhammad. The word of Allah in surah Al Ahzab verse 21 states that: Surely there is in the Rasulullah a good example for you, namely for those who expect the mercy of God and the Day of Resurrection and mention God a lot. Teachers as educators should also be able to set an example for students. Without the precision shown by a teacher, it is impossible for character education to succeed (Quran, 2016).

Character education is an education that seeks to instill the value of character in the form of behavioral habits. But there are stages that must be passed before the habit of the behavior is formed. In this regard Lickona mentions 3 types of character education stages, namely moral knowing, moral loving and moral doing. Moral knowing is the process of socializing the value of character. Moral loving is generating a love for the value of that value and moral doing is the implementation of character values in attitudes and deeds (Lickona, 2011). 2.3 Character Education Evaluation in Schools.

Evaluation comes from the word evaluation which the basic word is value which means value. So doing an evaluation means making an assessment. Assessment of the results of character education conducted by teachers online certainly has a certain standard that has been designed in such a way. Character education will not be effective if it is not implemented until the evaluation process. According to Gronlund, evaluation is the systematic process of collecting, analyzing and interpreting information to determine the extend to which pupils are achieving instructional objectives (Astiti, 2017). Based on Gronlund's definition, evaluation is a systematic process of analyzing information to find out how far students have



achieved their learning goals. If it is associated with character education then character education evaluation means the systematic use of means by teachers to assess the extent to which the values of character education taught by teachers have been achieved by students.

Teachers in carrying out character education both online and online must use appropriate communication strategies so that the value of the character built can be formed well among students. Character education can't take place instantly, but it requires a gradual and continuous process and results can also be evaluated gradually over time. The purpose of conducting evaluations to analyze the extent to which values formulated as a minimum standard in school can be lived, practiced, implemented and maintained by learners as part of daily living habits. Character education assessment is emphasized more to the success of students in the acceptance of values (moral loving) and carrying it out in daily attitudes and behaviors (moral doing).

There are several types of assessments related to assessment of attitudes and behaviors conducted by students personally and in groups. Assessment instruments can be self-evaluation by students, friend assessments, teacher anecdotal notes, teacher observation sheets, student worksheets, check lists, or interview guidelines sheets and so on. Various information obtained from various assessment instruments after obtained and then analyzed by the teacher to get clarity about the development of the student's character.

It is important to cooperate with the guardians to be able to monitor and report on the daily character of the students at home. If parents are willing to work with teachers, it also benefits because that way parents can know the picture of the methods and workings of teachers in instilling character values to students. In addition, parents are also informed about any difficulties and how their children behave in school based on reports from teachers.

METHODOLOGY

This research was conducted at Al Fityan Integrated Islamic Elementary School, Medan which is a Full Day School based school. The school has a school culture that has been mutually agreed to be implemented to students. The school is located at Jalan Keluarga no. 84, Asam Kumbang Village, Medan Selayang District, Medan.

This research uses descriptive method with qualitative approach using Phenomenological paradigm that will reveal the results of research based on the experience of selected informants who will be interviewed in depth. The use of descriptive methods is appropriate because it will facilitate researchers in explaining the online learning communication strategies used in carrying out online character education that has been running for the last 2 years.

Data collection using in-depth interviews, observations and documentation. In-depth interviews were conducted to principals, homeroom teachers, students and parents. Interviews are conducted using Whatsapp, Email and phone media directly. The researchers first interviewed the principal as a key informant in this study. The



interview was conducted following the agreement of the informant's determined time at night. The interview took place via mobile phone and gained approval to be recorded. Furthermore, the researcher asked 2 teachers to be interviewed. Both were interviewed at the agreed time by the informant using whatsapp, live phone or via email. . Researchers also make phone calls for interviews if there are important things that need to be done to confirm the data. Furthermore, from these 2 teachers, researchers get 1 parent who has children who attend SDIT Al Fityan.

The data analysis technique used is an analysis model of Miles and Huberman consisting of data reduction, display data and conclusion. The process of data analysis has already begun when interviews and observations take place. After the data is obtained from the field researchers create interview transcripts, choose themes and perform the process of reducing data to sharpen and classify the data into certain patterns so as to capture the clarity of the data. Furthermore, irrelevant data will be discarded, the polarized data will be organized in such a way as to get the final conclusion. To ensure the validity of the data is carried out Triangulation of the data source.

Credibility testing of research data using triangulation of sources where the data of interview results obtained from various sources, namely principals, teachers and parents of students are re-examined the validity of each other. The first interview was conducted to the headmaster, Mrs. Fitriani S. Based on the results of the interview, researchers get an overview of online learning communication strategies applied by teachers in student character education. Based on the data of the transcript of the interview with Fitriani's mother, researchers developed a common theme that will be continued in interviews with 2 teachers and 2 parents of the next student. Thus the process of Triangulation of sources can be done by paying attention to the results of interviews with different informants.

In addition, data credibility testing is also conducted using Trianggulasi Teknik where the interview results from informants are compared with document data obtained from research sites such as RPP documents, Google form documents, student worship report documents and also character learning videos.

RESULTS AND DISCUSSION

This study aims to explain the online learning communication strategies implemented by teachers in student character education in terms of communication planning, message delivery and character education message evaluation. Based on the findings of the field obtained the following results:

A. Results of research

1. Character education message planning strategy.

Communication planning is a document that explains how to achieve communication goals. In a planning can be determined when the implementation time, how long the planned time, what activities will be done and so forth. If associated with learning, the planning of character education messages online is made in the form of written documents in the form of RPP (Learning Program Plan).



Every teacher of SDIT Al Fityan School is required to make it. Online RPP at SDIT Al Fityan contains a plan to teach teachers about the activities that will be conducted at the beginning of learning, in the middle and at the end of the learning which are all integrated with the value of character education. The messages are character education in the RPP beginning, the middle part, and the end.

At the beginning of rpp mentioned that the teacher did the opening with greetings by saying Assalamualaikum to students. This is a form of character education in greeting students. Furthermore, students are invited by teachers to pray before starting learning as a form of human dependence on God the Creator.

In the middle of rpp teachers begin to explain the subject matter and associate it with character values by quoting koranic verses or relevant hadiths. The value of the character value to be associated is already determined in the RPP at each meeting based on 5 basic character characteristics implemented in SDIT Al Fityan. At the end it is written that there is an assignment given by the teacher to the students.

2. Character education message delivery strategy

a. Use of character message delivery time

The delivery of character education messages here is emphasized at the beginning of learning and repeated at the end. The values conveyed at the beginning usually remind students to pray diligently, to be polite to friends and parents. The initial part was chosen because it is considered strategic to be used to convey the character message because at the beginning of the learning students are usually still in a fresh and vibrant state. Meskipun in RPP is not written the repetition of character value delivery in RPP, but the results of interviews with teachers and principals explain the repetition of character value delivery at the end of learning. Here are excerpts of his interview results:

At the beginning of learning can be given motivation , because at the beginning of time they can still focus. If at the end of the lesson, before the closing they can also be reminded again. So at the beginning and at the end. At the beginning is usually reminded of how their worship, reminding children who have not been full prayer 5 time ayok reminded again to be full. Then remind about the need for character manners, answer greetings, yes there too (Fitriani, Head Master of SDIT Al Fityan School, 2021).

Furthermore, when this was asked to Mrs. Widya, the teacher of the first grade teacher, she also answered the same as the headmaster's answer. Excerpts of the interview results as follows:

We remind students of the importance of performing 5-time prayers, maintaining modesty, motivating and uplifting them in learning in times of pandemic. At the end we also remind again about the character material according to the meeting that has been listed in the RPP. Although it is at the end of the learning in RPP is not mentioned, but in the implementation in the classroom we still remind students. (Astuti, 2021)



b. Character education strategy of language manners using chat column.

When online learning using the Zoom app is underway, students often use chat fields to write down something they deem necessary. But teachers found that the expression of the word used by students in the chat column was sometimes not good. Students use profanity when reciprocating chats with their friends, so it's the teacher's job to remind students to use polite language with their friends when chatting.

c. Strategy of insertion of typical character values of Al Fityan in the middle of the learning process.

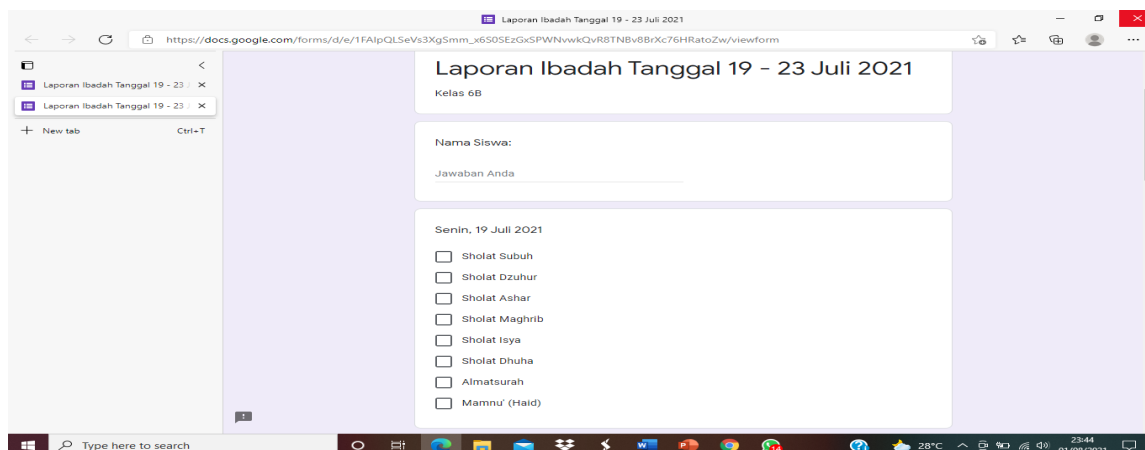
Based on rpp guidelines that have been made by teachers, the delivery of lesson materials is still associated with the values of al Fityan's distinctive character. Teachers have prepared Quranic verses or hadiths relevant to the learning materials. Based on rpp thematic lessons Ibu Widya with the theme: myself, sub theme: me and my new friend, then look for a verse relevant to the sub theme of surah Al Hujarat verse 13 which reads: "O man! We have created you from a male and a female, and made you nations and tribes that you may know one another.

Furthermore, the character of SDIT Al Fityan School will be determined in the learning, namely: 1) Memorizing, understanding and believing in the pillars of Faith and The Pillars of Islam 2) Able to do wudoo' properly 3) Know and practice being confident based on the values of truth.

Learning material with sub theme: me and my new friend explained by the teacher while linking it with the command on surah Al Hujarat verse 13 to know each other and also associated with the value of the character of Al fityan that has been set. Such is the insertion of character values sourced from the Qur'an into the sub-theme of learning. 3. Communication strategy in evaluating character education online

Communication strategies used by teachers in conducting character education evaluations of students at SDIT Al Fityan School are conducted using online learning media, namely Google Forms and Whatsapp. Google Form is used to assess character education related to the implementation of 5-time prayer services. On the google form sheet parents just check lis whether their child performs the morning prayer, Zuhur, Asr, Magrib, Isya also prays Dhuha and reads the prayer al Matsurat. For akhwat students if they are having menstruation so can not perform prayers there is also provided a check lisnya column. If the student turns out to leave intentionally or forgets to perform the prayer service then the teacher will communicate with the student using a Whatsapp video call to ask why and give advice to the student.

The following is displayed the format of google form of student prayer service report.



Picture: Student worship report using Google Form

DISCUSSION

Communication planning is a written document describing what to do related to communication in achieving goals, in a way that can be achieved so that those goals can be achieved, and to whom the communication program is addressed, with the equipment and in the period of time how it can be achieved, and how to measure (evaluate) the results obtained from the program.

Character education message planning at SDIT Al Fityan is done by preparing RPP. The RPP already contains the points of learning objectives, Islamic Values, Al Fityan Character, Learning Strategies, Learning activities (beginning, middle, end), and assessment. Based on the question and answer website of Ministry of Education and Culture explained that teachers should not be directed to make rpp too detailed so that it consumes a lot of energy in making it when it should be that teachers can have more time to prepare and evaluate the learning results. Still according to Ministry of Education and Culture that RPP contains at least 3 core components, namely learning objectives, learning step steps and learning assessment. (List of Q&A of Learning Implementation Plan (RPP), 2015). Based on the Ministry of Education and Culture website, it can be said that the planning of learning messages in karkater education in SDIT in the form of RPP documents have qualified to be referred to as a compact, simple RPP and already contains 3 core components in it. Thus it can be said that the planning of character education messages in the form of RPP documents has been very good at SDIT Al Fityan School. In addition, the RPP has also fully integrated the values of the typical character of Al Fityan which is sourced from the Quran and Hadith. This means that even though learning takes place online with limited time per subject, however, the education of character values that become the vision of the school is still considered and implemented.

Related to the preparation of online learning in the technical aspects, teachers must ensure the availability of internet networks, prepare learning strategies, learning content (effects, images, audio, video and simulation), provide learning management system (google classroom, zoom, google meet, google form etc.). At SDIT Al Fityan School wifi facilities and learning devices are quite available, coupled with the support of data packages provided by the government to parents of students



is enough to help ease the atmosphere of online learning in the pandemic. Although there are also many parents who already have monthly free wifi at home. This means that the technical preparation of learning related to online learning is also no problem and runs very well at Al Fityan School.

Furthermore, according to the results of research Santika (2020) explained that teachers must master the communication and information technology used in online learning and must be constantly updated with the latest developments. In addition, teachers should also create an interactive, inspiring and fun learning atmosphere, as well as provide evaluation and feedback after the learning process. The results of this study are in line with the results of Santika research where communication technology must inevitably be mastered by teachers when using online learning. Related to this previous research, SDIT Al Fityan School teachers also often use Google classroom, Google form and Zoom application in the implementation of learning. At first this is difficult for teachers, but as time goes by and the demands of the situation that forces teachers to be able to master technology, then in the end this learning technology has been successfully mastered even become commonplace in this pandemic. In addition, an interactive and fun learning atmosphere is also developed by providing interesting learning videos that students can access on YouTube.

Supporting the success of the online learning process requires synergy between the government, education units, teachers, students of course the role of parents and the environment of learners to be able to support the success of the online learning process. At Al Fityan School the synergy has been very good where there has been a fairly rapid progress since the beginning of the Covid pandemic from the participation of parents in their children's education to learn from home. If the parents are unable to attend then it can be replaced by another relative or even a child tutor who is paid for it. The lower class students need parental assistance because of age limitations so they are not independent. The teachers of SDIT Al Fityan have been quite successful in giving understanding to parents to accompany their students to learn from home.

Character education will not succeed if no evaluation system is performed to assess the success of character education itself. Assessment instruments can be self-evaluation by students, friend assessments, teacher anecdotal notes, parent anecdotal notes, child activity progress records (psychologists), teacher observation sheets, student worksheets (LKS), observation sheets, attitude scale sheets, portfolio sheets, check lists, or interview guideline sheets (M.Hosnan, 2016).

In line with the demands to evaluate character education, SDIT Al Fityan School teachers have conducted evaluations of the implementation of prayer services in the form of google form. In this online learning system, this is one of the things that can be done. Various information obtained from various assessment instruments google form after obtained and then analyzed by the teacher to get clarity about the character of the student. This means that the teacher in this case asks for the willingness and cooperation of parents to participate in monitoring their children's prayers. The online character education system will not be effective if it relies only on teachers.



This really requires willingness, readiness, sincerity of parents in providing time and energy even costs, thus it can be said that SDIT al Fityan teachers still pay attention and implement a character education evaluation system that is done with full limitations in online learning situations.

Furthermore, based on article 1 paragraph 1 of presidential regulation no. 87 of 2017 concerning strengthening character education, it is stated that the strengthening of character education hereinafter abbreviated as PPK is an educational movement under the responsibility of the education unit to strengthen the character of learners through harmonization by heart, sports, thinking and sports with involvement and cooperation between educational units, families and communities as part of the national movement for mental revolution (GNRM). This has been implemented at SDIT Al Fityan School by inviting parents of students to work together and work together in paying attention to the growth of students' character at home, especially during this pandemic.

Similarly, the communication strategy used by teachers in assessing the achievement of the target of memorizing the Qur'an of the students. In this case the teacher used Whatsapp video call media to assess the results of memorization of the Qur'an the students are actually more practical in terms of time and cost. Online learning has led to teachers and students being forced to get to know, learn and use online media that had never been thought of before. But both students, teachers and parents seem to have quickly adapted to this online learning system. At first it was all difficult and confusing. But over time the use of online media is becoming commonplace nowadays. So what about the effectiveness of the use of this online media? Although the deposit of memorization of the Qur'an is carried out online there are no significant obstacles. Memorization of the Qur'an students actually increased during the pandemic period because there is a lot of time left from the lesson hours that can be used to memorize the Qur'an. This means that the strategy of using whatsapp media and Google Form has been appropriately used to carry out character education evaluations online.

CONCLUSION

Although teachers have conducted various learning communication strategies in the online period, there are still limitations in their implementation, especially because of the short learning time aspect. However, there are still adjustment efforts made by teachers and students in carrying out online learning. Character education that is still sought to be maintained is character education related to: the implementation of prayer services 5 times whose evaluation is done online using google form. From the time aspect, strengthening the value of character is given by the teacher at the beginning of the learning while providing motivation and also at the end of the learning.

In implementing character education manners to fellow students directly during virtual learning, the teacher pays attention to the text in the chat field and gives a reprimand if there is a profanity written by the students. In addition, the situation of online learning does require parents to be willing to accompany their



children. Effective education cannot be implemented unilaterally from teachers only. Al Fityan Integrated Islamic elementary school also maintains the Islamic culture of its school by guiding students in memorizing the Koran that must be deposited online using Whatsapp social media to the teacher coordinator of the Koran. This is done as a form of hard effort by teachers to consistently teach Islamic values in the character education of their students.

Considering the very limited online study time which is only 1 hour per subject, it is certainly very ineffective in conveying the value of character. Therefore, this study suggested that the study hours could be increased to 1.5 hours per subject.

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VIRTUAL UNIVERSITY FOR ENHANCING LEARNING

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ABSTRACT

The aims of this article is describes about virtual learning, especially virtual university (VU). The problem is how important virtual learning for our university to manage learning process. Becouce of, in recent years multimedia computing has expanded from being a research area to become a field of study taught in universities. It became important for students to learn the development and application of this technology in the field of education and many others, and at the same time researchers continue to offer solutions and improvements. This article presents a collection of the latest research findings in the field of virtual education in university that is carried out by researchers around the globe.

Keywords: Virtual, University, and Learning

INTRODUCTION

Now days, we face many challenges in science and technology that facilitate our life in twenty first century. Factually, the integration of technology into instructional activities increases the need for well trained teachers. Currently, however, there is a lack of reliable research on using the Internet to enhance pedagogy. The teaching and learning activities presented in this text are designed to support theory-based, effective practices; they are based on the premise that learning can be facilitated by tasks that require students to acquire information and leverage it into useful knowledge (Steven C, Mills, 2006).

According to Hue Ming-Tak and Li Wai Shing (2008), that teachers clearly wish to teach effectively and make learning meaningful for students. However, they are often frustrated in attaining their goals because of behavioral and academic problems of some students for whom they are responsible. Actually, many teachers ask: "How can a good classroom be created and maintained?" Effective classroom management does not, of course, happen automatically, even with proper teacher and student attitudes and expectations in place. How a teacher manages the classroom will have an important influence on whether most of the time is spent on promoting learning or on confronting management and discipline problems. There is no single best way to manage classrooms; and no one model or theory can address the great variety of circumstances and difficulties teachers encounter.



In this contexts the internet technologies that are included here rely on several assumptions about learners and the learning process: (1) Learning is an active, constructive process. To learn new information, ideas, or skills, students must actively engage the lesson content in meaningful and purposeful ways. Students need to integrate new material with what they already know or use it to restructure what they thought they knew. The tools and resources of the Internet can be used to create instructional situations or environments that maximize the potential for learning, (2) Resource-rich contexts can support learning. Resource-rich learning environments or contexts can immerse students in challenging tasks. Resource-rich learning activities frequently begin with problems in which students can become immediate participant. The information resources of the Internet make it possible to establish learning contexts in the classroom that are connected to the real world, (3) Learners have diverse learning needs. Students bring multiple perspectives to the classroom – that is, diverse backgrounds, learning needs, experiences, beliefs, values, and aspirations. Internet technologies provide teachers with an alternative to the one-size-fits-all approach to teaching and learning, (4) Learning is inherently social. Cooperative or collaborative learning processes can produce an intellectual synergy when several minds address problems from varying perspectives and with varying abilities. Classrooms can be transformed into communities of learning when the communication features and tools of the Internet are used for mutual exploration and meaning making (Mills, 2006).

Based of opinion of Willis D. Hawley and Donald L. Rollie (2007) that increasingly, educational researchers and policy analysts agree that the organizational structures and cultures of schools can either enhance or hinder their effectiveness. There is growing recognition that quality teaching and conditions that support it, such as supportive leadership that builds learning communities within schools and communities, evidence-based decision making focused on student learning, and collaborative problem solving and action, are essential foundations for continuous school improvement.

The items cluster into six main domains: (1) Knowledge of teaching and learnin, (2) Shared understanding and commitment to high goals, (3) Open communication and collaborative problem solving, (4) Continuous assessment for teaching and learning, (5) Personal and professional learning, (6) Resources to support teaching and learning. The larger effort to transform the teaching profession. The National Commission on Teaching and documented the problem as follows: Low expectations for student performance Unenforced standards for teachers Major flaws in teacher preparation Painfully slipshod teacher recruitment Inadequate induction for beginning teachers Lack of professional development and rewards for knowledge and skill Schools structured for failure rather than success. This is not the first time that the reform of schools has brought teaching to the forefront (Fullan, Galluzzo, Morris, & Watson, 1998), as we know from Hawley and Rollie (2007).

Such a focus on teaching needs to start with the recruitment and professional development of effective and committed teachers. As we have argued in our study, *The Rise and Stall of Teacher Education Reform* (Fullan et al., 1998), a comprehensive



sustained initiative should incorporate the following: (1) A stronger knowledge base for teaching and teacher education, (2) Plans for attracting able, diverse, and committed students to the career of teaching, (3) Redesigning of teacher preparation programs field of practice so that the links to both arts and sciences and to the field of practice are strengthened, (4) Reform in the working conditions of schools, (5) Development and monitoring of external standards for progress as well as for teacher development, (6) Candidates and teachers on the job, (7) A rigorous and dynamic research enterprise focusing on teaching, teacher education, and assessment and monitoring of strategies (Hawley and Rollie, 2007).

Furthermore, that describes the instructional approach demonstrated here focuses on projects that bring real world problems into the classroom for students to interpret and solve. Information collection and publication are fundamental to most Web-enhanced learning activities; students compile, analyze, synthesize, compare, validate, and publish information located on and collected from the Internet. Information searches can be conducted as individual, team, or collaborative activities. Internet synchronous and asynchronous communication features can facilitate collaboration among peers, groups, and experts to solve problems or complete projects. The Internet can also enable teachers to create highly motivating and intellectually challenging exploratory learning environments for students (Hawley and Rollie, 2007).

Web Quests are inquiry-oriented activities in which most or all of the information used by learners is drawn from the Web. These are usually group activities designed to support the analysis, synthesis, and evaluation of information. As teachers become more familiar with Internet technologies and information resources and the ways to incorporate them in learning activities, their use will become embedded in teaching practices. And as their expertise develops, the focus will be less on the use of technology to do a task and more on the task itself with technology in a supportive role.

The world is changing from an industrialized society to a knowledge-based society. Unlike workers of the industrial age, who were expected to acquire most of the necessary knowledge prior to performing a job, information-age workers are expected to process large amounts of information on the job and develop the knowledge needed to solve problems or make decisions. The complex skills that define success for workers of the information age include critical thinking and doing, creativity, collaboration and teamwork, crosscultural understanding, communication using a variety of media, technological fluency, and continuous learning of new skills. One way for schools and classrooms to address complex skills is by deploying technology in the classroom to support active, student-centered learning. In student-centered classrooms the goal of education is to create independent, autonomous learners who assume the responsibility for their own learning. Weimer identified seven principles of teacher behavior in classrooms that are student-centered. Current research on learning suggests that the real power of technology in the classroom is its potential to facilitate basic changes in the way



teaching and learning occur. This article wants to describes about the virtual university for enhancing learning.

DISCUSSION

Virtual Learning

Based on teaching and learning theories that focus on students exploring, manipulating, and generating knowledge, teachers can build student-centered learning environments supported and enabled by the information and communication technology resources available through the Internet. What makes the Internet advantageous for supporting teaching and learning in the classroom is not only its capability of supporting a number of media features – such as text, graphics, animation, audio, video, or hyperlinks – but also its support of a number of pedagogical methodologies that can provide teachers with valuable and necessary tools for teaching and learning. Principally, Internet technologies can function as cognitive tools for researching and representing knowledge. Cognitive tools are both mental mechanisms and digital devices that support, guide, and extend the thinking processes of users. Cognitive tools function as intellectual partners to stimulate and facilitate critical thinking and higher order learning in students. Some examples of computer-based cognitive tools include databases, spreadsheets, multimedia software, graphic organizers, graphing and charting programs, and computer programming languages. Using Internet technologies as cognitive tools has the potential to augment teaching and learning in several ways: (1) Student-centered learning – Learning activities enhanced by Internet technologies can create powerful learning environments that facilitate independent and collaborative student-centered learning. Active Learning Using the Internet: An Introduction, (2) Collaborative learning – The communication features of the Internet provide meaningful ways for students to learn with and from one another, (3) Student engagement – The multimedia features of the World Wide Web motivate students to work with information and content, to reflect on the material, and to articulate their knowledge and understanding, (4) Scaffolding – Web-enhanced learning activities provide multiple methods for teachers to support student learning without relying primarily on direct instruction, (5) Authentic settings – The information features of the World Wide Web provide authentic or real-world contexts to support transfer of knowledge to other contexts, (6) Lifelong learning – Learning activities that utilize Internet technologies can motivate students and help them learn to manage their own learning. Many of the features of the Internet have great potential for educational and instructional use that make the Internet more than just another medium for the delivery of instruction. Internet technologies and resources can support teaching and learning through interactive communication, learner control, collaboration, authentic contexts, and access to varied expertise. Using these features in the classroom, however, may require a fundamental change in the way teaching and learning take place, (7) For students to learn, they must do more than just listen to a lecture or a presentation fro from a teacher – they must do something. And then they must think



about what they are doing. Active learning occurs when instructional activities involve students in doing things and thinking about what they are doing.

Nevertheless, satellite-linked Distance Education studios were built in many teaching institutions. After the overblown flurry of the 1980s they lost favor as the ideal medium due to their high transmission costs, difficulties with simultaneous student access and changing student requirements. Lack of sufficient understanding of the medium at large did not help. Teaching was being forced into this medium, rather than being naturally catered for by it. It does work and still is in use, but it has been largely overshadowed by the potential of the global web. This has provided an everyday, potentially every person, information support network. It arrived in force in the 1990s and expanded at previously unseen rates of take-up with billions of computers now connected in every imaginable location. It enables two-way communication via sound, vision and text media. It seems to be the ultimate answer. Its limitation is the slow transmission time but that has not held up development of educational programs that can be taken synchronously and asynchronously with participants being located at home, in the city or in a Bedouin tent in a desert. The printing press of Gutenberg times made knowledge available to the many. Allied with it was an enlightened attitude to freedom and foreword of access to the knowledge of the times. That event has been heralded as an epoch in the dissemination of knowledge. We are living in the next such epoch - the use of the web in the delivery of knowledge and as an extension tool for supporting the use of knowledge for education and learning. It allows access to many more people than any publishing medium has before. It is not overstating it to suggest that it can, hopefully will, make knowledge available to everyone on the Earth. The potential of the Internet to assist in education and learning is vast. It is only just being tapped. Discovering how to make best use of it is not an easy field for it requires the integration of numerous disciplines spanning the sciences and the humanities.

The potential of the Internet to assist in education and learning is vast. It is only just being tapped. Discovering how to make best use of it is not an easy field for it requires the integration of numerous disciplines spanning the sciences and the humanities. The learning environment is a most complex system situation. The good lecturer and learning environment easily stand out from the pack. What makes them so is not easy to capture for this is a situation in which the reductionist science approach is not well suited to investigation and problem solving. It is not an energy/mass network type of problem that is comfortably described with the laws of physics. This is not a mere data transmission problem but one involving many of the science and humanities disciplines. Soft thinking approaches are needed to create virtual teaching environments that will one day seriously compete with the best human practitioners (Jain, et.al, ed., 2002). Furthermore, whether the establishment likes it or not, this mode of learning will assuredly replace much of the learning role currently carried by educational institutions. It so well matches the learner's requirements for access. Whether we like it or not, given more development in the quality of the virtual learning environment, it will replace much of current offering.



Significant discoveries about teaching and learning were made during the golden age of artificial intelligence during the late fifties as a very precise and focused effort was made to explore natural intelligence. The human capacity of learning was considered to be a crucial domain to be accurately explored, comprehensively grasped and fully understood. Analyzing in detail the many and remarkable contributions which were made at the time of discovery, would require a whole book in itself, rather than just a preface. However, the early research into learning certainly showed the complexity of the field, as so many kinds and diverse forms of "learnings" were identified. Some of these have been investigated while others still remain to be explored. As soon as a particular learning problem was considered to be solved and a consistently designed model of learning was completed, a new learning problem would manifest itself. Just like an iceberg, the visible peak could be small, but there is a lot more to emerge under the surface. Another important discovery was that learning is so strictly bound to other equally complex aspects of natural intelligence such as reasoning, perception, knowledge representation, knowledge expression through natural language, concept abstraction, analogy recognition and more. Learning is fundamentally connected with teaching. If consistent models of learning are available, they should be of direct relevance to the design of teaching support systems. The discovery of possible links and interconnections is unlikely to ever end. This is the beauty of a pioneering field, for example, the study of the mind and human intelligence is primarily: if a lot has been discovered much still remains to be unveiled and explored (Jain, et al, ed. 2002).

There is a commonly found problem in communication between speakers and listeners which also extends to the comprehension of written documents. This is based upon discrepancies existing both at the perceptive and cultural levels. Models of reality and knowledge passed around throughout the different cultures, even if through the same language, may not necessarily be consensually shared. Frequently they are not even based upon common representations of the same concepts. E-communication is therefore substantially different to physical communication, as roles, channels, time-frames and space have been so radically modified by the new technologies. Just as e-speakers are not just speakers, able to check if the intended meaning is transferred, e-readers differ from readers too. Similarly, e-teachers and e-learners deeply differ from other teachers and learners. They are part of an entirely different context of interaction, which is a virtual one (Jain, et al, ed, 2002).

In previously described scientific revolutions, a paradigm shift was caused by the increasingly obvious inadequacy of the already existing paradigms in use to cover a whole set of expected problems. In contrast, what happened with the sudden introduction of internet and with indiscriminate web access world-wide, was that previous problems still to be resolved, were neglected and forgotten, as new and previously unheard problems manifested themselves and took priority as urgent issues to be resolve (Jain, et al,ed, 2002).

Seeking learning, selecting a specific domain of interest, nurturing the very pleasure inspiring individuals throughout their intense desire to see their dreams materialize as a result of a search among a few learning opportunities, heightening



their motivation and creating the most solid platform for successful outcome has been abruptly substituted by an absolutely mandatory requirement, a real demand on each individual today just to survive in the information workload era. Learning has become a must today and is no longer a real option, whereas a huge variety of options, which may at times look alike, seem to be provided continuously to individuals; this is definitely the case when we think of e-learning opportunities more specifically. Of course we should now specify that learning as personal, progressive, day by day acquisition continuously occurs anyway, as we learn something every day as a consequence of our experiences in the world. This natural kind of learning is very enriching and somewhat very unstructured too, as we may not necessarily know what we are going to learn each day throughout a whole set of unplanned learning experiences. Besides different individuals exposed to different experiences are likely to learn naturally but in very different ways, according to the diversity and uniqueness of experiences they may have and in a different sequence of actions and order of time too. It is actually out of their own perception modes and it is by carrying on their daily life, elaborating on their own experiences and out of their own trials and mistakes, that individuals have constantly been able to learn, which means that they are able to perceive and experience and acquire new knowledge to be organized and packaged in ways, which may be retrieved and accessed to be used later on (Jain, et al, ed, 2002).

We define e-learning as instruction delivered on a computer by way of CD-ROM, Internet, or intranet with the following features: Includes content relevant to the learning objective Uses instructional methods such as examples and practice to help learning Uses media elements such as words and pictures to deliver the content and methods May be instructor-led (synchronous e-learning) or designed for self paced individual study (asynchronous e-learning) Builds new knowledge and skills linked to individual learning goals or to improved organizational performance (Clark and Mayer, 2008).

Some e-learning models have in fact emerged showing how the web may be presented as a learning environment in itself. Many academic programs have been activated as e-learning activities and advertised as a real substitute to more conventional teaching, Preface xvii therefore opening up a whole new market and a parallel teaching infrastructure. There is no debate that both the web and the internet are the most amazing learning resources in terms of access to a massive amount of information, and because of their persuasiveness. But in order to really understand the meaning of this new and completely different set up, we need to carefully discriminate between learning and e-learning processes, as they do indicate in fact two separate acquisition paths, which certainly entail radically different attitudes leading toward entirely distinct output results. We do not need to create new words if they are not strictly needed, but we certainly may want to introduce new words or redefine old words, when the original meaning seems to have been so deeply affected as to make the word become a very fuzze them (Jain, et al, ed, 2002).



As you can see, this definition has several elements concerning the what, how, and why of e-learning. *What.* e-Learning courses include both content (that is, information) and instructional methods (that is, techniques) that help people learn the content. *How.* e-Learning courses are delivered via computer using words in the form of spoken or printed text and pictures, such as illustrations, photos, animation, or video. Some forms of e-learning (asynchronous) are designed for individual self-study. New e-learning formats called virtual classrooms or synchronous e-learning are designed for real-time instructor-led training. Both formats may support asynchronous collaboration with others through tools such as wikis, discussion boards, and email. *Why.* e-Learning courses are intended to help learners reach personal learning objectives or perform their jobs in ways that improve the bottom-line goals of the organization (Clark and Mayer, 2008).

According to Clark and Mayer (2008), explanation in short, the “e” in e-learning refers to the “how”: the course is digitized so it can be stored in electronic form. The “learning” in e-learning refers to the “what”: the course includes content and ways to help people learn it; and the “why” refers to the purpose: to help individuals achieve educational goals or to help organizations build skills related to improved job performance. Our definition indicates that the goal of e-learning is to build jobtransferable knowledge and skills linked to organizational performance or to help individuals achieve personal learning goals. Although the guidelines we present throughout the book do apply to lessons designed for educational or general interest learning goals, our emphasis is on instructional programs that are built or purchased for workforce learning.

The quality of the work of schools and especially the effectiveness with which pupils learn and taught, have in many countries become increasingly important and contentious political issues in recent years (Cooper and McIntyre, 1996).

Traditional teaching is definitely based upon common sharing and synchronous interactions, and it is certainly very much bound to personal identities, preferences and styles. Connections and relationships established among students, and between each student and each teacher do have a very significant impact on the success of teaching and learning outcome. The personal and the affective component is very evident, whereas e-teaching is not intended to be affective, rather to be effective. In so many ways may e-learning facilities enhance solitary learning, by providing support available just where and when requested and needed. Personal acquisition to take place in context is somewhat replaced by personalized packages of knowledge to be accessed easily. We need to be reminded that 'personal interaction' and 'personalized interaction' may sound phonetically and morphologically close words, but they certainly represent very different concepts. A personalized package in e-learning may actually be even more effective than a personal interaction between learner and teacher at some point, but it is quite evident that it is really indicated for those learning phases, which do require a more solitary kind of behavior as time for acquisition and mode of acquisition may significantly differ among individuals (Jain, et al, ed, 2002).



Concepts Of Virtual University

One of dimension for implementing program virtual learning is university. What is the Meaning of “Virtual”? Recently many universities have started projects, written papers, and organized meetings and workshops dealing with the development of “virtual university.” Analyzing what is really done or meant with this, you may find the following activities:

- 1) Teaching materials – programs, syllabi, courses, assignments, etc. – are posted to the intranet/Internet in a way that allows students to access them from anywhere at anytime.
- 2) All the course and teaching materials could be accessible by all branches of the university and other partner universities in order to deliver them simultaneously to different students at different locations.
- 3) Study programs could be as selectable and flexible, as they on one hand meet the demands of quality education; on the other hand, they meet exactly the needs and goals of the students.
- 4) All university services and functions (such as administration, library, social life, meetings with staff and lecturers, cafes and so on) are simulated on the Internet so that no physical interaction will be needed any more to complete a study program.
- 5) A central institution offers combinations of study programs or courses from different universities to create one’s own curriculum (broker institution). The above mentioned are just some representative features of a VU. They don’t claim to be complete coverage of such features. In reality, VUs and related features progress and change so dynamically that it is hard to make any ultimate list of features. The Information Age and the ICT developments provided an opportunity for new levels of multi-institutional, multistate and multinational collaboration to provide postsecondary education and training through existing and emerging global networks. Collaborating institutions can deliver modules, courses and degrees to individuals and groups of learners who interact with faculty and with organized learning materials, in both real-time and delayed-time (asynchronous) modes. This enriched educational environment envisioned by many academic leaders is captured in the phrase “the virtual university (Albalooshi, 2003:2).

In our ever-continuing changing life and ongoing technology application to all spheres of the life of the society, sustainable self-development is a key to competitiveness in the information age. With application of new and modern information communication technology, more and more possibilities become accessible to each member of the society. Worldwide use of the Internet makes it possible for educators and learners to reach each other without barrier of space and time. In its turn, it opens the door to continuing education, sharing experience and knowledge, learning as often as the modern technology demands for new and new skills. In-depth discussion and arguments about the mentioned issues will be given later on in the related sections of this chapter. This expalene is designed as three



sections, each dedicated to one of three key directions of the virtual university study. The first section focuses on the virtual university ISSUES (problems, obstacles, lacks). The second section covers the virtual university CONCEPTS (basic definitions, concepts and ideas behind a virtual university). In addition, the section introduces some models of VU. The third section is dedicated to current TRENDS of virtual universities from educational and technical perspectives. It concludes with brief information about some existing VU. The conclusion summarizes results of this chapter and indicates future research related to the topic (Albalooshi, 2003).

Web-enhanced learning describes this approach to leveraging technology in the classroom. Web-enhanced learning is flexible, interactive, and media rich, and it supports both collaborative and individualized instruction. The focus of Web-enhanced learning is not so much on using the Web for content delivery as it is on using Web resources to enable project-based learning in the classroom. The use of information and Internet technologies can promote active learning environments, which empower students to exercise greater autonomy in their own learning (Mills, 2006).

In a word, the VU idea is to bring the university to students instead of calling on students to universities, to adapt the university to students instead of adapting students to the university – this is not anymore an instructor-centric process, but student-centric. To use the power of modern information technologies to dramatically increase access to global educational resources throughout the world – this must be top priority in the mission of virtual universities. Online learning gives you the flexibility to meet your education goals at your convenience – anyplace, anytime! All you need is access to a computer and the Internet, and you're ready to take advantage of the many online programs and courses offered by the best colleges and universities and other providers. VU Models An important role in the success and growth of VUs is information technology. It is technology that makes it possible for distance learning universities to be successful, just in time and up-to-date. Some of these technological components, that comprise a technical environment for virtual universities. These components are the most important technological aspects of a virtual university system that together provide a Distance Learning Support System (DLSS). A Model and Components of a Virtual University Remote Communication Distributed Environment Advanced Multimedia Intranet/ Internet DLSS An Overview of Virtual University. Integration of satellite and Internet technologies that allows it to provide quality educational content from all over the world at an affordable cost, while taking into account the technological and infrastructure limitations. AVU places a high premium on interactivity and local learner support so as to ensure pedagogical effectiveness.

Now days, we have created global learning community. A good distance learning program should adhere to the same academic standards as the institution's traditional courses and programs. The institution should provide students with complete information regarding: the course and degree requirements, the nature of faculty/student interaction, assumptions about technological competence and skills, technical equipment requirements, and any difference between on-campus and



distance learning tuition and fee charges. Students should also expect equivalent access to academic and administrative support services, such as library and learning resources, advisement and counseling, registration, financial aid resources and other appropriate services. Distance learning offerings that provide for discussion groups and other opportunities for participants to share ideas and learn from each other further enrich the academic experience, as does timely interaction with faculty. In most cases, distance education is learner-centered, with faculty functioning as a facilitator or moderator rather than a lecturer. It is a mistake, however, to think that distance learning will be easier than learning in conventional classes; you may find it requires more work, and it certainly requires self-discipline. To summarize all the mentioned concepts, definitions and features related to virtual universities, the following statement can be made: each institution strictly following the following characteristics can be considered as an information age university, consequently as a virtual university.

CONCLUSION

So, summarizing all above, virtual universities' specialists need to worry about the standards for virtual education, appropriate interactive technologies, public awareness, etc. It must be stressed that despite the all existing obstacles and problems, the future dictates in favor of distance and virtual education.

The kinds of virtual learning in universities is process of e-learning. The concepts of E-learning is not meant to create symmetry as its tools reach out to a dispersed community, whose individuals are asked to move along according to their own personal time frame as in acquisition. E-learning is likely to produce asymmetrical learning conditions, as individuals may at a "same time" have reached completely different stages even if along a common learning trajectory. The very same concept of collaboration needs to be therefore radically reinterpreted. Symmetrical collaboration in a group may only happen when each member of the group has reached a certain level of acquisition at a "common time", so that expertise required is considered to be part of a common background, and different roles and tasks may be assigned to various participants present.

E-learning technologies provide users with opportunities to e-collaborate, which means to pass information and advice from their own experience, which is packaged and transported out of each individual's context. Context shifts and time and space variables are very likely to affect interaction, so that we need to think of "group-ware" as an e-collaborative tool, which cannot resemble a classroom interaction where real time practice and feedback are on, all the time.

Finally, this system is designed for those who want to make education their lifelong learning business. Furthermore, this system is designed to transform your life experience and practical skills into academic credits and achieve your goal faster, easier and better.



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THE IMPORTANCE OF USING ENGLISH IN DA'WAH COMMUNICATION IN THE GLOBAL ERA

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ABSTRACT

English is a global language that is very important in all multidisciplinary fields since the establishment of English as an international language, including being used in da'wah communication. Da'wah communication is communication carried out between communicators (da'i) and communicants (mad'u) to convey information and messages sourced from the Qur'an and hadith so that their hearts are called to the teachings of Islam to be studied, internalized, and practiced in everyday life. day. The importance of using English in da'wah communication in the global era is 1) English makes it easier to convey messages to audiences (mad'u) who have English native languages, 2) English as a mediating language in resolving conflicts between religions, 3) English can become the basis for a country to be able to compete with other countries, and 4) English as the holder of an important role in spreading the understanding of Islam.

Keywords: English, Da'wa Communication, Global Era

INTRUDUCTION

The issue of religion is a problem that cannot be ignored in globalization, since the Renaissance, the role of religion has been gradually neutralized, so every religious leader demand that their religious teachings be relevant so that they can continue existing in the new order. of the global world. Exclusive and intolerant religious life, perhaps it is time to bury each religion deeply and prepare to contribute something significant to the formation of the global order of life. Mastering English is being able to compete in the era of globalization. On a global scale, especially the ASEAN community. Competition means being able to compete with other ASEAN countries. Especially after Indonesia became a member of the ASEAN Economic Community on December 31, 2015. This transformation has ushered in a new era in the construction of economic, social, political and cultural life in the ASEAN Community. Encourage the whole of society to integrate into the international community and further expand relations and cooperation among the countries of the world.

The free market is the impact of the globalization of ASEAN countries and encourages the ASEAN community to engage in extensive interactions and transactions in various strategic areas. Faced with the challenges of the Asian Economic Community (MEA), it is necessary to play the role of education to cultivate students who are oriented in science and technology (IPTEK) and faith and piety (IMTAK), and possess diverse skills. Aspects, including educators, that can motivate



students. Students have forward thought, innovative spirit, and competitive spirit in all aspects of life.

"The role of national education is to develop skills in the context of education for national life, to mold the character and civilization of a worthy nation, and to cultivate the potential of students to become people who believe and fear God. Almighty and have a noble character., Healthy, informed, capable, creative, independent. And be a democratic and responsible citizen."

According to the laws mentioned, it is clear that faith and piety are very important and are the priorities of Indonesia. As the first Pancasila commandment said, "Believe in a supreme God." This also meets the requirements of President Jokowi's *nawacita*. In point 8, through the policy of reorganizing the national curriculum of education and give priority to all aspects of civic education, the character of the country has fundamentally and completely changed, and the policy is proportional educational aspects placed, such as the teaching of the historian, patriotism and the values of nation-building. Love is for the country, the spirit and character of defending the country in the Indonesian education curriculum. 6 Faith and piety are often related to religion. Therefore, the problems in Indonesia are almost the same as those facing abroad.

As Mohamed Tolha Hassan, the former Minister of Religion of the Republic of Indonesia, said, globalization and the post-modern era have created a background for selling authority and liberating local power at a low price. I say this not to imply that globalization is the cause of religious violence, but just one of the reasons why there are so many religious violence institutions in different parts of the world. 7 This is everyone's problem. Country. At this time.

In Indonesia itself, there are several steps that can be used to predict the impact of globalization. Steps to predict the negative impact of globalization on nationalist values include:

1. Cultivating a strong nationalist spirit, such as a passion for household products.
2. Instil and practice the values of Pancasila as much as possible.
3. Instill and implement religious teachings as much as possible.
4. Realize the rule of law, apply and enforce the law in a true and fair way.
5. Selectively examine the impact of globalization on national politics, ideology, economics, social culture, and other fields.

The third step is to instill and implement religious teachings as much as possible. It takes good communication and *da`wah* to achieve what you want. Ordinary communication and *da`wah* communication are literally different. *Da Wah* communication is almost the same as general communication, but the difference between the two is only in the means and goals to be achieved. The purpose of dissemination is generally to wait for the communicator (*mad`u*) to participate in the thought or information transmitted by the communicator (*da`i*), so that the transmitted information can change the expected attitude and behavior, and the purpose of *da`wah* is waiting according to the teachings of the Quran And the Hadith that is the source of Islamic teachings changes or forms attitudes or behaviors. 9 From



the perspective of the Qur'an, the effective spread of da'wah is strongly recommended (qaulan balighan).

The ability of the speaker or da'i to communicate effectively affects the relative authenticity of the audience (audience) or mustami' (audience) thoughts. The Quran points out that Islam is the perfect religion. Islam must be socialized and internalized by its followers in order to be more deeply internalized and practiced in a pure and consistent manner. If the missionary or da'i masters effective da'wah communication, called qaulan balighan in the language of the Quran, then he will be able to internalize the teachings of Islam in the minds and hearts of all believers so that they can be like real Muslims. Act the same.

LITERATURE OF THEORY

1. Definition of Language

Sudaryono said in the book "Language and Literature Studies" that language is an effective means of communication, even if it is not perfect. The imperfection of language as a means of communication is the source of misunderstanding. 11 At the same time, Mihaballo, Susanto and Sriyana stated in the book "The Miracle of Language" that language is an investment, a tool, a prestige, a source of income, career development, a tool to motivate children, and Tools for adaptation and association.

Social networks, a way of self-expression, can open the window of human thinking more widely. 12 Wahyono believes that language is the main means of communication, so the need to understand language is very important in social life. In daily life, language plays a very important role in all aspects of life. Through language, a person can convey intent and purpose in order to correctly convey the information and messages conveyed to other people or the community. The information and information to be conveyed should also be fully discussed so that the recipient can easily understand its meaning, because the difficulty of understanding the information and information will lead to different interpretations and understandings.

Harmoko added that language functions are like a communication tool. Mutual understanding in the communication process requires a common understanding of the language used. In addition, the language is also regarded as a symbol of community or national identity. Therefore, the existence of language is very important.

Language is the main means of communication in human life in this world, both in the form of writing, verbally, or only in the form of certain symbols. Without language, humans cannot communicate because humans are social creatures who inevitably have to interact with other humans. 15 From the descriptions of several experts above, it can be concluded that language is an effective means of communication to be able to interact in society, either orally, in writing, or in writing, as well as signs in the form of symbols to understand each other so that there is no misunderstanding of understanding which causes language to have a very important role in state life.



2. Definition of English

What is English? The term "modern" appeared in 2017. The combination of Indonesian and English shows that English has slowly but effectively entered all aspects of human life, especially in Indonesia. For example, when you enter a shopping center, there is an "enter" sign that welcomes visitors. When exiting, the word "Exit" is also on the exit wall. Then, when a visitor buys a mobile phone, the seller will make sure that all Android devices use a "touch screen", usually called a touch screen. In this "modern" era, urban people generally use English for classroom communication. Their slogan is "I can do a little bit". In class, they use words such as "thank you" and "please help me." "Share", "Collection", etc. So English began to incorporate all aspects of human life into its application. Abraham Oomen said:

"The importance of English as a global language is unquestionable. It is the demand of the times to become a competent user of this language." Being able to speak English is a requirement at any time. There are several reasons for the necessity of learning a foreign language, including: 17

- 1) Language is an investment, because the more you teach others, the more knowledge you gain. Therefore, the investment in question is an investment in knowledge. Popular investments are generally in the form of currency or stocks, which is a form of knowledge. The benefits of investing in learning are 1) If you decide to continue studying abroad, you can support your learning.
- 2) Language is a tool. A tool used to convey information to other people and the surrounding environment. Through language, one person and another can understand the message to be conveyed. Because language is a tool, people need a way to use tools. The ability to use these tools is called skills.
- 3) Language is prestige. The prestige here refers to something that can increase the prestige and value of the speaker in the eyes of others. The ability to speak foreign languages can increase the "selling point." This is why many parents let their children learn a foreign language (English) from an early age, because they know their children's future needs.
- 4) Language is a source of income. There are many professions that require a foreign language (English) as the language of instruction. For example: foreign language classes, tour guides, online translation services, hotel receptionists, etc. The ability to speak foreign languages will increase your reputation, point of sale, credibility and image in the eyes of all.
- 5) Language improvement business. In addition to other skills and qualifications, foreign languages, especially English, are the main requirements for hiring employees. If you study a specialization in a foreign language, you will definitely become a professional worker, but if you have a career in other fields, such as accounting, marketing, etc., the ability to speak foreign languages is an advantage.
- 6) Language as a job opportunity. Job vacancies generally provide qualifications for employees who can speak foreign languages, so potential employees who can speak foreign languages have more job opportunities, especially in this era of globalization.



- 7) Language as a motivational tool for children. By teaching children foreign language skills from an early age, they can boost their confidence in the future. For example, invite the children to play and occasionally say something in a foreign language. If he is able to speak a foreign language like his parents, he will be the pride of the child.
- 8) Language is a means of adaptation and social interaction. Advances in technology, communications and information have blurred national boundaries. This is why citizens are allowed to use foreign languages for social interaction so that they can be accepted into the association. For example, when interacting with friends from abroad, use a language that both parties can understand so that the information conveyed will not be misunderstood.
- 9) Language is a tool for expression. A writer who expresses and expresses his books in various works is an example of language as a means of expression, because in these works that express what writer wants, thinks, etc. The importance of the foreign language as a means of expression can establish a warm and intimate form of communication, so that good social communication is achieved.
- 10) Language opens the door to a wider window of thought. If a person speaks a foreign language, they can learn about the language, customs and culture of the outside world for free while abroad.

3. Definition of Communication

According to the Great Indonesian Dictionary (KBBi published by Librarian Bale in 2002), communication is defined as:

- 1) Sending and receiving messages between two or more people in order to be able to understand the required messages, Relationships, contacts.
- 2) Communication.¹⁸ In terms of etymology, communication or in English, `communication` comes from the Latin `comunicatio`, which comes from communications`, which means "same".

The communication must at least contain the "same meaning" between the two parties involved. The reason it is said to be the smallest is that communication activities are not only informative, even if people understand and know, but also persuasive, that is, people are willing to accept an understanding or belief, carry out an activity and communicate with others. It is the basic need of human life. Through communication, a person can make decisions, ask questions, solve problems, provide information, release pressure, provide knowledge, and instil confidence.

According to Masikurotus Syarifah, communication is related to human behaviour and meeting the need to interact with others. Human. We all need to establish social relationships with others. This need can be met by exchanging information, which serves as a bridge to unite mankind. Without communication, we will be isolated. ²¹ According to Tutia, since human beings were created, communication has been a very important thing in social life. By its creator. . Communication makes what one person understands can be understood by another.



Even the agreement was concluded due to communication. An individual can become a person who must understand the information conveyed by other people. And support the intentions of the individual in the form of constructive approval or criticism of the content transmitted by the individual.

According to Communication is a sender-receiver process of transferring information (message, idea, concept) to influence each other. A communication is comprehensive when receiver could perceive, absorb, encode, explain and get influenced by sent-message. Daily communication often goes eschewed when the communicator's delivered-sense and the communicant received-sense diverge. The four aspects describing communicator delivery and communicant reception are the factual issues, the self-manifestation of the communicator, the relationship between the communicator and the communicant, and the appeals of the communicator to the communicant.

Based on the above definition, communication can be understood as the process of sending and receiving information (messages, ideas, concepts) to influence each other. Extensive communication means that the recipient can receive, absorb, symbolize, interpret and be influenced by the information sent. When the communicator delivers information and the communicator receives distorted information, daily communication is often misinterpreted. There are four aspects to describe the communicator and the recipient of the communicator, namely, practical problems, the communicator's self-expression, the relationship between the communicator and the communicator, and the interests between the communicator and the communicator. Therefore, all aspects that affect you will affect communication.

According to its form, communication is divided into verbal and non-verbal. In view of the wide range of communication, this document will only focus on oral communication, that is, effective daring forms of communication using meaningful symbols, and it is generally accepted in the process of oral communication using only sound symbols. 24 Communication is the process of interpreting speech. Explaining speech is the same as guessing, or a more complicated term is formulating hypotheses. If there is a common understanding between the communication participants, the communication is considered successful.

On the other hand, if the communication participants interpret language signs from different directions, the communication is considered a failure. From the expert's description of the definition of communication, it can be understood that communication is the sending and receiving of information, concepts or ideas between two or more people. As a means of social interaction in social life, it has both verbal and non-verbal information. -verbally, sexuality and persuasion. Interact or solve all the problems in life.

RESULT AND DISCUSSION

1. Da'wa Communication

Amazing great communication. Communication in the context of da`wah may just be an activity to convey information, and it will not have a far-reaching impact,



it is only in the form of dissemination, that is, simply informing the audience. But under certain conditions, this communication can be entertainment or even behavior control. Da`wah in the community is expected to guide and shape certain behaviors. Therefore, in this case, the da`wah communication process should be formatted as much as possible with the rules or laws applicable to general communication. 26 Da`wah Communication is the process of transmitting information or news about a person or a group of people. A person and another person or group of people of Islam. The Quran and Sunnah use verbal and non-verbal symbols to change the attitudes, opinions, or behaviors of others to bring them more in line with Islamic teachings, either directly or indirectly through the media. 27 Although da`wah is part of the business. The spread of Islam, as well as loving ma`ruf and nahi munkar. It is addressed to individuals or communities or even groups, so that their hearts are called to the teachings of Islam to carry out research, internalization and practice in their daily life. 28 The duty to preach is in (Surah AlImran: (3): 104):

The meaning :

"And let there be among you a group of people who call to righteousness, enjoin the right and forbid what is evil, they are the lucky ones."

Meanwhile, Istina Rakhmawati stated that actually da'wah itself is communication, da'wah without communication will not be able to walk towards the desired targets, so communication without da'wah will lose divine values in life.

2. English as a communication tool for Da`wah

As a universal language, English is a missionary communication tool in Islamic education circles all over the world, especially in the Western world, such as the United States and Europe. We continue to use the original language, Arabic, to learn Islam, after which we can spread it among non-Muslims. In addition, another reason why English is important is that it can also be used as a means to resolve misunderstandings. 31 Based on the above description, we can draw conclusions, except for politics, economy, culture, etc. English is also very important. In the field of education, especially Islamic education, its purpose is to communicate with other countries da`wah, because English is the international "unified" language of the world.

3. The importance of the use of English in Da`wa communication in the global era

The development of Islamic Da`wa began in the time of the Prophet Noah, and then rapidly developed to the present. This development goes hand in hand with the development of globalization, and is characterized by the increasing use of media, technology and information, which has led to blurred national boundaries. This led to the idea that the spread of da`wah Islam is necessary so that globalization, as a seller, will not be exploited by unconstrained human beings. In communicating da`wah, a way is needed to achieve the da`wah goal in the best way as expected. There are three ways of da`wah in the era of globalization, namely, da`wah bi alkitabah in the form of books, magazines, letters, newspapers, banners, brochures,



and paintings. Bi allisan da`wah, including lectures, seminars, symposiums, debates, sermons, lectures, brainstorming, speeches, etc. Da`wah bi alhal, according to Islamic teachings, protects the environment in the form of polite behavior.

One way to preach the Prophet Hud As is to seek as much common ground as possible with his people, and then a missionary (da`i) must speak English if he wants his da`wah to be welcomed by the people. People. The audience (crazy). In this way, anything the preacher wants can be done by the audience (mad`u). The Americas and Europe are continents, and most of their citizens can speak English. Therefore, as a preacher, especially a preacher from Indonesia, it is very necessary to master English. In addition, on the two continents, most of the population is not Muslim. For example, Dr. Zakir Naik, an extraordinary missionary from India, can speak English, so he successfully conducted da`wah exchanges in various countries. This is because English can more easily convey information to the audience (mad`u). Dr. Zakir Naik is an example of a da`i who has successfully carried out Islamic da`wah all over the world. The strategy used by Dr. Zakir Naik is a da`wah strategy that seeks the truth of Islam by using clever strategies, discussions, and writing about his own lectures and books on existing comparative religious knowledge.

His success in preaching in different countries showed that hundreds of thousands of people were converted. 34 Because it is a highly controversial da`i, many countries prohibit you from da`wah communications, including the United Kingdom itself. No country is immune to the friction of globalization. As the process of globalization accelerates, conflicts in the world are also increasing rapidly. Just as the Palestine-Israel conflict that has occurred before has dragged on again and again, the 2017 Palestine-Israel conflict ensues because of the rule that Jerusalem is the capital of the State of Israel. After seeing a large number of bloodsheds in the media, especially bloodsheds against young children and women, such conflicts touched our hearts. It is very necessary for preachers like Dr. Zakir Naik to minimize conflicts. Because when meeting various religious leaders in conflict resolution, you need a language that all religious leaders can easily understand. Of course, you also need to establish yourself as an international language that has become a global English.

In addition to Dr. Zakir Naik, there are other Islamic religious figures who have conducted global exchanges with China, such as Dr. Zakir Naik, Yusuf Estes, Imam Shabir Ai Li and Ahmed Dida (Teacher of Dr. Zakir Naik). In this case, the role of English as a mediation language in resolving inter-religious conflicts.

Globalization has both positive and negative effects in the field of religion, especially in the field of Islam. A lot of outside knowledge enters Indonesia and if it is not leaked it will have a negative impact on Islam. Including the mother of Islam from the Arab countries themselves. Like the counterfeiting of the Qur'an and others. In particular, Indonesia's own position on the contemporary world insists that globalization is a critical and open attitude, that is, it does not exclude the development of the outside world, nor does it blindly yield. 35 The impact of globalization and modernization is secularization (a form of reduction, that is, the separation between "religion" and the secular realm), which began to develop in the West. 36 Even if religion exists, secular practice "denies religion."



Globalization makes people live in the "now" era. God only appears on social media, in words and songs, and does not appear in the heart with actions. This is a challenge for the da'i in the "now" era, who are struggling with the rapid development of technology, information and communications, especially religion. There are so many `quotes` in English, so mad`u may be delusional because they don't know the meaning, but they `share` with the public like real, even if they are not necessarily true. This is one of the reasons why missionaries are required to speak English in the "now" era. Because many people speak English, but they are not experts in the Islamic field. Many people are experts in the Islamic field, but they are not fluent in English. To quote a quote from Professor Abdurrahman Siddik Bangka Belitung's Visiting Professor on "Developing Teacher Professionalization for the ASEAN Economic Community" by Professor Abdurrahman Idi on November 15, 2017, that is, "There is no religion, none. No developed country will be successful. "From this sentence, the question of "what country" appeared in my mind. It turned out that the first country was Qatar. This country turns the Koran into positive law and law.

Per capita income in 2015 and 2016 was 1.7 billion yuan per year (per capita). This country did not regulate bank taxes and interest, and even on the King's birthday, all debts were cancelled. This country does not owe any country's debt. 37 So religion is very important in this country. If prayer is the backbone of religion, then religion is the foundation of the country. Therefore, as religion develops, the country also develops. In this case, religion can become the basis for a country to compete with other countries.

CONCLUSION

The development of Islam in the era of globalization or the era of "now" will experience a decline if it is not managed through the use of English in Dawa communication. Some reasons for the importance of using English in da`wah communication in the global age are: 1) English can more easily convey information to audiences with native English (mad`u), 2) English as a form of communication. resolving religious conflicts, The language intermediary, and 3.) Religion can be the basis for a country to compete with other countries, and 4) English plays an important role in spreading understanding of Islam. The problems faced are internal and external problems, such as secularization and interreligious conflicts, as well as the demand for state supremacy, that is, the promotion of communities in the religious sphere. Especially in Indonesia, according to Pancasila, the first point is to believe in a supreme God. Progress in the religious field reflects the progress of a country, although its economic situation is still unstable.

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The 1st International Conference of Islamic Education (InCISED) 2021



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THE TRADITION OF WRITING INDONESIAN ULAMA IN THE 19TH CENTURY

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ABSTRACT

The first revelation or verse revealed from the Qur'an contains the command to read. This command implicitly includes the write command. Islam started a revolution in the information management tradition of the Arabian Peninsula, from the oral tradition to the written tradition. The scholars of the archipelago, especially in the 19th century with all the limitations and obstacles, tried to practice this commandment, namely writing. This study aims to examine the doctrinal roots of the writing tradition in Islam, the writing tradition of the 19th century ulema of the archipelago: the supporting and constraining factors, the map of the scientific treasures of the Indonesian Muslim scientists, and the profile of the productive ulema of the archipelago. The results of the study show that there is so much motivation in Islam to write, there are several obstacles faced by Indonesian scholars in writing and most of their writings are related to religious studies.

Keywords: Writing Tradition, Indonesian Ulama, 19th Century

PRELIMINARY

The scholars are the inheritors of the Prophets. And the inheritance they receive is knowledge. In a hadith contained in *Sunan at-Tirmizi* (at-Tirmizi, 2013: 475) it is stated:

On the authority of Qais bin Kathir, he said: A man from Al-Madina came to Abu Al-Darda' while he was in Damascus, and he said: What is the matter with you? He said: A hadith that came to me that you were talking about from the Rasulullah. He said: Did you not come to me? He said: No. He said: Have you not come to trade? He said: No. He said: I only came to seek this hadith? He said: I heard the Rasulullah: ((from the wire path who wants note of God wire him a path to paradise, and the angels to put their wings satisfaction for the seeker of knowledge, and the world to pray for forgiveness for him in the heavens and the earth even whales in the water, He preferred the world on the worshiper, like the superiority of the moon on the other planets, scientists and the heirs of the prophets, the prophets did not leave behind dinars and dirhams but inherited science.

The scholars from among the companions who directly learned from the Prophet taught the Prophet's legacy in the form of Islamic knowledge/teachings to the Tabiin and so on until now. This knowledge is continuously inherited by Islamic scholars in various ways, including by writing it down in books.



It is undeniable that the knowledge gained today is thanks to the writings of our scholars. If these scholars did not write down these sciences such as hadith, interpretation, fiqh and the like, of course many would be lost and not reach the next generation of Muslims.

Likewise with Indonesian scholars, in order to maintain and spread knowledge, they have a very large contribution by writing these sciences into books. Their works have great benefits for Indonesian Muslims even though they died several centuries ago. Among the Indonesian scholars who have written many works are Indonesian scholars who lived in the 19th century. This century is a century that is close to Indonesian independence, namely the 20th century and many Indonesian scholars have a role in the independence of Indonesia.

Based on the explanation above, it is necessary to conduct a study on the writing traditions of Indonesian ulama, especially Indonesian scholars of the 19th century. This study is deemed necessary because 19th century Indonesian scholars are the scholars who bridge the relationship between middle eastern intellectuals and Indonesian intellectuals. Many of the Indonesian ulemas studied in the Middle East and then returned to Indonesia and carried out da'wah and teaching. Then motivate and send their students to study in the Middle East. In addition, the 19th century Indonesian ulema lived during the colonial period which made the Indonesian people suffer and limited their freedom, including in providing education and expressing their thoughts in a written work. However, many of the scholars at that time had written works that are still available and studied today.

This study will examine: a) The doctrinal roots of the writing tradition in Islam, b) The writing tradition of the 19th century Indonesian ulama: supporting factors and obstacles, c) Map of the scientific treasures of Indonesian Muslim scientists, d) Profile of productive Indonesian ulama.

LITERATURE REVIEW/METHODOLOGY

The research method used in this study is library research, the data used is sourced from the type of library research, namely history books or journal articles related to the research discussion.

Literature research has several special characteristics, including; First, this research deals directly with text or numerical data, not with the field or eyewitnesses, in the form of events, people or other objects. Second, the data is ready to use, meaning that the researcher does not go anywhere, except only dealing directly with sources that are already in the library. Third, the data in the library is generally a secondary data source, in the sense that researchers obtain data from the second hand instead of the original from the first hand in the field. The condition of the data in the library is not divided by space and time (Mestika Zed, 2004: 4-5).

The data collection method used in this study is the documentation method, which is looking for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, journals and so on (Suharsimi Arikunto, 2006: 231). Then the research results are described as an attempt to select, compare, combine and



sort various data and information so that it can be understood how the writing traditions of Indonesian scholars in the 19th century.

RESULTS AND DISCUSSION

A. Doctrinal Roots of Writing Traditions in Islam

In the history of revelation during the time of the Prophet it can be seen that the Prophet had several companions who specifically wrote down the revelations that came down to him. Among them Zaid ibn Sabit, Ubay ibn Ka'ab, Muawiyah ibn Abu Sufyan and others. In the hadith narrated by Abu Daud (Abu Daud, 2013: 304) it is stated how the revelation was written at the time of the Prophet:

Zaid ibn Thabit said: I was to hand the Rasulallah silence enveloped him, fell the thigh of the Rasulallah on my thigh, what I found the weight of something heavier than the thigh of the Rasulallah, he said: « "Write." So I wrote on a shoulder: {The believers are not equal to those who sit still} [An-Nisa': 95] {And the mujahideen in the cause of God} to the last verse

Likewise in the writing of hadith, there are several traditions from the Prophet sallallaahu 'alaihi wa sallam who ordered to write them, including the hadith contained in *Musnad al-Imam Ahmad* (Ahmad, 1421 H: 406):

Abdullah bin Amr, said: I write everything I hear from the Messenger of Allah peace be upon him, I want to save it, So Quraysh neglected me about it, they said, you write the Rasulallah says in anger and satisfaction? So I held it, until I mentioned that to the Rasulallah? He said: ((Write, for by the One in Whose hand is my life, nothing comes out of it except the truth)).

In the Qur'an there is also an order to write, namely in Surah Al-Baqarah verse 282:

O you who believe, if you enter into a contract not in cash for a specified time, then you should write it down. And let the writer among you write it right. And let the writer not want to write it down as Allah has taught it, so let him write, and let the debtor dictate (what will be written), and let him fear Allah his Lord, and let him not reduce anything from his debt....]

This verse becomes a very strong basis that the tradition of writing is something that has been taught and ordained by Allah in this noble religion of Islam. And the tradition of writing is not only in the intellectual aspect but also in the muamalah aspect, it must also be practiced.

Including the doctrine of the writing tradition that must be encouraged is that the first revelation that came down contained the command to read, Surat al-'Alaq verses 1-5:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ② أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ③ الَّذِي عَلَّمَ بِالْقَلَمِ ④ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ⑤



[*Read in the name of your Lord who created (1) Created man from a clot of blood (2) Read and your Lord is Most Glorious (3) Who taught man with a pen (4) Who taught man what he did not know (5)*]

Regarding the asbab an-nuzul of this verse has been mentioned in the book *Sahih al-Bukhari* (al-Bukhari, 2010: 837):

From Aisha, she said, 'The first revelation for the Prophet was a good dream in sleep. Every time he saw a dream it would definitely come true. Then he went to the Cave of Hira alone to worship a few nights with provisions. Then he returned home to Khadijah to take the same provisions. He did this until the truth came when he was in Hira Cave. The angel met him and said, 'Read!'. So the Prophet replied, 'I can not read'. So the angel hugged me tightly until I was overwhelmed. Then he let go of me and said, 'Read it!'. So I replied, 'I can't read'. So the angel again hugged me tightly until I was overwhelmed then let go of me and said, {Read! By mentioning your Lord who has created} (Sura al-'Alaq: 1) to the verse {Who teaches people what he does not know} (al-'Alaq: 5).

Ibn Kathir comments on this verse in his commentary, *Tafsir al-Qur'an al-'Azim* (Ibn Katsir, 1999: VIII/436):

So the first to come down from the Qur'an are these noble and blessed verses, they are Allah's mercy to His servants, and His first favor to them. In this verse there is a reminder of the beginning of the creation of man who started from a clot of blood. And among the goodness of Allah to man is that Allah teaches him knowledge which he does not know. So, Allah honors humans with knowledge, and this is what makes humans special about angels. And knowledge is sometimes found in the mind, and sometimes in oral and sometimes in writing; thoughts, expressions and writing.

According to Hasan Asari, "the first verse revealed from the Qur'an contains the command to read. This command implicitly includes the write command. Islam started a revolution in the tradition of managing information in the Arabian Peninsula, from the oral tradition to the written tradition (Hasan Asari, 2017: 31).

Al-Imam an-Nawawi explains this hadith in his book, *Syarh Sahih Muslim* (an-Nawawi, 1392 H: XI/85):

The scholars said, 'The meaning of this hadith is that a person's deeds will be cut off after his death and his reward will also be cut off except for these three things because these three things are the cause of what he has done. Children are part of his business (while still alive), as well as the knowledge he left behind by teaching or writing.

From the explanation above, it can be concluded that there are three doctrines in writing, namely:



1. The Prophet's command to write down the Qur'an and Hadith which are the main sources of knowledge in Islam.
2. Qur'anic cues to write something important in the muamalah aspect in the form of debts. If in the muamalah aspect, the writing tradition must be revived, of course the religious and other scientific aspects are more important.
3. The first revelation that came down contained the command to read. This command implicitly includes the write command.
4. Rewards that will continue to flow for writers.

Therefore, the tradition of writing is a necessity and a responsibility that belongs to the scholars and scholars whom Allah has given knowledge so that knowledge is maintained and to the generations after them. In fact, a person is not worthy of an intellectual title if he is not productive in producing scientific works (Hasan Asari, 2017: 149-151). And as it is known that Muslims know their scholars because of the existence of their writings to this day. See how Muslims know al-Imam al-Bukhari through the book Sahih al-Bukhari he wrote, al-Imam an-Nawawi with the book al-Ahadis al-Arba'un and Riyad as-Salihin which he compiled and almost all Muslims read and study the two books, and other scholars ulama.

And through writing, Muslim scholars and scholars have a role and share in Western civilization. Muslim scholars and scholars have made contributions to medicine, mathematics, philosophy and others that the West has enjoyed today. For example, Ibn Sina who is an expert in the field of psychology, medicine and philosophy. One of his writings that has become a reference by the Western world for more than five centuries in medical science is the Qanun fi at-Tib (Canon of Medicine). Among Ibn Sina's writings that also have contributed to Western civilization are asy-Syifa 'and an-Najah, which contain philosophy and psychology (Abuddin Nata, 2003: 66).

Besides Ibn Sina, Muslim scientists who have contributed to Western civilization are al-Khwarizmi, the Father of Algebra. His full name is Muhammad ibn Musa al-Khwarizmi, a mathematician, astronomer, astrology and geographer from Persia (Sulaiman Nuridin, 2000: 134). His famous writing work is Algebra, which historians of mathematics classify as the foundations of mathematical knowledge (Mulyadi Kartanegara, 2006: 149).

So, it is proper for Western scientists and intellectuals to recognize the contribution of Muslims to the development and advancement of their civilization. Likewise, the contribution of Muslims in saving Western civilization that came from Greece before, namely by translating their books of knowledge and providing new responses and colors with extraordinary enrichment so that this can be enjoyed by Europe today (Mendi Nakosteen, 2003: 46).

B. Indonesian Ulama Writing Traditions: Supporting Factors and Obstacles

Although writing is a scientific tradition of Muslim scholars and scholars, the quantity and quality of their scientific work varies. Of course, many factors cause the difference in quantity and quality. Experts say that there are several factors that have



a role and contribute to the quantity and quality of the writings of Muslim scholars and scholars, especially in Indonesia. Among them:

a. Social politics

Socio-political conditions in a country have an impact and influence on the quantity and quality of scientific work. If you look at the socio-political situation in Indonesia, this nation has experienced a period of restraint on freedom. Its people are oppressed and their freedom is restricted in various aspects, including education, culture, politics, economy, military and others. This happened during the colonial period by the Dutch and several other European countries against Indonesia. During those gloomy and long periods of time, it greatly influenced the writing traditions of Muslim scholars and scholars. Because the colonialists forbade Islamic-based schools and do not want to admit it. Various methods and tactics were carried out by the Dutch to reduce the group of Muslim intellectuals. They tried to develop Christian teachings to the Indonesian people through the development of imperialism. They only provide education for the children of nobles, children of kings and children of Europe. As for indigenous children, they do not get justice in tasting education (Soedarmanta, 2006: 214).

Even the pesantren which was the center of Islamic education in Indonesia at that time became the target of the Dutch attack. Scholars were killed by hanging, some were arrested and imprisoned. Pesantren's educational facilities were damaged and their students arrested and exiled far from their home areas. This is because Islamic boarding schools are enemies for the Dutch because from pesantren, many Dutch opponents, freedom fighters and even armed resistance were born (Abdurrahman Mas'ud, 2006: 80). This suppression and restraint of freedom in education, of course, will affect the writing creativity of Indonesian scholars. However, this does not deny at all the writings of Indonesian Muslim scholars and scholars. This is because some of them still produced scientific works during those gloomy times, although not as many scientific works were produced by the scholars.

b. Economy

According to Azra, that scientists in Muslim countries do not get adequate financial incentives resulting in their sense of responsibility as scientists not growing (Azyumardi, 2014: 20). It is undeniable that writing scientific papers costs money and should be appreciated. Meanwhile, during the colonial period, oppression occurred in various aspects, including the economy. The colonizers carried out economic pressures, trade monopolies and imposed taxes on the Indonesian people (Azyumardi, 2017: xxvii-xxviii). With a difficult economy coupled with the politicization of education management carried out by the Dutch, Muslim scholars and intellectuals were not very productive in writing scientific papers. However, the doctrines and motivations of the hereafter still make some Muslim scholars and scholars to



continue to try to produce scientific works for the benefit of Islam and the Muslims even though the conditions are very sad.

So, for the sake of increasing the creativity of scholars in writing, especially in Indonesia, the government needs support and appreciation. So that science continues to grow and be useful for the next generation.

Map of the Scientific Treasure of Indonesian Ulama

Since the presence of Islam in Indonesia and becoming a political force capable of giving birth to Islamic kingdoms such as the Samudera Pasai kingdom, the Mataram kingdom and others, of course fostering a scientific tradition in Indonesia (Katimin, 2007: 58).

The development of the scientific tradition in Indonesia can be felt by the scientific works produced by Muslim scholars and intellectuals. Indeed, Islamic education and scientific work during the reign of this kingdom were more relative to the religious sciences (Hasan Asari, 2019: 101). The following are some of the scientific works during the kingdom in Indonesia:

a. Riau Sultanate

The Riau Sultanate was among the Islamic kingdoms which gave birth to many scholars who were productive in producing scientific works. A scholar who was quite famous during the Riau Sultanate was Raja Ali Haji who had several scientific works, including *Bustan al-Katibin*, *Tuhfat an-Nafs*, *Muqaddimah fi al-Intizam*. And King Abdullah, he wrote a Malay language lesson entitled *Opening the Tongue with an Easy Swallowing Example and a Helper for Those Who Seek Knowledge of Proper Knowledge* Apart from writing books, the scholars of the Riau Sultanate also copied and distributed scientific works. Copying books at that time was exactly the same as printing today which functions to reproduce, provide and disseminate scientific works. In 1885 the Kingdom of Riau Lingga established a printing press (copying) called the Royal Stamp House. This printing press copied, reproduced and published the works of Raja Ali Haji. And in 1894, King Muhammad Yusuf al-Ahmadi also established a printing press called *al-Matba'at ar-Riawiyah*. The existence of the two printing houses above shows that the copying and publishing of books was an important tradition in the Malay kingdom (Maryamah, 2016: 8-9).

b. Aceh Sultanate

The Sultanate of Aceh during the kingdom was one of the centers of Islamic education in Indonesia. Many scholars have emerged who are very productive in producing scientific writings such as Nuruddin ar-Raniri, Abdur Rauf as-Singkili (Nor Huda, 2015: 140). Ar-Raniri, he is a very productive scholar who has no less than 29 works (Azyumardi, 2013: 205).

Not much different from the ulama and scholars during the royal era, Muslim scholars and scholars in the 19th century, their scientific works are still around



religious sciences, such as Asnawi Kudus and Ahmad Sanusi. Ahmad Sanusi for example, he has so many scientific works that it reaches more than 250 pieces, both in the form of books and articles published in various magazines and other mass media. Among his works in the field of interpretation are *Raudhah al-'Irfan fi Ma'rifat al-Qur'an*, *Maljau at-Talibin*, *Tamsiyah al-Muslimin fi Tafsir Kalam Rabb al-'Alamin* and others. And many more works by Ahmad Sanusi in the fields of fiqh, kalam and tasawwuf (Abuddin Nata, 2003: 173-174). As for Asnawi Kudus, among the scientific works he has produced are *Pasolatan*, *al-Mu'taqad*, *Islamic Sharia* and the Javanese translation of the *Ajrumiyah* book (Jajat Burhanuddin, 2012: 209-210).

D. Profile of Productive Indonesian Ulama

1. Saleh Darat

a. Short Biography

Muhammad Saleh bin Umar as-Samarani or better known as Saleh Darat was born in Jepara, Central Java. He is a great scholar in Indonesia who lived around the 19th century (Jajat Burhanuddin, 2012: 193).

Saleh Darat was raised in a family environment that is thick with education. He was raised by his own father who was a kyai and warrior. Since childhood he has been equipped with the basic knowledge of Islam, especially reading the Koran and the science of recitation (Ghazali Munir, 2008: 34).

His intellectual formation started from the pesantren when he became a student of several scholars on the island of Java, then continued at the Mecca halaqah under the guidance of Jawi scholars and Arab scholars. While in Mecca, he learned from prominent scholars such as Ahmad Zaini Dahlan, Umar ash-Syami, Ahmad an-Nahrawi, and from Jawi scholars such as Nawawi Banten and Mahfuz Termas. After studying in Mecca and returning to Indonesia, Saleh Darat devoted his intellectual capacity by establishing a pesantren in Semarang in the 1880s (Jajat Burhanuddin, 2012: 193-194).

b. Map of Writings

Saleh Darat is a fairly productive cleric. He wrote many scientific works relating to various fields of Islamic teaching. Among his scientific works are *Majmu' ash-Shari'at al-Kafiyat li al-'Awam*, *Haẓa Kitāb Lathāifi at-Tahārati wa Asrār as-Salāh*, *Haẓa Kitab Matni Al-Hikam*, *Munjiyat Methik So Ihya' 'Ulumuddīn al-Ghazali*, *Kitab al-Mahabbah wa al-Mawaddah fi al-Tarjamati Qoul al-Burdah fi al-Mahabbah wa al-Madh 'Ala Sayyidi al-Mursalin*, *Fasolatan*, *Sabil al-'Abid 'Ala Jauhari al-Tauhīd*, *Minhaj al-Atqiya' fi Syarh Hidayat al-Aẓkiya'*, *Al-Mursyid al-Wajiz*, *Hadith al-Mi'raj*, and *Asrar as-Solāh* (Taufik Hakim, 2016: 191).

If one examines the titles of scientific works produced by Saleh Darat, it can be concluded that these works are related to Islamic sciences such as prayer, taharah, hajj, umrah, aqidah and tasawwuf.



c. Influence

The Islamic boarding school founded by Saleh Darat is the basis for translating Islam into the context of Javanese culture. Saleh Darat not only had a role in teaching Islam to Muslims in this area, but also produced Javanese scholars in the early 20th century. Some students from Saleh Darat became well-known scholars who established pesantren in their respective areas of origin, and then had a role and share in building a network of scholars (Jajat Burhanuddin, 2012: 194).

And through his works, Saleh Darat has contributed to strengthening Islamic discourse based on Islamic boarding schools, sharia-oriented Islam, in the context of Javanese society. His works emphasize a trend of Islamic boarding school thinking which is increasingly shifting towards the area of Islamic orthodoxy (Jajat Burhanuddin, 2012: 195).

Among the roles and influences of Saleh Darat is that he and Khalil Bangkalan have strengthened the network and relationship between the world of pesantren and Mecca which had been pioneered by previous prominent Jawi scholars such as Mahfuz Termas and Nawawi Banten (Jajat Burhanuddin, 2012: 195).

2. Ahmad Sanusi

a. Short Biography

Ahmad Sanusi was born in Cibadak, Suka Bumi, West Java on September 18, 1888. His father's name was KH. Abdurrahim bin Haji Yasin, who is a caretaker of a pesantren in Cibadak.

Ahmad Sanusi grew up in a religious environment. Since childhood, he has been accustomed to an environment that has great concern for the religion of Islam (Abuddin Nata, 2003: 169).

Although his father was a boarding school caretaker, Ahmad Sanusi studied at another pesantren according to his father's orders. For approximately six years studying at several Islamic boarding schools, in 1909 Ahmad Sanusi went to Mecca to perform the pilgrimage and deepen his religious knowledge there. Many of the Meccan scholars whom he took his knowledge of, including Said Jawani who is a mufti of the Shafii school, Shaykh Ali Thayyibi, Shaykh Ali Maliki, Haji Mukhtar, Shaykh Salih Bafadhil and also the famous Indonesian cleric in Mecca, namely Mahfuz Termas (Miftahul Falah, 2009: 114). Ahmad Sanusi studied in Makkah for five years. Although relatively short, Ahmad Sanusi did not waste that time. He is so persistent in learning and can master various disciplines of religious knowledge easily and briefly. This is also what prompted the sheikhs or teachers in Mecca to give appreciation to him for his tenacity and intelligence (Munandi, 2016: 5).

After studying for five years in Mecca, Ahmad Sanusi decided to return to his homeland. He helps his father teach at Pesantren Cantayan, Cibadak. In educating his students, he often uses the method of dialogue and discussion with his students and even with the surrounding community about religious issues and religious thought, including the movement for renewal of Islamic thought. Then with the advice of his father, he founded a boarding school in Genteng, at the foot of Mount Walat. Apart from being active in teaching and managing Islamic boarding schools



and preaching to the general public, Ahmad Sanusi is also active in Islamic organizations. It was noted that he had been a member of the Suka Bumi Branch of Sarekat Islam (SI) (Abuddin Nata, 2003: 173).

b. Map of Writings

Apart from being a Kyai and active in organizations, it turns out that Ahmad Sanusi is a prolific Muslim scholar and scholar. He has produced more than 250 scientific works, both in the form of books and articles in magazines and mass media.

His scientific works can be categorized into four fields, namely:

1. Tafsir/Interpretation

Among Ahmad Sanusi's works in the field of interpretation are Raudhah al-'Irfan fi Ma'rifat al-Qur'an, Tamsiyah al-Muslimin fi Tafsir Kalam Rabb al-'Alamin, Maljau at-Talibin, Usul al-Islam fi Tafsir Kalam al-Muluk al-'Alam fi Tafsir Surah Al-Fatihah, Kanzur ar-Rahmah wa al-Luthfi fi Tafsir Surah Al-Kahf, Tafsir Qulub Kasyf az-Zunnun fi Tafsir La Yamassuhu illa al-Mutahharun, Tafsir Surah Al-Falaq, and Tafsir Surah an-Nas.

2. Fiqh

In the field of fiqh, his scientific works include al-Jauhar al-Mardiyyah fi Mukhtar al-Furu' asy-Syafi'iyah, Nur al-Yaqin fi Mahwi Mazhab al-Li'ayn wa al-Mutanabbi'in wa al-Mubtadi'in, Tasyif al-Auham fi ar-Rad'i 'an at-Tagham, Tahzir al-'Awam fi Muftariyat of the Light of Islam, al-Mufhamat fi Daf'i al-Khayalat, and Tarjamah Fiqh al-Akbar as-Shafi'i.

3. Kalam

In the field of Kalam science, such as Tawhid al-Muslimin wa 'Aqaid al-Mu'minin, Haliyat al-'Aql wa al-Fikr fi Bayani Muqtadiyat ash-shirk wa al-Fikr, al-Lu'lu an-Nadid, Tariq as-Sa'adah fi al-Firaq al-Islamiyah, Majma' al-Fawaid fi Qawa'id al-'Aqaid, Tanwir az-Zalam fi Firaq al-Islam.

4. Tasawwuf

As for tasawwuf, among Ahmad Sanusi's scientific works are Al-Audiyah as-Syafi'iyah fi Bayan Salat al-Hajah wa al-Istikharah, Siraj al-Afkar, Dalil as-Sairin, Jauhar al-Bahiyah fi Adab al-Mar'ah al-Mutazawwijah, Matla' al-Anwar fi Fadilah al-Istighfar, and Siraj al-Azkiya' fi Tarjamah al-Azkiya' (Abuddin Nata, 2003: 173-174).

If we look at the scientific works of Ahmad Sanusi, it can be concluded that the map of his work is in the field of Islamic religion. This also shows that he is a scholar who is very deep in Islamic religious knowledge.

c. Influence

Ahmad Sanusi was a very influential cleric and freedom fighter. Several times he was arrested and exiled by the Dutch because of his struggle and influence in society (Miftahul Falah, 2009: 47-48).



Towards independence, he and other fighters were so determined to fight for Indonesian independence. In January 1944, he became the management of the Javanese Awakening (Jawa Hokokai) representing Masyumi to spread a sense of nationalism among the people (Miftahul Falah, 2009: 47-48). In addition, the scientific works that he produces are also very giving color to Islamic science in Indonesia and also become a reference in Islamic boarding schools.

CONCLUSION

Writing is a tradition that is strongly supported and encouraged by Islam. It can be seen from:

1. The Prophet's command to write down the Qur'an and Hadith which are the main sources of knowledge in Islam.
2. Qur'anic cues to write something important in the muamalah aspect in the form of debts as in Surah al-Baqarah verse 282. If in the muamalah aspect only the tradition of writing must be turned on, of course religious and other scientific aspects are more important.
3. The first revelation that came down was Surah al-'Alaq verses 1-5, containing the command to read. This command implicitly includes the write command.
4. The first revelation that came down was Surah al-'Alaq verses 1-5, containing the command to read. This command implicitly includes the write command.

Especially in Indonesia, there are several factors that affect the quantity and quality of the scientific work of Indonesian Muslim scholars and scholars, including:

1. Socio-political, where there is oppression and restraint on the freedom of education carried out by the colonizers against the Indonesian people.
2. Economics, in which the lack of financial and moral support causes Muslim scholars and scholars to be less productive in scientific work. Because, in writing and researching scientific papers, it costs money.

Map of the treasures of scientific works of Indonesian scholars in general still focuses on Islamic religious sciences such as interpretation, fiqh, tasawwuf, and monotheism, especially scientific works during the kingdom and 19th century.

Among Indonesian scholars who are very productive in producing scientific works, KH. Saleh Darat who has dozens of scientific works, and KH. Ahmad Sanusi who has more than 250 scientific works.

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IMPLEMENTATION OF COMMUNICATION IN IMPROVING THE QUALITY OF EDUCATION

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ABSTRACT

This paper aims to examine the implementation of communication in improving the quality of education. Communicating will determine the ability to succeed or not the quality of education and quality education institutions. Therefore, the progress of an institution or institution depends on the ability to carry out communication between the leader and its members as well as the interaction and communication that occurs in it. For this reason, this article discusses the role of communication in the management of Islamic education. The method used is the literature study method. Reference materials are sources and techniques for testing the validity of the data.

Keywords: Communication, Management, Quality of Education.

PRELIMINARY

In a communication implementation that the intensity of communication is the exchange of information within a certain period of time, improving the quality of education in educational institutions is also closely related to communication carried out in various parties that support the implementation of communication. If communication is carried out properly, an institution and organization will run effectively and efficiently.

The implementation of communication will determine the success or failure of the quality of education and educational quality institutions. Therefore, the progress of an institution or institution depends on the ability to carry out communication between the leader and its members as well as the interaction and communication that occurs in it. For this reason, this paper talks about the role of communication in the management of Islamic education.

In order to realize the quality of quality education, starting from the implementation of quality education in the educational institution itself. People often say that quality and quality cannot be separated, because they are interrelated with each other. Where quality is closely related to the services provided to someone, the same as quality.

According to Zulkarnain & Sumarsono, communication means spreading or informing other parties in order to get the same understanding. Communication is an important thing in everyday life, including in completing tasks at work. There are several directions of communication flow that can be done by someone. The existence of communication that occurs within the organization will provide its own motivation for educational staff. Good madrasa performance is supported by good communication intensity as well.



Communications carried out by madrasahs to improve the quality of education include: (1) the delivery of information will be channeled, especially regarding the functions and duties of employees; (2) to maintain good communication, madrasah hold women's dharma activities which are attended by men, whether the wife is present or not. From these activities can improve communication that exists in the madrasah. Regularly madrasahs also hold KKG (Teacher Working Groups), meetings and discussions; and (3) In the morning the Head of Madrasah conducts a briefing before carrying out his usual activities. Morning briefing is done 10-15 minutes to convey new information. Any small information obtained must be conveyed as soon as possible.

On the basis of the thought above, the author thinks about discussing the paper in an effort to develop insight and knowledge in various communication problems that often arise in educational institutions.

DISCUSSION

A. Definition of Communication

1. Communication

Etymologically, communication comes from the Latin, namely *cum*, a preposition meaning with or together with, and the word *units* a number word meaning one. The two words form the noun *communio*, which in English is called communion which means togetherness, union, combined fellowship, association, or relationship. Because to communicate requires effort and work, the word was made for the verb *communicate* which means to share something with someone, exchange, talk about something with people, tell someone something, converse, exchange ideas, relate, and make friends.

Meanwhile, Effendi said that communication is a similarity in the sense of the same meaning, if there are two people involved in communication, for example in the form of a conversation, then communication will occur or last as long as there is a common meaning of what is being said.

Communication can only be done by two parties or two people, or in other words communication is born because of the interaction carried out by at least two people. Both parties then share information in order to meet their respective needs, with the fulfillment of needs, humans can maintain their survival. So that his life becomes developed from time to time. It can be said that communication is an interaction or relationship that one person makes to another in order to meet the needs of his life.

Barnett argues that communication acts as a revolutionary discovery which is the result of the invention of communication technologies such as radio, television, telephone, satellite, and computer networks, which at the same time appear and develop industrialization, business and politics.

From some of the opinions above, it can be concluded that communication is an interaction carried out by two or more people that can be received by the recipient of the message conveyed by the sender of the message well and in different ways, so that later on getting a response, the communication delivered by the sender of the



message. To the recipient of this message, it is able to provide warnings, ideas, appeals, advice, questions, answers, so that more information can be obtained in order to carry out the necessities of life through media such as television, radio, telephone and can also be in the form of newspapers that can provide information.

2. Types of Communication

In terms of communication, experts have divided the types of communication into several types, Hafied said there are four types of communication. namely 1) communication with oneself (intrapersonal communication), 2) interpersonal communication (interpersonal communication), 3) public communication (public communication), and 4) mass communication (mass communication), from the types of communication mentioned according to Hafied , can be explained as follows:

1) Communication with Yourself (Intrapersonal Communication)

Communication with oneself is a communication process that occurs within the individual or in other words the process of communication with oneself. The occurrence of the process of communication with oneself is due to the presence of someone who gives meaning to an object he observes or what is formed in his mind, this object which then becomes a process of development in the human mind after receiving stimulation from the five senses it has. The results of the work of the thought process after being evaluated will in turn have an influence on a person's knowledge, attitudes, and behavior.

2) Interpersonal communication

Interpersonal communication referred to here is a communication process that takes place between two or more people face to face. According to its nature, interpersonal communication can be divided into two types, namely: (1) dyadic communication, namely communication that takes place between two people in a face-to-face situation, and (2) small group communication, namely communication that takes place between three or more people face to face. Hafied revealed that to limit the understanding of the concept of interpersonal communication is not so easy. This is because there are parties who define communication that takes place between two or more people face to face.

3) Public Communication (Public Communication)

Public communication is usually referred to as speech communication, collective communication, rhetorical communication, public speaking and audience communication. This public communication shows a communication process in which messages are conveyed by speakers in face-to-face situations in front of a larger audience. In public communication, message delivery takes place continuously. It can be identified who is speaking and who is the listener.

4) Mass Communication (Mass Communication)

Mass communication can be defined as an ongoing communication process in which messages are sent from institutionalized sources to mass audiences through mechanical means such as radio, television, newspapers, and films. Everything that is done in communication has more or less a good purpose, including to lead to effective communication, because every communicator clearly wants his interlocutor



or communicant to respond to what he conveys so that the expected goals in carrying out life can be achieved along with the times.

3. Communication as a System

As is well known that communication has several elements that support the ongoing communication in order to achieve the desired goals. These elements have had their duties with each other so that it can be seen that the communication process is taking place. Likewise, in a communication process carried out within an organization, it is known that the components that have tasks that are interconnected between one component and another. For example, the sender has a role in determining what information is and what is communicated. After understanding the meaning being communicated, the information will be sent, and the information is converted into certain codes or passwords according to the rules so that it takes the form of a message. It can be said that the message component has something to do with the sender component. If the sender is not correct in conveying the message then the message will not arrive properly to other message recipients.

In this case, communication is a process of exchanging messages that results in a level of meaning sharing between the sender and recipient of the message which in an organization is referred to as a model. According to Lewis in Syafaruddin, communication models can function or have the following characteristics: (1) organizational communication occurs as an open system, (2) organizational communication involves message flow, forms and channels, (3) organizational communication involves management goals, change processes, innovation and growth, (4) organizational communication involves people's attitudes, feelings, relationships, and skills.

Thus a communication process contains the delivery of information whose form is generally verbal and non-verbal according to the attention of the sender's intent. Communication outcomes are highly dependent on climate, goals and interpersonal skills in this case interpersonal communication. The message conveyed can be blurred or completely lost when there is interference from organizational climate factors or interpersonal skills and goals. For this reason, the function of the message or information of the sender and recipient of the message becomes very strategic because the meaning desired by the sender of the message must be received and interpreted by the recipient of the message correctly and provide feedback.

4. Communication in Islam

Communication science is essentially the science of sending and receiving messages, either orally, in writing or with body parts. Humans should be grateful to Allah because all components of sending and receiving messages have been provided and are ready to function shortly after being born even before being born. With the communication tools that have been provided by God such as mouth, eyes, ears and so on, humans can use them anytime and anywhere. With communication, humans understand each other, understand and are able to appreciate all forms of activities that will be carried out to carry out daily life.

According to Khalil, the purpose of communication in Islam is to provide good news and threats, invite the good and prevent evil, warn the negligent, advise and



reprimand. In this case, Islamic communication always changes the bad treatment of individuals or target audiences to good treatment. In the Qur'an, Allah also gives many instructions for all of us to know the procedures that should be done in communicating so that we as human beings become understanding and directed in carrying out life in the world.

One of the communication processes in the Qur'an is dialogue. There are several ethics of dialogue in the Qur'an, namely: 1) Clean intentions and aims to seek the truth, 2) Pay attention and listen to the interlocutor well, 3) Be fair, objective and proportional, 4) Armed with knowledge and strong arguments, 5) Using good and clear rhetoric, 6) Choosing kind words, gentle and not stubborn, 8) Departing from the point of equality, and 9) Avoiding excessive fanaticism.

The Qur'an is a holy book for Muslims, this statement is believed to be entirely from Allah. As a book of guidance for Muslims, the Qur'an describes various forms of communication. When viewed in terms of knowledge in Islam, the Qur'an that Allah sent down contains good news and warnings for all His servants.

The Qur'an describes this type of communication in the letter As-Sajadah verse 27 as follows:

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ



Meaning: "And do they not see that We direct the rain to dry on the parched earth, then We grow with it plants, from which their livestock and their own animals eat? So why don't they want to pay attention (all that so that they are obedient and grateful). (QS. As-Sajadah: 27).

The verse above according to the interpretation of al-Azhar which is tahqiq by Hamka has the meaning that in this interpreted verse, we feel how Allah SWT is showing His love for His Messenger, the Prophet Muhammad. and what is the relationship between his duties and the prophets who preceded him. In the interpretation of al-Azhar in sura as-Sajadah verse 27 explains that "and do they not see that we pour water on a barren earth, then we grow plants with it," At the beginning of the verse it is explained that the earth is barren or dry becomes fertile after Allah pours rain from the sky, then the barren earth becomes fertile, so that not long after that various kinds of plants grow. "From whom eat their cattle and themselves."

Vegetables are eaten by humans, grass is eaten by livestock, but the reason for their growth is because of the rain that pours from the sky. If it doesn't rain, it doesn't rain for a while, the barren land returns and the plants wither and die, and the livestock also die of hunger and thirst. Even humans can also die of drought. And at the end of the verse of Surah As-Sajadah verse 27 says "do they not see?" but of course it can happen at any time and anywhere. The explanation in this interpretation can



provide an illustration that intrapersonal communication in the Islamic perspective is in the form of self-introspection in the process of enlightenment of mankind to seek and find the truth within himself so that the purpose of life can run as it should, in accordance with the commands and teachings of Islam.

In a hadith it is said that from Anas bin Malik ra, from the Prophet SAW, he narrated from his Lord, Allah said: "If a servant draws near to me an inch, I will certainly draw near to him a cubit, if he draws near to me a cubit, I will certainly draw near to him an fathom, and he came to me walking, so I approached him jogging (HR Muslim).

It can be explained that there is a relationship between the verses of the Qur'an and the hadith conveyed, namely that mankind should always be kind to Allah, the Most Gracious and the Most Merciful, because the prejudices that are carried out are a reflection of the reality that will happen in the future, if they can be kind think it is good that reality will be found. But on the other hand, if you always have bad thoughts, then the reality will be bad too. Because Allah will always follow the servant's prejudice against Him.

5. Principal Communication

The principal can be interpreted as a leader or manager in a school whose job it is to organize and direct the school to be better. The principal as a leader in the school must be able to convey messages, directions, orders and guidance to his subordinates. Communication is an important factor that must be owned by the principal, because with good and clear communication, the orders or directions given by the principal to subordinates will go well. Principals will be said to be successful if they understand their existence and position as a leader, besides that they are also able to carry out the role of the principal as someone who is given the responsibility to lead the school.

The role of the principal is very important in determining the direction of school progress, communication is one of the factors that will support the success of the principal in leading, because the principal must be able to build good communication to subordinates. Being a principal absolutely requires communication skills, as one of the competencies that must be mastered. This is in line with what has been expressed by Pidarta that a school principal must be able to carry out his duties as a leader effectively by looking at the supporting factors of the principal's leadership, including: a) Able to communicate well, b) Have a personality, b) Able to be an example, c) Have action and innovation, and d) Able to facilitate. Communication is one of the factors that support the success of the principal in establishing effective relationships with staff, teachers, students and parents of students so that the expected goals in the school can be achieved properly.

The principal or an effective leader must be able to control many communication methods including tools and media used to communicate with the aim of making it easier for users to communicate, both vertically and horizontally from top to bottom and from bottom to top. In the context of management, managers and leaders of a school need to use information with various organizational communication models to facilitate and influence personnel in achieving the



expected goals and performance. The principal's communication in carrying out his roles and duties is very important because most of the principal's working time is communicating, therefore there must be persuasive efforts to develop principal's communication.

The efforts that can be done to improve principal communication are: 1) Providing and receiving information. The type of effort that can be done is through increasing the ability to read, especially reading the situation and wishes of the school community, as well as the meaning and legislation of education. 2) Using the right methods and approaches. The ability to choose the right method and approach needs to be mastered by the principal to achieve effective communication with teachers, administrative staff, students and parents of students. 3) Improve the ability to understand the content of the message and provide feedback. This effort can be done through interactive discussions to set education policies and coordinate various aspects of school programs., 4) Increase honesty and openness in carrying out the task of managing the school with mental and spiritual guidance for school principals.

With the efforts to improve communication above, it is hoped that a principal will be able to communicate well so that directions, guidance and orders can be understood by subordinates which will ultimately bring the principal's success in leading.

B. Principal Leadership

1. Understanding the principal's leadership

According to the term leadership is a process of influencing activities of individuals or groups of people to achieve certain goals in a predetermined situation. In influencing the activities of a person or group, the leader uses power, authority, influence, nature and characteristics, and the goal is to achieve the desired goals. Leadership is a person's ability to move a group of people towards a common goal while using the strengths of the group. Likewise, according to Dirawat leadership is the overall action to influence and move people in a joint effort to achieve goals, or the process of providing guidance (leaders), and examples.

Likewise with educational leadership which means as a form of ability in the process of influencing, moving, motivating, coordinating other people who have to do with education and teaching so that activities carried out can be more effective and efficient in achieving goals education and teaching. While the principal can be defined as a functional teacher who is given the additional task of leading a school where the teaching and learning process is held or a place where there is interaction between teachers who give lessons and students who receive lessons. From some of the opinions above, it can be concluded that the leadership of the principal is a person who has the authority and influence to manage and govern all elements in the school.

2. Types of Leadership

Judging from the implementation of the duties and responsibilities of a school principal, the principal in carrying out his leadership is known as 3 types of leadership, among others.



- a) Type of Autocracy / Authoritarian, is a government or power held by someone who has full power and is not limited in time. The characteristics of the principal's leadership style like this are decisions taken by themselves without deliberation, judgmental supervision, have high egotism, feel the most correct and do not want to accept input.
- b) Laissez faire type, this type of leadership requires all components and elements of education actors to carry out their duties freely. As for and the characteristics of this leadership, among others: The leader gives freedom to his staff in determining everything that is useful for the progress of the organization without any guidance from the leader. Leaders who do not provide ideas, input and concepts from him.
- c) Democratic Type, this type of leadership is based on democracy and participation, where each individual is free to provide ideas, ideas and input for the progress of the school.

C. Peningkatan Mutu Pendidikan

Sebelum kita membahas mengenai mutu pendidikan kita akan mengupas mutu secara umum terlebih dahulu. Berbicara tentang mutu berarti berbicara tentang sesuatu bisa barang atau jasa. Barang yang bermutu adalah barang yang bernilai bagi seseorang, barang tersebut secara fisik sangat bagus, indah elegant, mewah, antik, tidak ada cacatnya, awet, kuat, dan ukuran-ukuran lainnya yang biasanya berhubungan dengan kebaikan (*Goodness*), keindahan (*Beauty*), kebenaran (*Truth*), dan idealitas. Hampir semua orang ingin memilikinya tetapi hanya sedikit saja yang dapat menjangkaunya, karena harganya biasanya sangat mahal.

Jasa yang bermutu adalah pelayanan yang diberikan seseorang atau organisasi yang sangat memuaskan, tidak ada keluhan bahkan orang-orang tidak akan segan-segan memuji dan memberi acungan jempol. Mutu atau kualitas adalah gambaran dan karakteristik menyeluruh dari barang atau jasa yang menunjukkan kemampuannya dalam memuaskan kebutuhan yang diharapkan atau yang tersirat.

Peningkatan memiliki kata dasar tingkat ditambah dengan imbuhan pe-an, sehingga berubah menjadi peningkatan yang berupa kata benda dengan arti proses, cara, perbuatan meningkatkan sesuatu untuk kemajuan. Mutu adalah (ukuran) baik buruk suatu benda, kadar, taraf atau derajat (kepandaian, kecerdasan dsb) atau bisa di sebut dengan kualitas. Jadi, peningkatan mutu pendidikan adalah suatu upaya mengembangkan kemampuan, sikap yang berahlak disegala bidang untuk keberhasilan pendidikan yang sehingga meningkatkan kualitas ataupun mutu pendidikan.

1. Faktor Penyebab Rendahnya Mutu Pendidikan di Indonesia

Adapun faktor-faktor yang menyebabkan rendahnya mutu pendidikan di Indonesia, yaitu:



- a. Rendahnya kualitas sarana fisik Untuk sarana fisik misalnya, banyak sekali sekolah dan perguruan tinggi kita yang gedungnya rusak, kepemilikan dan penggunaan media belajar rendah, buku perpustakaan tidak lengkap. Sementara laboratorium tidak standar, pemakaian teknologi informasi tidak memadai dan sebagainya. Bahkan masih banyak sekolah yang tidak memiliki gedung sendiri, tidak memiliki perpustakaan, tidak memiliki laboratorium dan sebagainya.
- b. Rendahnya kualitas guru
Keadaan guru di Indonesia juga amat memprihatinkan. Kebanyakan guru belum memiliki profesionalisme yang memadai untuk menjalankan tugasnya sebagaimana disebut dalam pasal 39 UU No 20/2003 yaitu merencanakan pembelajaran, melaksanakan pembelajaran, menilai hasil pembelajaran, melakukan pembimbingan, melakukan pelatihan, melakukan penelitian dan melakukan pengabdian masyarakat.
Walaupun guru dan pengajar bukan satu-satunya faktor penentu keberhasilan pendidikan tetapi, pengajaran merupakan titik sentral pendidikan dan kualifikasi, sebagai cermin kualitas, tenaga pengajar memberikan andil sangat besar pada kualitas pendidikan yang menjadi tanggung jawabnya. Kualitas guru dan pengajar yang rendah juga dipengaruhi oleh masih rendahnya tingkat kesejahteraan guru.
- c. Rendahnya kesejahteraan guru
Rendahnya kesejahteraan guru mempunyai peran dalam membuat rendahnya kualitas pendidikan Indonesia. Kesenjangan kesejahteraan guru swasta dan negeri menjadi masalah lain yang muncul. Di lingkungan pendidikan swasta, masalah kesejahteraan masih sulit mencapai taraf ideal.
- d. Kurangnya pemerataan kesempatan pendidikan
Kesempatan memperoleh pendidikan masih terbatas pada tingkat Sekolah. Oleh karena itu diperlukan kebijakan dan strategi pemerataan pendidikan yang tepat untuk mengatasi masalah ketidakmerataan tersebut.
- e. Rendahnya relevansi pendidikan dengan kebutuhan
Hal tersebut dapat dilihat dari banyaknya lulusan yang menganggur. Menurut data Balitbang Depdiknas 1999, setiap tahunnya sekitar 3 juta anak putus sekolah dan tidak memiliki keterampilan hidup sehingga menimbulkan masalah ketenagakerjaan tersendiri. Adanya ketidakserasian antara hasil pendidikan dan kebutuhan dunia kerja ini disebabkan kurikulum yang materinya kurang fungsional terhadap keterampilan yang dibutuhkan ketika peserta didik memasuki dunia kerja.

Mahalnya biaya pendidikan.

Pendidikan bermutu itu mahal. Kalimat ini sering muncul untuk menjustifikasi mahalnya biaya yang harus dikeluarkan masyarakat untuk mengenyam bangku pendidikan. Mahalnya biaya pendidikan dari Taman Kanak-Kanak (TK) hingga



Perguruan Tinggi (PT) membuat masyarakat miskin tidak memiliki pilihan lain kecuali tidak bersekolah. Orang miskin tidak boleh sekolah. Pendidikan berkualitas memang tidak mungkin murah, atau tepatnya, tidak harus murah atau gratis. Tetapi persoalannya siapa yang seharusnya membayarnya? Pemerintahlah sebenarnya yang berkewajiban untuk menjamin setiap warganya memperoleh pendidikan dan menjamin akses masyarakat bawah untuk mendapatkan pendidikan bermutu. Akan tetapi, kenyataannya Pemerintah justru ingin berkilah dari tanggung jawab. Padahal keterbatasan dana tidak dapat dijadikan alasan bagi Pemerintah untuk 'cuci tangan'.

2. Upaya ataupun Cara Peningkatan Mutu Pendidikan di Indonesia

Di bawah ini akan diuraikan cara untuk meningkatkan mutu pendidikan, tersebut ada beberapa hal yang bisa dilakuakn diantaranya:

a). Perubahan kurikulum belajar

Kurikulum merupakan dasar atau jadwal pendidikan yang akan diajarkan oleh guru kepada peserta didiknya. Perubahan kurikulum ini bisa meningkatkan pendidikan namun dengan perubahan kurikulum ini kadang menimbulkan kontroversi bagi semua orang. Perubahan kurikulum ini harus dipertimbangkan dengan matang agar peserta didik dan pendidik bisa melaksanakannya dengan baik.

b). Peningkatan mutu guru

Peningkatan mutu guru bisa dilakukan dengan penyeleksian guru pendidik sebelum mereka mengajar pada suatu sekolah. Dengan adanya seleksi yang tepat ini diharapkan guru benar-benar merupakan tenaga pilihan yang bisa membimbing muridnya dengan baik. Dan Insan Pendidikan Patut Mendapatkan Penghargaan Karena itu Berikanlah Penghargaan, "Manajemen Sumber Daya Manusia" mengatakan, penghargaan diberikan untuk menarik dan mempertahankan SDM karena diperlukan untuk mencapai saran-saran organisasi. Staf (guru) akan termotivasi jika diberikan penghargaan ekstrinsik (gaji, tunjangan, bonus dan komisi) maupun penghargaan instrinsik (pujian, tantangan, pengakuan, tanggung jawab, kesempatan dan pengembangan karir).

Manusia mempunyai sejumlah kebutuhan yang memiliki lima tingkatan (*hierarchy of needs*) yakni, mulai dari kebutuhan fisiologis (pangan, sandang dan papan), kebutuhan rasa aman (terhindar dari rasa takut akan gangguan keamanan), kebutuhan sosial (bermasyarakat), kebutuhan yang mencerminkan harga diri, dan kebutuhan mengaktualisasikan diri di tengah masyarakat. Pendidik dan pengajar sebagai manusia yang diharapkan sebagai ujung tombak meningkatkan mutu berhasrat mengangkat harkat dan martabatnya. Jasanya yang besar dalam dunia pendidikan pantas untuk mendapatkan penghargaan intrinsik dan ekstrinsik agar tidak termarjinalkan dalam kehidupan masyarakat.



c). Bantuan Operasional Sekolah (BOS)

Pada intinya bantuan ini dirancang pemerintah untuk membantu sekolah yang tidak mampu agar bisa menyediakan sarana dan prasarana pendidikan yang layak dan dibutuhkan siswa didiknya. Namun kadang program ini disalahgunakan oleh pihak yang tidak bertanggung jawab sehingga penyampaiannya masih belum optimal.

d). Bantuan Khusus Murid (BKM)

Program pemerintah ini khusus untuk membantu biaya bagi murid yang tidak mampu agar bisa mengenyam pendidikan sama seperti anak lainnya.

e). Sarana dan prasarana pendidikan yang maju dan layak

Bila mutu pendidikan di negara kita ingin maju maka sarana dan prasarana dari pendidikan tersebut harus ditingkatkan lebih baik lagi. Bila sarana pendidikan bagus dan modern maka siswa bisa melaksanakan pendidikan dengan nyaman. Kenyamanan mereka itulah yang menjadi kunci kesuksesan dalam proses belajar. Dengan diberlakukannya kurikulum 2004 (KBK), kini guru lebih dituntut untuk mengkontekstualkan pembelajarannya dengan dunia nyata, atau minimal siswa mendapat gambaran miniatur tentang dunia nyata. Harapan itu tidak mungkin tercapai tanpa bantuan alat-alat pembelajaran (sarana dan prasarana pendidikan).

f). Pemerataan pendidikan

Pendidikan tidak hanya untuk mereka yang berada di kota namun di daerah terpencil juga harus mendapatkan pendidikan yang layak. Inilah yang menjadi tugas pemerintah untuk pemerataan pendidikan di semua wilayah.

g). Kurangi dan Berantas Korupsi

Korupsi dalam dunia pendidikan dilakukan secara bersama-sama (Amin Rais menyebutnya korupsi berjamaah) dalam berbagai jenjang mulai tingkat sekolah, dinas, sampai departemen. Pelakunya mulai dari guru, kepala sekolah, kepala dinas, dan seterusnya masuk dalam jaringan korupsi. Sekolah yang diharapkan menjadi benteng pertahanan yang menjunjung nilai-nilai kejujuran justru mempertontonkan praktik korupsi kepada peserta didik.

KESIMPULAN

Dari pembahasan makalah tersebut disimpulkan bahwa komunikasi adalah interaksi yang dilakukan oleh dua orang atau lebih yang dapat diterima oleh penerima pesan yang disampaikan oleh pengirim pesan dengan baik dan dengan cara yang berbeda-beda, sehingga nantinya mendapatkan respon, komunikasi yang



disampaikan oleh pengirim pesan kepada penerima pesan ini sifatnya dapat memberikan peringatan, gagasan, himbauan, nasehat, pertanyaan, jawaban, sehingga bertambahnya informasi yang didapat guna melangsungkan kebutuhan hidup melalui media berupa televisi, radio, telepon dan juga dapat berupa surat kabar yang dapat memberikan informasi.

Peningkatan mutu guru bisa dilakukan dengan penyeleksian guru pendidik sebelum mereka mengajar pada suatu sekolah. Dengan adanya seleksi yang tepat ini diharapkan guru benar-benar merupakan tenaga pilihan yang bisa membimbing muridnya dengan baik. Dan Insan Pendidikan Patut Mendapatkan Penghargaan Karena itu Berikanlah Penghargaan, "Manajemen Sumber Daya Manusia" mengatakan, penghargaan diberikan untuk menarik dan mempertahankan SDM karena diperlukan untuk mencapai saran-saran organisasi. Staf (guru) akan termotivasi jika diberikan penghargaan ekstrinsik (gaji, tunjangan, bonus dan komisi) maupun penghargaan instrinsik (pujian, tantangan, pengakuan, tanggung jawab, kesempatan dan pengembangan karir).

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GROWTH OF EARLY EDUCATION INSTITUTIONS IN INDONESIA; Pesantren, Surau and Dayah

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ABSTRACT

The search for knowledge is getting more and more well-organized, so that formal educational institutions appear. The beginning of Islamic education in Indonesia was marked by the establishment of pesantren which is believed to be the oldest Islamic educational institution in Indonesia. Along with the development of time also appeared madrasahs. In addition, there are surau and dayah educational institutions. To understand these Islamic educational institutions in Indonesia, the author will discuss them one by one. The discussion of Islamic Pesantrens along with the development and pattern of education, then also the surau and dayah institutions.

Keywords: Educational Institutional, Pesantren, Surau, Dayah

INTRODUCTION

Educational institutions are containers that spearhead change from every side of life. This can be seen from the early educational institutions in the time of the Prophet Muhammad. namely an informal educational institution, precisely in the house of a noble friend Radhiyallahu'anhu, whose name is rarely mentioned but is still written at the beginning of the discussion of every frame of Islamic history, he is al-Arqam ibn Abi al-Arqam Radhiyallahu'anhu whose house is a center of da'wah can be said to be the first Islamic "educational institution" in the world.

As time goes by, the educational process continues to roll and develop according to the times, especially in the field of education providers/educational institutions. Changes continue to be seen in a complex manner from time to time as illustrated in the history of education itself, not least in the history of institutions in charge of dealing with problems of Islamic education, especially in Indonesia.

Indeed, if it is reviewed related to the growth and development of an educational institution, especially Islamic education itself from time to time continues to lead to improvement and progress, both in terms of quality and quantity. This is a common phenomenon in the world of Islamic education, because education is actually a process of change for the better.

Islamic educational institutions in Indonesia have undergone significant changes and progress. This is marked by scientifically researched historical facts related to the growth of early Islamic educational institutions in Indonesia. The passage of time from time to time until the modernization of Islamic education did not dampen and extinguish the existence of early educational institutions in Indonesia, and in fact it became a distinctive feature of an Islamic educational institution that was used as a reference to maintain historical values in enriching and



develop Islamic treasures and as a comparison for every manager and organizer of today's education.

Early educational institutions in Indonesia are closely related to the arrival of Islam itself. Where he came through the stages of da'wah peacefully. In simple terms it can be said that all da'wah activities at that time were part of education. Therefore, the center of Islamic da'wah at the first time Islam came can be said to be an early educational institution in Indonesia.

METODOLOGI

This research is a qualitative research that uses a history or Historical Research. According to (Borg and Gall in Djamal, 2015:103) Historical research is the systematic investigation of documents and other sources that contain facts about the historian's questions in the past. Meanwhile, according to Wiersman in Djamal (2015:103) in the same book reveals that historical research is a process of inquiry critically to past events to produce descriptions and interpretations true and correct about these events. Historical research seeks to reconstruct facts in the past about what, who, when, where and how objectively, systematically and accurately being implemented at the present time. The reconstruction process is carried out based on the results of field notes, artifacts and verbal reports of perpetrators or historical witness.

RESULTD AND DISCUSSION

A. The Growth of Early Education Institutions in Indonesia

1. Pesantren

Seeking knowledge is a very complex activity and is not limited to space and time. Likewise, the custom that has become the tradition of the kiai in teaching religious knowledge in the form of da'wah, they usually convey it in their homes, in mosques and in several places and situations that allow for preaching.

The mosque is a center for Islamic da'wah where the kyai at that time taught religious knowledge to the community. Over time, this activity grew rapidly so that many people felt the teaching system carried out by the kiyai, until finally the term pesantren emerged in the midst of society at that time.

Qadri Abdillah in his book *Dinamika Pesantren and Madrasah* mentions that in the beginning the pesantren first grew and developed on the island of Java. This can not be separated from the figure who pioneered it, namely Sheikh Maulana Malik Ibrahim or known as Sheikh Maulana Maghribi who is famous as Sunan Gresik. He is one of nine guardians who are at the forefront of the spread of Islam in Java. (Azizy, 2002: 3).

The growth and development of Islamic Pesantrens as the oldest educational institutions in the archipelago was unified with the arrival of Islam in Indonesia. This means that the growth and development of Islamic Pesantrens is in line with the entry and development of Islam in Indonesia. As an institution that carries out its



function in carrying out the educational process, initially teaching and learning activities were carried out by clerics in places of worship, such as mosques or prayer rooms. This is where the santri or the community at that time learned from the kiai, little by little until finally they developed rapidly with all the uniqueness and peculiarities of the teaching system, which was then known as the pesantren. (Rahi, 2001: 157)

Regarding the naming of pesantren, that pesantren is a term whose language terms are taken from the term santri, which in that term is affixed with the affixes of pe and an which in this case connotes place. From this meaning, it can be interpreted that pesantren is a place for students to study religion (Wahjoetomo, 1994: 5)

Furthermore, Haidar also explained that the term pesantren which has the basic word santri is a term that comes from the Tamil language which means teacher of the Koran. This is a natural thing and is closely related to the religious condition of the Indonesian people before the arrival of Islam. So it is understandable that the term santri was already well-known among the people at that time. (Daulay, 2007: 18)

Which educational institutions or institutions can be classified as pesantren if fulfill some of the main elements in the pesantren itself, namely huts, mosques, santri, kyai, and teaching classical books. However, according to Haidar, there are also those who argue that the main elements of a pesantren are only three, namely kiyai, santri, and mosques. It's just that what is described at the beginning is more relevant and more accurate.. (Daulay, 2014: 18-19)

a. Cottage

The term Pondok or in Arabic is better known as "*Funduq*", is a word that is usually juxtaposed with the term pesantren so that the term Pondok Pesantren is born which means dormitory for the students. From this point of view, the meaning of Islamic Pesantren as a place to live, because pesantren must have and provide a place to live for the santri and kiai who in the learning process between them builds a communication. (Daulay, 1983: 18)

The important thing about naming a Pesantren is where it becomes an Islamic educational institution that grows and develops and gains recognition of its existence by the surrounding community, it grows and develops with a Pesantren or dormitory as a shelter to replace homes for its students to study religion through the recitation system. or madrasas, all of which are under the authority or control of a charismatic kiai as a characteristic. (Djamaluddin and Abdullah Aly, 1998: 99)

b. Mosque

The second main element of the pesantren is the mosque. Linguistically, the word mosque comes from Arabic, which is an isim eating from the word sajada which means a place of prostration. The mosque is the main thing of an Islamic Pesantren educational institution. Where the mosque does not only function as a means of worship, but has a wider function. Seen from what has been practiced by the Prophet. and generations after that that the function of the mosque at that time included all matters, both matters relating to worship (*hablun minallah*), as well as



matters relating to social society (hablun minannas) and in this case functioning as an educational institution.

It is from the mosque that a kyai and santri build communication in an effort to transfer knowledge and value in the pesantren education system. Therefore, the mosque becomes the center of civilization in the implementation of Islamic education because it includes all aspects of life.

c. Students

Santri is an element that must exist in a pesantren institution, meaning that it has not been said to be a pesantren if there are no santri in it. Santri who come from various regions aim to gain knowledge from kiai related to a religious discipline. The provision of a hut as a place for them to live does not deny that nowadays there are also students who do not live in boarding houses. Therefore, Haidar classifies students into two types, namely:

1. Santri mukim, namely students who come from far away areas so it is not possible for him to go home for the day. Thus he will live in a Pesantren or Pesantren that has been provided. This creates a separate consequence for the mukim students to follow and obey the rules that apply in the pesantren.
2. Santri bats, namely students who go back and forth like bats because the distance between the houses where they live is not far from the Pesantren where they study. This is very likely to happen, because there could be residents and local communities around the pesantren whose existence allows them to return to their respective homes after the learning process is complete.

In terms of the level of learning, traditional santri are different from today's modern era students, although it is possible that in this modern era they are still adopting the traditional system. Where their level is seen and measured from whether or not a book has passed that he learned from a kyai, cleric or ustadz. Because the books also have a classification of levels of understanding for the students, so there are books that are classified as basic, intermediate or major books. (Daulay, 1983: 22)

d. Kyai

The kiyai is a central figure in a pesantren, because the decline and progress of a pesantren is under the control of the kiyai, although in this case we must also admit that all changes are by the will of Allah. This means that in general Kyai who have authority and charismatic have a positive impact on the pesantren they manage. In this case, Dhofier in Haidar explains the origin of the term kiyai, which in Javanese the word kiyai has three different meanings, namely:

1. As an honorary title for objects that are said to be sacred.
2. As an honorary title for parents in general.
3. As a title given by society to an expert in Islam who has a Pesantren, and teaches classical books to his students. (Daulay, 1983: 22)



2. Surau

The word surau was originally a term that was born in the midst of the Indonesian Malay community, until in the end the use of this term extended to Southeast Asia. West Sumatra, precisely in Minangkabau, is the origin of this term. The term surau before becoming an Islamic educational institution was a Hindu-Buddhist cultural heritage that was used as a place of worship for Hinduism, so that the existence of the surau building actually gave rise to a mystical impression and something that was sacred by local residents. However, with the passage of time along with the entry of Islamic da'wah to Indonesia, it is clear that the function of the surau has become one of the educational institutions that has an important role in the process of spreading Islam itself. (Azra, 2000: 117-118)

The existence of the surau after the arrival of Islam and the occurrence of Islamization changed the surau into an early educational institution at that time. Surau became a basic education institution (elementary) using a very basic learning system intended for children. At that time they were introduced to hijaiyah letters or reading as a teacher reads from the Qur'an, and they were also introduced to basic Islamic values, this teaching took place at times determined by the manager of the surau, usually teaching was carried out in the morning. or evening for 2 hours in 1 year. The teacher at that time had conditional duties and functions, it means that when they are in the surau, they teach the Qur'an/ recite to the people who come, and on other occasions such as at religious events or tasyakkuran, family or village ceremonies, they become prayer leaders. For managers or education teachers at the surau, they have a special nickname and this is not owned by anyone other than them, which is commonly referred to as amil, modin, or lebai which is a special term for the people of West Sumatra at that time. (Hasbullah, 1995: 22)

a. Educational Goals in Surau

It is a very understandable thing if every educational institution has a goal in its implementation. Likewise, the existence of the surau as a basic educational institution in the eyes of the people of West Sumatra

This very basic education model with a basic competency target is not charged at all. This means that the education provider at the surau at that time did not charge education fees from their students. However, this does not rule out the possibility and things that usually happen are among the guardians or parents of students at that time who provide remuneration services in the form of cash, gifts, souvenirs for the organizers or for teachers at the surau. This continues to happen without a set standard, meaning that they give voluntarily according to their respective abilities. The existence of the surau which was an independent institution at that time did not rely on government and political power, nor was it under the auspices of religious foundations or other large organizations. (Elposito, 2001: 371)



b. Education Level in Surau

The level or level of education given at the surau consists of two levels. Where the initial level is the most basic level in the learning system at the surau and the second level is the continuation level from the previous level. (Yunis, 1985: 35)

While at the continuation level with learning materials focused on book study, this level is usually called the upper level. There was no special standard for teachers in surau educational institutions at that time, meaning that teachers taught science according to their respective expertise. What he understands and is able to do is what he teaches his students. (Steenbreak, 1986: 10)

The education system in Surau is almost no different from the education system in pesantren, meaning that there are many similarities between the education system in surau and pesantren. People who studied at the surau at that time were not bound by a strict administrative system, the teaching method was also the same as the teaching method in pesantren, such as the bandongan and sorogan methods.

This indirectly becomes a characteristic and is a peculiarity of the existence of Surau as an early Islamic educational institution in Indonesia. Surau Koto Tuo is a specialist in the field of interpretation and there are many other surau which have specialists in certain subjects under the auspices of Islamic religious knowledge. This indirectly becomes a characteristic and is a peculiarity of the existence of Surau as an early Islamic educational institution in Indonesia. (Daulay, 2014: 26-28)

The existence of the surau as an early educational institution was rapidly developing at that time. This can be seen from the continued increase in students studying at the surau. So that the teachers and scholars at that time continued to try to develop the benefits of the existence of a surau for education. Therefore, the letter educational institution at that time continued to experience changes in its education implementation system. It is recorded in some historical literature that the existence of a surau with a classical learning implementation system for the first time was Sumatra Thawalib Pandang Panjang which was led by a Ulama named Sheikh Abd Karim Amarullah in 1921. This class system started from the awareness of the scholars that the number of students who wanted to study, (Ka`bah, et al, 1988: 15)

The existence and existence of the surau cannot be doubted. History records that several well-known people, meaning that big figures who have influence in this country are alumni of education at the surau. They were educated and raised in this early Islamic educational institution in Indonesia. Among them was Sheikh Ahmad Khatib al-Minagkabawiy who died in 1916 was a great person and included in the ranks of the Nusantara Ulama who were worldwide, he had also been the Mufti of the Shafi'i school in the Grand Mosque in Mecca. Sheikh Thahir Jalaluddin who became the Mufti of Penang Island, Malaysia. Sheikh Janan Thaib, a scholar who became a professor at Makkah al-Mukarramah, and many other scholars who are education alumnus at Surau Rahimahumullah. Besides that, (Ritonga, 2017: 8)

3. Dayah

Talking about Dayah is incomplete if you don't discuss it from Menasah and Rangkang first. Menasah language comes from the word madrasa which means a



place to study or school. Sharpening the hearts of the people of Aceh is an institution that is not only centered on teaching and learning activities alone, but has multifunctionality, sometimes being a place for learning, worship, meetings, deliberation, information centers, beds, and even a stopover for travelers.

Menasah is led by a *tengku*, who in Aceh terms is called a big *tengku*, whose job is to foster and teach Islam in a certain place. Among the religious duties carried out by a big *tengku* are:

1. Teaching children to read the Qur'an
2. Becoming a priest and cadaver
3. Leading prayers at certain events in the area
4. Slaughtering sacrificial animals *hewan*
5. Handling marriage problems *masalah*

Taking care of religious activities, including reviving Ramadan activities, such as preparing to break the fast together at the *Menasah*. (Daulay, 2007: 23-24)

Furthermore, there are other institutions or places that developed from educational institutions in Aceh in the past, namely *Rangkang*. *Rangkang* is a place that is intended for the residence of students or students of knowledge which is built around the mosque. The existence of the skeleton can not be separated from the presence of *menasah* in the beginning. As stated in *Qanun Meukuta Alam*, that in every village there must be one prayer. (Daulay, 2007: 24)

The mosque which was originally the center of the community's activities, including worship, also functioned as an educational institution because in it there were educational activities. Because those who come from students or students who are far from their area, it is necessary to build around the mosque a place that is used as a place to live for students, now this residence is called a skeleton. Education is centered on religious education, this educational institution has begun to discuss various materials from classical books. So it can be concluded that the framework when viewed from the system and learning targets, then it is a further education from sharpening and at the junior high school level. (Daulay, 2007: 24)

As for the education system in the framework, it is the same as the system that applies in Islamic *Pesantrens*. The *halaqah* learning system by applying the *sorogan* and *wetonan* methods is a distinctive feature for this institution in providing education for the people of Aceh. Next is the early Islamic educational institution in Aceh which is commonly referred to as the *dayah*. *Dayah* was an Aceh educational institution/institution at the beginning of its golden age at that time which of course its existence was never lost in terms of Acehnese traditions in the past.

CONCLUSION

Based on the explanation that has been stated previously, it can be concluded several things related to the Growth of Early Educational Institutions in Indonesia, including that there were several early educational institutions that stood independently in the midst of Islamic society at that time. Among them there are



pesantren, surau, menasah, skeletons, dayah and others. Each region has its own peculiarities even though the functions of these institutions are the same.

Pesantren is an early Islamic educational institution in Indonesia that was born in Java and has its own uniqueness, since its establishment, as well as its teaching patterns and systems. The same thing happened when examining a surau in West Sumatra, and Dayah in Aceh.

Indeed education is a learning process that does not see the place and circumstances, a person can learn anywhere and anytime. The educational institutions that existed in the past were the result of the thinking of earlier Muslim intellectuals in developing the wings of da'wah in the archipelago. The difference that existed at that time was a peculiarity that enriched the treasures of knowledge, including differences in terms of naming, place, learning methods, and so on.

The existence of early educational institutions in Indonesia is sometimes influenced by practical political policies from time to time. Its growth, development and even decline are also greatly influenced by many factors. However, that does not mean that there is a reason that education should be stopped because of these factors.

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EPISTEMOLOGY OF ISLAMIC EDUCATION WITH REVELATION METHOD

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ABSTRACT

Human activity in seeking and finding knowledge is something that will continue to be carried out in accordance with the abilities and disciplines it has, and among the potentials that are possessed and used as tools to achieve knowledge are reason and senses. Studying revelation does not mean ignoring the study in the perspective of science, because in revelation itself there are found so many verses that encourage mankind to carry out thinking activities. Therefore, the meeting point or relationship between revelation and science does not need to be doubted and debated in the world of science. The main problem in this discussion is the understanding of Manhaj Naqli (revelation method) and the verses of the Qur'an related to the epistemology of education with a revelation approach. The purpose of this paper is to describe what the meaning of Manhaj Naqli (revelation method) and the postulates of the Qur'an are related to the epistemology of education with the revelation method. This paper uses a document technique or literature study in the form of books, journals and writings on the epistemology of Islamic Education as the primary data source and/or writings related to the discussion, in this case referred to as secondary data sources. The findings are that human knowledge and education are basically sourced from the knowledge/revelation of Allah which is obtained by humans in various ways and forms which are then developed by humans with the potential of their reason and senses.

Keywords: Epistemology, Education, Method of Revelation

INTRODUCTION

From a philosophical perspective, humans are called creatures who are always driven to seek knowledge of everything (*curiosity*). This urge brings people to always think, examine, and analyze the reality they face to be expressed and described in order to gain knowledge and understanding holistically with the hope that everything that exists can provide benefits in their lives. It is realized that humans have many weaknesses in their efforts to acquire knowledge due to their limited sensory abilities in capturing and understanding existing ones. Human activity in seeking and finding knowledge is something that will continue to be carried out in accordance with the abilities and disciplines it has, and among the potentials that are possessed and used as tools to achieve knowledge are reason and senses. As a creature created by Allah SWT, humans actually cannot achieve perfect or absolute knowledge, because the only One who has absolute knowledge and truth is the One who is the Creator and All-Knowing, namely Allah SWT.

The study of philosophy of science states that, in general, the method of seeking knowledge is through the approach of rationalism, empiricism and scientific methods (Jujun S, 1983: 99-103). All methods used in seeking knowledge are basically aimed at obtaining the truth, but it must be realized that the truth that is



achieved by humans is only the truth based on the point of view of the approach used. When the process of scientific study is carried out on certain objects with scientific principles and produces a truth, then what is produced is called empirical truth, it is judged to be true if it can be empirically proven.

It is different with the results of philosophical studies using deep or radical and speculative thoughts, the resulting truths are categorized as relative truths, they may or may not be true and furthermore open space for ideas with higher truth values to emerge. Meanwhile, the absolute truth is only the truth contained in the holy book (Al-Qur'an and Sahih Hadith) or also called the truth of revelation. However, it must be realized that the absolute truth contained by revelation is not an aspect that is only stored in belief, but revelation in the form of the Qur'an and authentic Hadith that must be read and studied seriously and deeply so that the absolute truth it contains can become a reality. the main thing that characterizes human personality.

Assessing the revelation does not mean ignoring the perspective of the studies in science, because in the revelation itself was found so many verses to encourage mankind to do the thinking activity in reviewing everything, especially the universe for the creation of civilized life. Therefore, the meeting point or relationship between revelation and science does not need to be doubted and debated in the world of science, therefore the author is interested in describing this discussion related to the epistemology of Islamic education with the Naql (revelation) method. The main problem in this discussion is the understanding of *Manhaj Naqli* (revelation method) and the verses of the Qur'an related to the epistemology of education with the revelation method. The purpose of this is to describe what the meaning of *paperManhaj Naqlirevelation* (method) and the postulates of the Qur'an are related to the epistemology of education with the revelation method. The benefit of this paper is that it can be a contributive, comparative discourse in the academic arena.

METHODOLOGY

In accordance with the problems above, the data needed to understand and solve research problems are in the form of qualitative concepts and ideas that are prioritized and formulated in writing. Therefore, the method used is a non-interactive qualitative research method or also called analytical research which aims to describe and analyze the theory of Islamic education epistemology with the revelation method.

To collect qualitative data related to the main theme in this paper, document techniques or literature studies in the form of books, journals and writings on the epistemology of Islamic Education are used as primary data sources and/or written writings related to the discussion, in this case referred to as secondary data sources.

In qualitative research, the process of data retrieval and data analysis goes hand in hand and the data analysis technique is carried out in three stages. First, explore and collect related theories about the epistemology of Islamic education and the verses of the Qur'an about the method of revelation. Second, after the data has been collected, a categorization is carried out which contains the main themes of the



epistemology of Islamic Education and analyzes the verses of the Qur'an related to the topic of discussion. Third, find the meaning and important information of the concepts that have been organized.

RESULTS AND DISCUSSION

A. *Manhaj Naqli* (Revelation Method)

Talking about the term revelation will be related to anything that comes from Allah SWT, and understanding revelation starts from the meaning of the word revelation itself. Etymologically, the word revelation comes from the Arabic word *al-wahy*, and *al-wahy* is a native Arabic word and not a loan word from a foreign language. So the word means sound, fire, and speed (Harun Nasution, 1982: 15). While other opinions say that the word revelation comes from Arabic which actually means giving suggestions, putting something into the mind (Mehdi Khorasani, 2009: 15). There are also those who argue that the meaning of revelation is the same as inspiration (Husaini, 1931: 93). Furthermore, M. Quraish Shihab et al. also explained that semantically, revelation means quick cues (including whispers in the heart and inspiration), letters, writings, and everything that is conveyed to others to be known (Shihab et al., 1999: 48).

Furthermore, H. Hamzah Ya'qub defines the word revelation as Allah's notification to His Prophet which contains explanations and instructions to His straight and true path. (Hamzah Ya'qub, 1992: 129). Furthermore, Muhammad 'Abduh explained that revelation is knowledge that a person gets within himself and he believes that knowledge comes from Allah, either by means of, by voice or without sound, or without mediation (Shihab et al., 1999: 48). The description above provides an understanding that revelation is only that which comes from Allah SWT, especially that which is given to His messengers, namely His Prophets and Messengers and His other creatures or creations either directly or through the intermediary of His Angels. An explanation of revelation can be found in the Qur'an as follows the meaning.

"And no man of God said to him, except by revelation, or from behind a curtain, or by sending a messenger (angel) then it is revealed to him by His permission what He wills. Verily, He is Most High, Most Wise (Q.S. Asy-Syura (42) verse 51)."

From the above verse al-Maraghi explains that human communication with His Rabb can be through revelation, namely speaking to him in a secret conversation without an intermediary thrown or plugged into the heart of the Prophet without the slightest doubt. It could also be by hearing something that did not see the speaker actually as experienced by the Prophet Musa (as). It can also be through Allah's messengers such as angels who can take the form of ordinary humans who convey information from Allah swt (Al-Maragi, 1993: 116-117).

While Shihab explained that the above verse can be seen that there are three kinds of revelation given to humans, namely (1) revelation (revealing revelation), (2)



listening to voices from behind the curtain/hijab, and (3) through the intercession of an angel (Jibril) (Shihab et al, 1999: 49).

So it is clear that the revelation that comes from Allah revealed or given to whom He wills and in general are the Prophets and His messenger usually in the form of holy books like the Qur'an revealed to Prophet Muhammad and referred to as complement the book which was revealed to the Prophets and Messengers before. Meanwhile, science is a product of human thought or study obtained from certain objects and methods, for example regarding the universe and its social environment. Another perspective explains that the knowledge possessed by humans arises from two channels, namely the *first* external channel, namely the imagination from the five senses, namely the eyes, ears, tongue, nose and skin as the earliest means of catching knowledge in humans. In the *second*, the inner channel, which is in the form of inspiration or revelation delivered by angels from Allah swt (Syafudin, 2013: 336).

There are several terms used to describe science, such as the terms science, knowledge, *al-'ilm* and science. The four terms are considered to have the same meaning and purpose, so that these terms are free to be used in scientific discourse, but in scientific discussions it turns out that each of these terms contains meanings that are not substantially the same in the meanings contained in each of these terms. For example, in this case, if we use the terms science and science interchangeably for the purpose of science, it is actually also inaccurate because the terms arise from different intellectual traditions. What is said by Muslims and science, both Western and non-Western people, is actually not exactly the same, at least the two terms have different sources, not to mention the consequences (Qamar, 2005: 104).

In the context of Islam, science does not produce absolute truth, but the right term to define knowledge is *al-'ilm*, because it has two components, *first*, that the original source of all knowledge is revelation or the Koran which contains absolute truth. *Second*, that the methods of studying systematic and coherent knowledge are all equally valid, and produce part of a truth and reality that is useful for solving the problems encountered (Sardar (Ed.), 2000: 25). These two components show that *al-'ilm* has stronger roots than science in the Western version. As we know that the root of *al-'ilm* comes directly from the Most Knowledgeable and Ruler of all things. Revelation provides intellectual assistance that is not reached by rational and empirical forces, so that knowledge based on revelation has a more complete intellectual treasure than science. Revelation can be used as a source of knowledge both when someone is at a dead end when doing radical contemplation or in ordinary conditions, meaning that revelation can be used as a reference for seeking knowledge whenever it is needed, both inspirational and explicit. That way the knowledge that comes from revelation has vertical connections, namely Allah as the owner of knowledge in the entire universe (Qamar, 2005: 105).

Among Muslims, it has a theological basis, that surah *al-'alaq*: 1-5 is accepted as information that Allah swt is the source of all knowledge which is then taught to all humans, which is believed that the origin of knowledge is Allah himself while Scientists are gatherers of grains of knowledge at the systemic level called humans



in mutually agreed names for the sake of making it easier for them to associate (Sadali, 1986: 90).

Islam views that the main source of knowledge is Allah, then Allah gives powers to humans. In detail, Islam recognizes that the sources or channels of knowledge are more than those recognized by Western scientists. Al-Syaibany said that direct experience, observing and observing the senses are only part of these sources. Many other sources that are most important and prominent are: subtle and orderly scientific experiments, reflection of the mind, reading and study of the experiences of the ancients, feelings, feelings of the heart, the overflow and ingenuity of the mind and divine guidance. However, this source, although there are many kinds and types, can be returned to five main sources, namely the senses, reason, intuition, inspiration and divine revelation (Al-Toumy Al-Syaibany, 1979: 247).

Meanwhile, A. Yusuf Ali summarized the sources of knowledge into three, namely revelation, reason and the senses. According to the Qur'an, this knowledge (*al-'ilm*) is obtained through revelation or divine coronation, absolute knowledge (*haqq al-yaqin*), rationalism or conclusions based on decisions and judgments/expectations of facts (*al-'ilm al-yaqin*), and through empiricism and perception by using observations, experiments, historical reports, descriptions of life experiences and the like (*'ain al-yaqin*) (Yusuf Ali, 1975: 1603).

The expression of the verse above illustrates that what is seen and witnessed by the five senses is not always true and in accordance with sight but really requires scientific proof and clarity. word *Sarabin* in the above verse is interpreted to be a mirage seen in the vast desert that stretches sparkling like water. Furthermore, Shihab explains the verse above that the mirage pursued by a thirsty traveler in the desert after being approached by this position does not get and see what the eye sees (Shihab, 2002: 567)

So the ratio is not satisfied with the truth that has been achieved by the senses and the consequence is the ratio of doing reflections to get knowledge whose truth can be trusted which is called *'ilm al-yaqin*. Sometimes, no matter how hard the ratio tries to achieve knowledge that can be verified, the human ratio is very limited so that it is not uncommon for the ratio of difficulty and not being able to penetrate the dark (mystery) region/world, finally in this condition the ratio requires spiritual assistance by following revelation to gain knowledge called with *haqq al-yaqin*. With this understanding it can be understood that *haqq al-yaqin* is higher than *'ilm al-yaqin* and *'ilm al-yaqin* is higher than *'ain al-yaqin* (Qamar, 2005: 111).

B. Evidence of Quran about epistemology Education with revelation method

There are several verses in the Quran describes the human process of obtaining knowledge by revelation or guidance from Allah, including:



1. Q.S. Al-Maidah (5) verses 31

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مَتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِيرِينَ ﴿٣١﴾

Above verse can It is understood that Allah reflects His knowledge through Ghurab (a type of crow) which fans its wings on the surface of the earth to give knowledge to him (Qabil) in the matter of burying his brother's corpse, on his own confession (Qabil): "Woe to me, it turns out that in one life I don't have any abilities. I'd rather just cheat on Ghurab (God's messenger who teaches the science of burying dead bodies), then I can bury my brother's corpse." Finally with this proof he (Qabil) belongs to the group of people who regret.

From the explanation of the verse above, it turns out that humans with all their potential cannot do anything to their brothers without help from Allah in the form of revelation in the form of natural events. Many verses or texts of the Qur'an explain its function towards humans including QS Al-Baqaroh (2): 2, and 185, QS Ali-Imron (3) verse 138, QS Fussilat (41): 44 which essentially gives *hudan* (guidance) for Man from his negligence. In accordance with its name that the Qur'an is *Al-Huda* (guidance), *Al-Furqan* (separator, distinguisher), *Al-Syifa* (Antidote, Medicine) see QS Yunus (10): 57, *Al-Mau'idzah* (Advice, teaching) (Ilham, 2018: 117-118).

2. Q.S. Yasin (36) verses 38.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

"And the sun runs in the circulation. Such is the decree (of Allah), the All-Mighty, All-Knowing."

3. Q.S. Yunus (10) verses 5.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

"He was the one who made the the sun shines and the moon shines and He has appointed manzilahs (places) for the course of the month, so that you may know the number of years and the reckoning (time). Allah did not create that but with a scientific objective, he explains the signs (His greatness) to those who know."

Through the verse above, if humans observe nature with their five senses, humans will say that it is the sun that moves or shifts from east to west as well as the



moon emits light, but through the revelation above it provides different information from the view of humans with their senses on empirical nature, that the sun moves on its axis without moving from its place, as well as the moon, is not the moon as a source of light, but the *qamar* (moon) only reflects light from the sun. So it is clear that humans come to know that it is the celestial universe like the Sun that emits bright rays while the Moon reflects bright rays as well as other celestial bodies circulating according to their orbits so that with the explanation of this revelation, humans become able to think and explore information about the knowledge of the universe so that humans can create and design calendars and mathematical calculations.

4. Q.S. Al-Baqarah (2) verses 31-32

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ .
قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

"And he taught Adam the names (objects) entirely, then bring it to the angels and said, "Tell me the names of these things if you are indeed true people!" (31). They said: "Glory to Thee, none of which we know other than what has been). You taught to Us; Verily thou Knowledgeable and Wise (32)."

From the explanation of the verse above, it can be understood that it was with Allah's knowledge that Prophet Adam and all other humans could recognize the natural surroundings so that they could recognize and interact with nature. So one of the main characteristics of Islamic science is God's revelation which is placed above the ratio. In an effort to develop science, what is being done is to make divine revelation an Absolute truth. There are many other verses of the Qur'an that illustrate that human science is essentially a derivative of knowledge from Allah but most humans are not objective in conveying scientific truth, and Allah himself informs us that they are thieves science subsequently claimed invention itself, as is described in the Qur'an as follows:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ رَسُولٌ مِنَ اللَّهِ
يَتْلُوا صُحُفًا مُطَهَّرَةً

"There are those who act negatively toward God teachings of the scribes and the polytheists as a result of their plot, except after a scientific teaching was brought to them. That is the Sunnah of the Messenger of Allah from the teachings of Allah which they took from the holy pages." (QS Al-Bayyinah (98) verse 1-2).

Based on the description above, it can be understood that the position of revelation is higher than science. Revelation in the form of a holy book that was revealed to the Prophets and Apostles is addressed to mankind in accordance with the context of the message brought by the Prophet and His Apostle. It is said that



although humans are called the most perfect creatures among other creatures, it is also realized that in this perfect creation there are weaknesses that exist in humans themselves. What he has obtained through scientific processes or activities has not been able to achieve the ultimate truth, various theories generated from science, especially in the study of social science, cannot be used as a guide to overcome life problems.

Hamzah Ya'qub explained that although reason is so important and great in recognizing something, for example in the fields of technology, biology, chemistry and other sciences, it is still limited in a certain scope. There are still many complicated problems that reason cannot quickly and precisely, or if forced to answer it will only cause doubts. For example, about the occult (metaphysics), Judgment, afterlife, retaliation good and bad deeds, ways of worship of God and so forth (Jacob,1992: 130). It is also explained that the mind can know God by the evidences of His existence. But revelation is the brightest source of knowledge in ma'rifah. Wahyu is a more complete and precise source of information. If reason is still weak in debating the possibility of the destruction of this universe, then revelation provides clear and complete information about the certainty that it will occur. Intellect cannot make a concrete description of the next event after the apocalypse. So it is revelation that describes it, from the barzakh realm to the mahsyar, reckoning, heaven, and hell in detail.

CONCLUSION

Epistemology of Islamic education with the Naqli (revelation) method is an absolute approach in Islam because the truth of the transcendental revelation is the truth based on the texts of the Qur'an and Hadith. This truth is the highest truth that contains *verses* (evidence), *isyarah*, *hudan* (guidelines of life), and *rahmah*. All these truths are in revelation, because it accommodates various dimensions of community life in a complex manner. In revelation contained inspiration or the seeds of education, law, sociology, history, economics, theology, biology and so on. The Qur'an deliberately does not provide detailed and mature scientific formulations, so that they make maximum efforts to use their minds with the instructions of the Qur'an to find knowledge that has never been revealed. It's just that the scientific inspiration shown by the Qur'an covers various scientific fields.

The method of approach to revelation is based on the belief in the truth of the revelation itself, which is not looking for a new truth as an alternative, but an understanding of the absolute truth contained in the revelation. Thus, in practice, the approach to revelation turns out to still use the thought process, even though it is complementary in nature to seek evidence in accordance with the content of the revelation. At the result stage, the direct revelation approach shows the truth without the involvement of the thinking process, but at the process stage to prove the truth, this approach still has to use a rational thought process.



So in summary, that human knowledge and education is basically sourced from God's revelation which is obtained by humans in various ways and forms which are then developed by humans with the potential of their reason and senses.

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PERFORMATIVE SENTENCE COMMUNICATION IN ARABIC LEARNING

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ABSTRACT

The behavior of speech is one of the important aspects of communication, either orally or in writing. So language users need to know the use of good language so that the actions presented do not hurt or offend the readers or listeners, even though the actions they say are actually hurting the listeners. So if you want to hurt people, use actions that are not painful in the end.

The objective of this study is to analyze aspects of Arabic speech behavior in terms of syntax, semantics and pragmatics. Syntax studies the form of the verse, semantics studies the meaning and pragmatics studies the intention of the utterance by taking into account external factors.

This research approach uses literature review, which refers to sources or materials from works related to past and modern reviewers, especially with the title and general linguistics. The views of linguists are presented in this study as a comparison to reach a stronger opinion.

The results of the study found that the theory of doing speech developed by western linguists in general was not parallel to be applied in Arabic. To understand the meaning of the speech act, it is necessary to take into account the context and the background situation when the act is presented, it is not enough to just look at the zahir verse.

Keywords: Communication, Performative, Arabic, Learning

PRELIMINARY

A. Research Problems;

Speech behavior in Arabic (*uslub insyai*) is part of Arabic rhetoric (*balaghah*) in the field of *ma'aniy* science which has the concept that speech cannot be said to be wrong or right. But it may or may not be appropriate. *Ma'aniy* science is based on 'Abd al-Qahir Al-Jurjaniy (W:471 H) ('Abd al-Aziz Atiq :23). While speech behavior (performative) in the view of modern linguists is a branch of pragmatics. Speech acts appear initially as a response to thoughts J.L.Austin. he has delivered william james dissertation at Harvard University entitled "*How to Thing With Words*" (Andy:1977:13). Austin highlighting the fact that the speech can describe a treatment. Before Austin, philosophers stated that verses were only used to say things.

These two theories appear separately in terms of place, time and cultural background, but they have the same concept, namely they both say that speech acts cannot be said to be right or wrong but can only be said to be appropriate or inappropriate. Even though they have the same concept, it is believed that they have similarities and differences in many ways.



B. Insights And Troubleshooting Plans;

The behavior of speech is one of the important aspects of communication, either orally or in writing. So language users need to know the use of good language so that the actions presented do not hurt or offend the readers or listeners, even though the actions they say are actually hurting the listeners. So if you want to hurt people, use actions that are not painful in the end.

Viewing the study of speech behavior is a very broad study of language which covers various aspects. For this reason, the reviewer will focus on aspects of semantics (meaning), syntactics (language structure) and pragmatics (natural language). As complementarist linguists say that meaning and syntax should not be separated because the two aspects are a unified whole and closely related. The meaning of speech acts should not be understood only by looking at the lexical meaning without paying attention to the structural meaning and also the textual meaning. It often happens that ordinary statement verses (constative) appear but their hearts contain speech acts (ferrative). Thus, the reviewer will conduct a semantic, syntactic and pragmatic assessment.

C. Formulation of Research Objectives;

1. How are speech acts that require impressions in syntax ?
2. How are speech acts that require impressions in morphology ?
3. How are speech acts that require an impression in speech behavior ?

D. Summary of theoretical studies related to the problem under study.

The theory of speech behavior characterizes the nature of language not based on elements of the atmosphere that can be noticed outwardly, but based on the concept of efficacious speech. According to the hypothesis searle (1969:16), Conversing with a language means immersing yourself in a form of treatment related to regulations. The form referred to in the hypothesis is the form of language used for conversation.

When speaking, the speaker actually performs a speech act such as making a statement, giving orders, asking questions, making promises, apologizing and so on.

Speech behavior is the basic unit of linguistic communication. Actually, it is not what is generally understood as a symbol of a word or verse, but more than that it is the issuance or publication of a symbol, word or verse in the presentation of a speech act. In fact, according to searle (1969:17) The theory of language is part of the theory of behavior, because speaking is a form of behavior that is bound by rules.

The reviewer develops the theory of speech behavior developed by the west and applies it in Arabic. Later in the study, it was found that the speech theory developed by the west contained many gaps and no parallels in Arabic.



LITERATURE REVIEW

Performative Sentence Communication in Arabic Learning

A. Introduction

Sentences in Arabic are divided into two types, namely constative sentences and performative sentences. These two types of sentences are discussed in the field of semantics with a principal named al Jurjaniy (w. 471 H) ('Ab al 'Aziz Atiq, 1985: 23) However, here, the study only focuses on performative sentences.

B. Arabic speech act concept

This theory states that an utterance is not only to say something but furthermore it may be used to present an action that the speaker cannot say is true or false, but the speaker can only be appropriate or inappropriate in certain situations by paying attention to the form or formula of the utterance. performative itself without considering its prevalence. If the prevalence is considered, the utterance is called a constative utterance and is no longer referred to as a perormative utterance. Pay attention to the following sentences:

1. اجْتَهِدْ
You are serious.
2. اِجْتِهَادًا مِنْكَ طَالِبًا أَنَا
I ask you seriously

Sentence (1) is a performative sentence, while sentence (2) is not a performative sentence because it does not meet the requirements and formulas of a performative sentence. Sentence (2) only contains the meaning of a command and is not in the form of a command word. So, if there is a statement sentence that has the meaning of a command but does not meet the perforfative requirements, then it is not called a performative sentence. ('Ab al 'Aziz Atiq, 1985: 66).

C. Definition of performative sentence

Although here, the study is only focused on performative sentences, but constative sentences will be presented, so that readers can distinguish or recognize which sentences are performative and which are constative sentences.

1. constative sentence

Constative sentences are sentences that contain true or false (Al Hasyimiy, 1988: 53). Example: الْعِلْمُ نَافِعٌ (Knowledge is useful) in this utterance the speaker says that knowledge is useful. So, if the statement is in accordance with the reality that science is useful, then the statement is said to be true, but if it is not in accordance with the reality that it is not useful, then the statement is said to be a lie.



2. Performative sentence

The performative word is a translation of the word **إِنْشَاءٌ يُنْشِئُ** means to hold or hold as contained in the following sentence: **أَنْشَأَ اللهُ الْخَلْقَ** Meaning: God created creatures, **أَنْشَأَ الشَّاعِرُ شِعْرًا** . Meaning: Poet creates poetry (Al Munjid, 1973: 807). In the word of Allah: **وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ** Meaning: And He created you from one self (Al An'am: 98), Allah says: **وَيُنْشِئُ السَّحَابَ الثِّقَالَ** , Meaning: And he made a thick cloud (Al Ra'd, 12).

Performative in terms of balaghah is an utterance that does not contain the truth and does not contain lies in the sentence, for example: **إِغْفِرْ** : Forgive and **إِرحم** Have mercy. Speakers in these two sentences cannot be said to be true or false (Al Hasyimiy, 1988: 75). **إِغْسِلْ يَدَكَ قَبْلَ الْأَكْلِ** that means: Wash your hands before eating. The act of washing hands will not occur without the command 'wash'. Thus, the meaning occurs after the utterance is uttered, namely 'wash it'.

Performative sentences are divided into two parts:

1. Performative sentences that want an action to occur after the utterance is uttered
2. Performative sentences that do not want an action to occur after the utterance is said.

In this study, we only talk about performative sentences that want an action to occur after the utterance is uttered. Performative sentences that want an action to occur after the utterance is said. In other words, the form of speech is earlier than the form of meaning. For example: a teacher asks students to write a lesson in the words: **اُكْتُبْ دَرْسَكَ** : Write your lesson. Say **اُكْتُبْ** present before the presence of the meaning of the act of writing lessons. That is, the command is said, then there is what is ordered, namely in the form of writing lessons. If we say the sustun demands that are already in effect, then the utterance is useless because what is being demanded is already valid (results of results).

Performative sentences that want to make an impression

1. Imperative (الأمر)

Imperative in terms of language is a noun issued from the verb 'أمر' which means to order or order to do something (Al Munjid, 1973: 17).

The word al amr is widely found in the Qur'an, including: **إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا** **فَخُذْهَا وَأْمُرْ** Verily, Allah commands you to slaughter the heifer (Al Baqarah: 67), **فَوَمَّكْ يَأْخُذُوا بِأَحْسَنِهِ** heifer Meaning: So take it seriously and tell your people to take the best (Al A'raf: 145).

The word al-amr in terms of balaghah is a demand to carry out an action from a higher party to a lower dignity (Al Maraghiy, 1988: 77). According to Abu Zahrah (1997: 156) is the demand for the execution of actions from superiors to subordinates, by using an essential form of command and not using a form of command which means majaz, what is meant by the meaning of majaz are such as: threatening,



insulting, educating, and pleading. Most of the Maturidiyah scholars, Imam al Razi, al Ahmadi, the Mu'tazilah sect require a higher degree for those who govern, but most of the al Shafi'iyah scholars do not require this trait (Al Hasyimiy, 1988: 77).

Imperative forms:

- a. Imperative verbs, examples: وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ . Meaning: And establish prayer and pay zakat (Al Nur: 56). In this verse there are two command verbs, namely: آتُوا أَقِيمُوا
- b. Past/medium tense verbs accompanied by lam amr (lam which has the meaning of ruling), for example: لِيَتَّكِنَ الْمُتَّقِينَ : Be an optimist. Allah Word: فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ Meaning: So let them worship the Lord of this house (Kaaba) (Al Quraish: 3). The verb accompanied by lam amr in this verse is 'فَلْيَعْبُدُوا' This sentence is subject to the third person plural, there is also a first person plural subject such as: وَلَنَحْمِلَ خَطَايَكُمْ . meaning: Follow Our path, and later We will bear your sins (Al A'nkabut: 12) the present tense verb which is accompanied by lam amr is the word 'لَنَحْمِلَ'. c. Imperative verb It is an unflexed noun that shows the meaning of the verb, such as Allah says: عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ; Means: take care of yourself; No one who goes astray will harm you when you are guided (Al Maidah: 105). The word عَلَيْكُمْ is a series of words عَلَيْ and كُمْ words (second person pronoun) so that it becomes a meaningful imperative verb 'الْوَمُ' means 'make sure or mandatory for you'. There are many kinds of command verbs, let's consider the following examples:
 - a) أَصْبِحْ Meaning: Quiet. = أَصْبِحْ
 - b) أَقْبِلْ examples: أَقْبِلْ عَلَى الصَّلَاةِ Meaning: Let's pray = أَقْبِلْ
 - c) خُذْ examples: خُذْ كِتَابَكَ Meaning: Take the book = خُذْ
 - d) خُذْ : خُذْ كِتَابَكَ : Meaning: Take the book = خُذْ
 - e) اسْتَجِبْ : اسْتَجِبْ : Please allow = اسْتَجِبْ
 - f) تَقَدَّمْ : تَقَدَّمْ : Come here. = تَقَدَّمْ
 - g) تَأَخَّرْ : تَأَخَّرْ : Cack off. = تَأَخَّرْ
- c. Nouns that replace command verbs. Example:
 - a) Allah says: وَبِالْوَالِدَيْنِ إِحْسَانًا Meaning: and do good to your parents (Al Baqarah: 83)
 - b) Allah says: لَقَيْتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ فَإِذَا : Meaning: When you meet the disbelievers (on the battlefield) then cut off their necks (Muhammad: 4).
 - c) The Arabs say: : إِقْدَامًا فِي مَوْجِبِ الشَّجَاعَةِ Meaning: Go forward as a brave man ('Abd al Aziz 'Atiq, 1985: 73).



In the examples above it comes from the sentences a) وَأَحْسِنُوا بِالْوَالِدَيْنِ إِحْسَانًا b) تَقَدَّم إِفْدَامًا فِي مَوْقِفِ الشَّجَاعَةِ c) فَاضِرِيُوا الرقابَ ضَرْبًا. The underlined words are discarded, leaving only the publication word.

2. Prohibition.

The word prohibition comes from the Arabic word 'نَهَى' "which comes from the word نَهَيًْا - يَنْهَى نَهْيًا which means to prohibit or prevent and also forbids, Allah says: {وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ} Meaning: They forbid (others), and they keep away self, from it (Al An'am:6:26).

Prohibition in Arabic only has one form, namely the present/future verb as in the word of Allah: {فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا قَوْلًا كَرِيمًا} Meaning: Don't tell him 'cis' (rebuke) and don't bully them and say it to both respectful greetings (Al Isra':17:23).

Allah says: {وَهُمْ} Meaning: They forbid (others), and they distance themselves from it (Al An'am:6:26).

Prohibition in Arabic only has one form, namely the present/future verb as in the word of Allah: {لَا لَّهِمَا لَا تَنْهَرْهُمَا لَا} Meaning: Don't tell him 'cis' (rebuke) and don't bully them and say it to both respectful greetings (Al Isra':17:23)

RESEARCH DESIGN

This research approach uses literature review, which refers to sources or materials from works related to past and modern reviewers, especially with the title and general linguistics. The views of linguists are presented in this study as a comparison to reach a stronger opinion.

Descriptive analysis is carried out in this study, namely making conclusions or formulating something based on existing information or facts or making conclusions from something general to something specific.

While inductive analysis is also carried out in this research, namely making conclusions or formulating something or making something blasphemy that starts from something specific to something general or broader.

Viewing the study of speech behavior is a very broad study of language which covers various aspects. For this reason, the reviewer will focus on aspects of semantics (meaning), syntax (language structure) and pragmatics (natural language). As complementarist linguists say that meaning and syntax should not be separated because the two aspects are a unified whole and closely related. The meaning of speech acts should not be understood only by looking at the lexical meaning without paying attention to the structural meaning and also the textual meaning. It often happens that ordinary statement verses (constative) appear but their hearts contain speech acts (ferrative). Thus, the reviewer will conduct a semantic, syntactic and pragmatic assessment.



RESULTS AND DISCUSSION

Arabic is a language whose speech is sensitive to the origin of words and patterns, the meaning of Arabic verses may be determined by inflection (Al-I'rab) and this is the most important characteristic of Arabic. And the meaning of the verse is determined by the arrangement of words.

Performative sentences in Arabic have the concept of sentences that do not have truth and falsehood in their speakers, but may be said to be appropriate or inappropriate for certain situations.

This discussion covers the types of speech acts in Arabic, their conditions and the beauties behind the textual meaning or literal meaning (harfiyah). command, praise and so on. There are speech acts that are offered directly and some are offered indirectly.

A. How are speech acts that require impressions in syntax.

1. Command

The command verse in Arabic is sensitive to formulas, namely using certain formulas such as the command verb, lam al-amr, and the name of the command verb. The subject must exist even though it is a name change that must be hidden. The use of lam al-amr in Arabic is specifically in the present tense or the future tense. Example of command verse see (surat Al-Nur:24:56) dan (surat Al Baqarah :2:35) dan (surat Albaqarah:2:186).

2. Prohibition

Prohibition is a fraction of insya 'talabiy where the speaker wants the listener not to do something. Example of Prohibition verse (Surat Al Isra:17:23), dan (surat Al Nur:24:31). In terms of objects (subjects in the prohibition verse) the prohibition verses contained in Arabic are not only addressed to the second person, but also to the third person. The object of the prohibition verse in Arabic, if it is addressed to the second single male person, must be hidden.

B. How are speech acts that require impressions in morphology.

1. Command

An order is a demand for something that has not been done, so of course the time is in the future. In Arabic the future is determined by the morphological system that is already contained in the verb. Example of command verse see (surat Al-Nur:24:56) dan (surat Al Baqarah :2:35) dan (surat Albaqarah:2:186).

2. Prohibition

Morphologically, the prohibition verse in Arabic when viewed from the point of view of the time there is no parallel. The future tense in Arabic is determined by the mudari verb and the context is sometimes followed by a period such as now, tomorrow and so on. Example of Prohibition verse (Surat Al Isra:17:23), dan (surat Al Nur:24:31).



C. How are speech acts that require an impression in speech behavior

1. Command

Arabic language whose illocutionary power is in the form of orders or orders, mostly follows Ross. performative hypothesis theory (Leech :1983:175). That is a performative verse whose verb is indicated which is called an implicit speech act. The style of the verse in the command in Arabic has its own style. Example of command verse see (surat Al-Nur:24:56) dan (surat Al Baqarah :2:35) dan (surat Albaqarah:2:186).

2. Prohibition

Speech acts (western theory) have various conditions, including the object (which is ordered) must be in the second person, but in Arabic the object may be filled in in the third person. In terms of the theory of speech behavior, Arabic speech behavior is in line with Ross.'s hypothetical performative theory (Leech:1983:175). That is performative behavior whose verb is not shown, which is called implicit speech behavior theory. An example of a Prohibition verse see (Surat Al Isra:17:23), dan (surat Al Nur:24:31).

CONCLUSION

The behavior of speech is one of the important aspects of communication, either orally or in writing. So language users need to know the use of good language so that the actions presented do not hurt or offend the readers or listeners, even though the actions they say are actually hurting the listeners. So if you want to hurt people, use an action that doesn't hurt outwardly.

The objective of this study is to analyze aspects of Arabic speech behavior in terms of syntax, semantics and pragmatics. Syntax studies the form of the verse, semantics studies the meaning and pragmatics studies the intention of the utterance by taking into account external factors.

This research approach uses literature review, which refers to sources or materials from works related to past and modern reviewers, especially with the title and general linguistics. The views of linguists are presented in this study as a comparison to reach a stronger opinion.

The results of the study found that :

1. Speech Acts That Require Impression in Syntax.

a. Command

Command sentences in Arabic are sensitive to formulas, namely using certain formulas such as the command verb, lam al-amr, and the name of the command verb.

b. Prohibition

Prohibition is the speaker wants the listener not to do something. The object of the prohibition verse in Arabic, if it is addressed to the second single male person, must be hidden.



2. How are speech acts that require impressions in morphology.
 - a. Command
The command demands something that has not been done, in Arabic the future is determined by the morphological system that is already contained in the verb.
 - b. Prohibition
Morphologically, the prohibition sentence in Arabic when viewed from the point of view of the time there is no parallel. The future tense in Arabic is determined by the mudari verb.
3. How are speech acts that require an impression in speech behavior
 - a. Command
The performative verse in which the verb is indicated is called an implicit speech act. The style of sentences in commands in Arabic has its own style.
 - b. Prohibition
Arabic speech behavior is in line with Ross .'s hypothetical performative theory (Leech:1983:175). That is performative behavior whose verb is not shown, which is called implicit speech behavior theory.

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MADRASAH MANAGEMENT IN EFFORTS TO IMPROVE THE QUALITY OF EDUCATION At MTs NEGERI 1 LANGKAT

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ABSTRACT

This study aims to describe madrasa management in an effort to improve the quality of education at MTs Negeri 1 Langkat, which consists of the steps of the head of the madrasa and efforts to improve the quality of education and the efforts of teachers in improving the quality of education at MTs Negeri 1 Langkat. This research uses a qualitative approach. All aspects of the problems studied can be developed both scientifically and also later see the situation in the field. Because with a scientific approach, you will get more diverse information and data. Sources of information are taken from the head of the madrasa, administrative staff, teachers and students. Data collection techniques using interviews, observation, documentation and data analysis in this study. The results of the study show that: 1) the steps of the head of madrasa in an effort to improve the quality of education consist of planning, organizing, supervising and managing education quality management, and the management system at MTs Negeri 1 Langkat also contains 13 points. 2) Teachers' efforts to improve the quality of education at MTs Negeri 1 Langkat, through teacher empowerment, career development planning, management of teacher performance assessment, and strengthening the functions and roles of teachers. One of the functions and roles of teachers, as educators and teachers, teachers must be able to educate and teach if they have emotional stability, have a great sense of responsibility to advance students, be realistic, honest, open and sensitive to developments, especially to educational innovation.

Keywords: *Madrasa Management, Education Quality*

INTRODUCTION

Management is an important element for structuring work, as well as being involved in direction in an organization and its people also have the same goals and vision, and can achieve these goals. . after the description of management is explained, it means that we can understand, because management is an element that continues and leads to evaluation or improvement and improvements are interrelated with others. Other linkages to achieve the same vision and goals. it can be concluded that educational management is mutually focused on continuing to strive to have the four basic principles and functions in management, Wijaya and Rifai (2016).

Madrasas in general have more specific characteristics. Syafaruddin (2016) has the task of not only carrying out the realm of education but also having the obligation to provide and build good character in society. Madrasas also have a very important role, namely participating and collaborating with other educational fields, it aims to educate the nation's life. The success or failure of the Islamic education system in madrasas or schools,



Makbuloh quality management (2011) is also called a system with an approach to efforts to maximize competitive power by improving education which will be sustainable, it is hoped that this will later obtain a value and quality for people, products, and the environment and of course must remain consistent. involving many parties who have the same vision and mission.

According to Law No. 20 of 2003 concerning the National Education System is the National Education Standard which has been written as: the eight national standard competencies and educational assessments must be carefully planned.

1. Graduate Competency Standards Graduate competency standards are given a function to assess and see how to determine student graduation. In other words, graduate competency standards can be in the form of predetermined education, by maximizing existing competencies so that teachers continue to see students can maximize their learning abilities.
2. Content Standards, content standards for the level of education and competency levels in order to achieve minimum graduation at the level and type of education available. This allows content standards to be formed from the structure as well as parts of the curriculum and others
3. Process Standards, Process standards are part of educational learning made with action, inspiration, as well as motivating and providing support for the development of children's abilities and providing creativity in children.
4. Standards for Educators and Education Personnel Educational staff can usually be referred to as teachers, madrasah principals, laboratory staff, administration and anyone involved in the educational process. The task of the teacher is also to provide expertise, abilities and abilities as existing learning. Provide mental health and make the national education goals achieved
5. Standard of Facilities and Infrastructure, Usually each educational unit has facilities such as books, educational media, book resources, furniture and all other equipment in order to support the learning process properly.
6. Education Management Standards, Talking about how these management standards can be divided into three parts, namely local government management standards, education management standards, and central government management standards.
7. Education Financing Standards, Education financing standards usually consist of operational costs, operating costs, and personal costs. And the investment costs in the education unit can also include the procurement of facilities and infrastructure, for the development of resources within the school and others.
8. Educational Assessment Standards, this educational assessment standard is a benchmark to be met immediately so that education is of higher quality and all components involved will be satisfied.

However, the quality of education is not just something that just happens in front of educators, education stakeholders and school principals, Syafaruddin, (2002). But Quality must remain a planned program. Because there are things related to quality, known as the quality trilogy, namely quality planning, quality control, and



quality improvement. However, integrated quality must be achieved periodically and must continue. In a sense, everyone who is involved in the educational institution must be involved and obtain the same results. (task) to overall success.

In the end, the success and achievement of improving the quality of education standards, Pontjorini, et al (2006). The purpose of national education is related to human resources, meaning all people who are involved in the world of education in the madrasah institution or school. Because quality management assistance must look more effective, therefore don't forget to also be assisted by quality facilities and infrastructure in the school. Everyone who is involved in the world of education is involved in the affairs of education development, education management, improving the quality of education and national education standards and has quality, because if you want to form students with good character, the educators must have reliable quality. .

Improving the quality of education focuses on madrasas to always improve the quality of education, which is carried out continuously and must also be improved over a long period of time and have the same goal. Improving the quality of school/madrasah education must be carried out according to procedures and slowly cannot be applied immediately, the application we do must also be slow and patient so that the goals we hope for are achieved one by one stage, which must be seen with a definite and clear direction In improving the quality that occurs in schools or madrasas it is impossible to do easily and not something that is easy to do, we need to know that there is no way to improve the quality of education if it is not supported by effective theories.

METHODOLOGY

The research approach method uses a qualitative approach. This method is used to see that from all aspects of the problem under study, it can be developed both scientifically and also later to see the situation in the field. Because with the scientific approach, you will get more diverse information and data. Namely understanding how social situations in more depth, hypotheses and find theories. In this study, the researcher tried to do a descriptive research. Namely by doing various observations and interviews are also carried out in depth and in the observations later described qualitatively such as interview data, field notes, methodological and theoretical notes.

In this study, a complete and in-depth description of the interviews and observations will be made. And in this study the researcher will not put forward his opinion because the description is required to reveal not only what is seen but also provide information from what is seen in the field. This research was conducted at MTs Negeri 1 Langkat which was carried out in June 2021 until saturated data were found.

The technique of collecting data in this study used three techniques, namely Observation and participant observation. Namely, in this case the researcher is directly involved in the research process fully on what is being done, listens to what is said, and participates in various research resource activities. In-depth interview An



in-depth interview is an attempt to find the experience of an informant and the specific data being studied. And for this, interview questions are used that require information answers and those taken from this technique are topics related to improving quality at MTs Negeri 1 Langkat, Documentation, documentation here refers to materials such as photos, videos and supporting data as supplementary information for materials. case studies such as interviews and participant observation. Documents can also be in the form of school yearbooks, codes of ethics and everything related to madrasas that can be used as documentation material for Data Analysis, data is part of data management, data modeling and matters relating to data with the aim of collecting news or existing information. , it can be concluded that data analysis is part of the determination and sorting of data related to the research.

RESULTS AND DISCUSSION

The Strategy of the Head of Madrasah in Efforts to Improve the Quality of Education at MTs Negeri 1 Langkat

The head of the madrasa is one of the important factors in the success of education in the madrasa, as the highest leader responsible for the quality of education in the madrasa, the head of the madrasa must have a head strategy in efforts to improve the quality of education at MTs Negeri 1 Langkat can not be separated from improving quality, by improving all aspects contained in the quality of education. The head of the madrasah also looks at several aspects such as education, work experience, organizational experience, as well as an assessment of a performance, the madrasah principal cooperates with stakeholders in improving the quality of education at MTs Negeri 1 Langkat.

Analysis of the advantages and opportunities for success in improving the quality of education is one of the principal strategies of madrasas in improving quality. In carrying out the organizational wheel of the madrasah principal, it is inseparable from the concept of management functions, starting from planning, organizing, supervising, even up to the evaluation stage. This is done to measure the level of success of the quality of education in MTs Negeri 1 Langkat. Such as 1) Organizing in Education Quality Improvement Management, 2) Supervision in Education Quality Improvement Management, 3) Education quality improvement in Madrasah, 3) Management in MTs Negeri 1 Langkat.

Teacher Empowerment in Efforts to Improve the Quality of Education at MTs Negeri 1 Langkat

The teacher is someone who interacts directly with students in the learning process, the teacher is expected to be able to educate well and bring change to students. Empowerment of teachers in the context of quality management must understand the duties and functions of teachers as educators who transfer knowledge and are able to provide comfort during the learning process. Teachers are also expected to be able to motivate students as well as be good examples of behavior. Discipline at work is one indicator that a teacher plays a role in improving the quality



of education in madrasas, and has an impact on good teacher performance. High commitment to work and good work discipline are the teacher's efforts to help improve the quality of education.

Career planning, namely teachers who have achievements and are capable in a field will allow them to pursue the process of promotion and position according to their abilities. Because success is influenced by formal education, as well as work experience, position weights and so on, so that in MTs there is the possibility to be promoted or promoted to a higher level if the teacher has quality and has a high will, this is one of the principal programs. Madrasa at MTs Negeri 1 Langkat.

Career development is intended as how teachers will be given active training and also given broader knowledge so that they can develop themselves in a better direction. Because a person must always be willing to develop his potential individually, everyone must be ready to develop himself in order to pursue a further career, as for individual career development activities, work performance, and opportunities to develop.

Career development can be designed in three phases:

1. Planning phase, which is planning what type of career will be developed and also looking at the advantages and disadvantages.
2. The steering phase, which is to help educators to be able to make career planning a reality in the form of guidance and counseling approaches using information services.
3. The development phase, where educators try to realize creativity and initiatives that support them to occupy positions in the future.

Assessment and work performance here are intended to carry out an evaluation process and also how the implementation of these tasks can be achieved by a teacher. And there are several things that principals do to assess achievement, including setting specific targets for training teachers according to their fields and always evaluating so that they can always see deficiencies in their work.

CONCLUSION

Sourced from research findings which discuss how Madrasah Management in an effort to improve the quality of education at MTs Negeri 1 Langkat includes Education Quality and matters relating to the basic principles of management, which will be described as follows: 1) Principals continue to strive to improve the quality of education in schools these, and conduct a performance assessment on the standards of National Education, 2) Means that madrasa management In an effort to improve the quality of education must meet the 8 national education standards. in these schools in order to produce quality graduates, have mature characters, as well as personality and social attitudes, and the skills possessed by students can become good life skills for students. 3) The role of the teacher is also very influential, one of which is being a competent educator. As for this, it is related if the teacher meets the applicable national education standards, and can guide, guide students and also help



students to form better character and personality. Madrasah management can also work well if they understand the objectives of the madrasah principal. Madrasah principals must implement good madrasa-based management and have targeted goals in order to achieve madrasa goals in accordance with the vision and mission that have been set. The purpose of MBM is to develop, improve efficiency and quality management and education equity. While the benefits are to provide independence and responsibility to the madrasa. The application of Madrasah Management in an effort to improve the quality of education at MTs Negeri 1 Langkat is inseparable from four management functions, namely: Planning: An activity related to existing policies, procedures and programs in this case aims to align the vision and objectives. And the level of knowledge is also still basic and by carrying out planned activities. Organizing: It is a step to gather all the capabilities possessed by a group, agency, or institution, as well as organizations in order to cooperate as a whole to achieve the same expected goals. such as personal goals or goals for a group of people involved in the organization, Implementation or implementation (actuating): It is implementation as a plan that is carried out, as all elements are in a way by which the organization can work together to carry out the responsibilities that exist in the organization. Controlling is controlling all activities carried out, this also includes the basic management principles that are discussed, and note whether all activities carried out have a good impact and are useful and effective. Compiling the concept of quality management in madrasahs, of course, the implementation and quality improvements are guaranteed.

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The 1st International Conference of Islamic Education (InCISED) 2021



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THE ROLE OF THE HEAD OF MADRASAH IN IMPROVING TEACHER PROFESSIONALITY IN MTs NEGERI 2 LANGKAT

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ABSTRACT

The purpose of this study is to reveal: (1) How is the planning of the head of madrasa in developing teacher professionalism at MTs Negeri 2 Langkat, (2) How is the implementation of supervision of the head of madrasa in developing teacher professionalism at MTs Negeri 2 Langkat, (3) How is the action of the head of madrasa in motivating teacher at MTs Negeri 2 Langkat. The results of this research are the planning carried out by the madrasah principal to make a quarterly teacher work program, saving madrasa funds. The supervision carried out is formative and summative model supervision, which is periodically every week entering the classroom directly by paying attention to the way the teacher teaches. Extrinsic motivation or motivation carried out by the principal in motivating his teacher is by giving praise, always being respectful of teachers, listening to teacher complaints and following up on teacher complaints and training in the IT field. While the intrinsic motivation is that when there is training the teacher cannot attend the training but because the teacher wants to gain knowledge, the teacher learns from his colleagues so that the teacher can continue to improve his abilities.

Keywords: The Role of the Head of Madrasah, Teacher Professionalism

INTRODUCTION

Indonesia which organizes education certainly has its own philosophy and ideology in the development of the world of education. In general, the micro goal of national education is to form an autonomous educational organization, so that it is able to innovate in education. However, when national education presents various problems, one of which is the professionalism of teachers.

As an educational leader, the principal has a very big role in developing a harmonious working spirit and cooperation, an interest in the development of the world of education, the development of the quality of professional teachers he leads. Teachers can also be said to be the main pillar of the success of education in Indonesia. Therefore, the attitude of teachers is needed to achieve the goals of education in Indonesia in general and the goals of schools in particular. To get professional teachers to achieve educational goals, especially in schools, cannot be separated from the ends of the educational institutions/schools, namely the principal who conducts coaching for teachers, which will lead to quality students.

According to Mulyasa (2004:97) states that there are seven principal roles that must be practiced in the form of concrete actions in schools/madrasahs which are abbreviated as EMASLIM, namely the roles of Educator, Manager, Administrator, Supervisor, Leader, Innovator, and Motivator.



Principal as Educator

Understanding the meaning of educators is not enough to stick to the constancy contained in the definition of educators but must be studied in relation to the meaning of education, educational facilities and how educational strategies are implemented. (Wahjosumidjo, 1999: 122).

As an educator, the principal has the main task of carrying out the learning process effectively and efficiently. While its function is to create a conducive school climate, provide advice to school residents, provide encouragement to education staff, implement interesting learning models and improve the quality of learning carried out by teachers.

Principal as Manager

Hasibuan, (2006: 5) In the theory of educational management, the principal actually holds two important positions to ensure the continuity of education in schools, first, as education manager and secondly as education leader in his school. As an education manager, the principal is fully responsible for managing the school, managing means managing the entire potential of the school so that it functions optimally to achieve school goals.

Principal as Administrator

The principal as an administrator has a close relationship with various administrative management activities that are recording, compiling, and documenting all school programs specifically, the principal needs to have the ability to manage the curriculum, manage archival administration and financial administration. These activities need to be carried out effectively and efficiently. in order to support school productivity. For this reason, school principals must be able to coordinate the administration of school administration and create an orderly, smooth and timely administration.

Principal as Supervisor

Mulyasa, (2005: 111) *supervision is a process designed to help teacher and supervisor team more about their practice, to better able to use their knowledge and skill to better serve parents and school and to make the school a more effective learning community.*

From the description above, it can be understood that the principal's main role as a supervisor is to develop and implement educational supervision programs and utilize the results which are manifested in class supervision programs, extracurricular activities, and improving the performance of education personnel.

Principal as a Leader

In order for the process of implementing education in schools to run well, the principal needs and must act as a leader (leader) not acting as a boss, there is a difference between the two William Glasser expressed an opinion about the difference between a leader and a boss. Hasibuan, (2003: 3).



Boss likes to control, rely on power, creates fear, blames subordinates and makes the work atmosphere sometimes annoying, while leader behavior leads and protects, controls cooperation with subordinates, considers subordinates as partners, creates self-confidence, corrects subordinates mistakes and makes interesting mendai job.

Principal leadership in modern education management should apply the concept of "leadership as an art" (leader is an art). A professional leader is an "artist" in leading. Danim, (2002: 215). With the art of leading, we can distinguish the leadership of each person. The art of leading is done in the form of leading styles, leading techniques, ways or tips for leading. Everyone has their own art of leading. But for the general skills required of a leader in principle the same.

Principal as Innovator

As an innovator, the principal is tasked with making changes in the field of the learning process, counseling guidance, extracurricular, and procurement, teacher and employee development, renewal in exploring resources in the school and community committees in order to carry out their roles and functions as an innovator, school principals need to have the right strategy to establish a harmonious relationship with the environment, seek new ideas, integrate every activity, set an example for education staff and develop innovative learning models and must be able to seek, find and implement various reforms in schools.

Principal as a Motivator

There are two types of motivation, namely intrinsic motivation and extrinsic motivation. Intrinsic motivation is motivation that comes from within a person, for example, education personnel carry out an activity because they want to master certain skills that are considered useful in their work. While extrinsic motivation comes from the environment outside a person, for example, educational staff work because they want to get praise or want to get gifts from their leaders. (Piet.A, 1990: 36). Meanwhile (Ngalim Purwanto, 1997: 97) says that motivation is "the driving force that causes humans to do something or try to fulfill their needs".

Teacher Professionalism

The word professional comes from profession which means, as a job that requires further education in science and technology which is used as a basic tool to be implemented in various useful activities. Syafaruddin, (2001:16). Furthermore, Arikunto, (2006: 13) suggests that professional competence requires teachers to have broad and deep knowledge about the subject matter to be taught and mastery of the methodology, namely mastering theoretical concepts, as well as having the right method and being able to use it in the teaching and learning process. .

Professional teachers are teachers who know about themselves, namely themselves as individuals who are called to assist students in teaching. In this regard, Allah SWT says in Surah Al-Imran Verse 104 as follows:



وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

Meaning: And let there be among you a group of people who call to righteousness, enjoin the right and forbid what is evil, they are the lucky ones. (Surah Al-Imran Verse 104).

From the verse above, it can be concluded that a teacher or educator must have special knowledge, knowledge and skills how to educate and provide good education to students. Because to be a professional teacher is not just conveying lessons, but must also be able to understand the condition of the student's personality, student background, abilities, problems and others. Because it will all have an impact on the development of students at school.

Teacher education is integrated in a system of procurement, development, and management. Every teacher education institution must be based on Pancasila and the 1945 Constitution. Forming people with Pancasila and forming Indonesian people who are physically and mentally healthy, possess knowledge and skills, can develop creativity and responsibility, can foster a democratic attitude and full of sense of responsibility, can develop high intelligence and accompanied by noble character, love his nation and love fellow human beings in accordance with the provisions contained in the 1945 Constitution.

Before leading to the notion of professionalism, we must first look for the root of the word professionalism, namely profession. The word profession is entered into Indonesian which comes from the word profession. The meaning contained is an acknowledgment or statement. The profession can be interpreted as a field of expertise that specifically handles certain fields of work. "Professionalism" is an expression of the quality of the attitude of members of a profession towards their profession and the degree of knowledge and expertise they have to be able to carry out their duties. Thus, the definition of professionalism describes a "state" of a person's degree of professionalism in terms of the attitudes, knowledge and skills needed to carry out their duties, Kunandar, (2007: 48).

METHODOLOGY

This research took place at MTs Negeri 2 Langkat, the study was conducted in June 2021 until the data was saturated. The research subjects and informants were all social which consisted of three elements, namely: place, actors and activities on effectiveness, the background of the research place, namely the principal's room, teacher's room and study room. The perpetrators are school principals and teachers. This research was conducted with a qualitative approach. Data collection is done by using observation, interview and document study techniques. The collected data is then analyzed using data reduction techniques, display of decision-making data and verification. The validity of the data is carried out with degrees kepercayaan (*creadibility*), (*transferability*), (*dependability*), (*confirmaability*).



RESULTS AND DISCUSSION

Madrasa head planning in developing teacher professionalism at MTs Negeri 2 Langkat

The findings of the study indicate that the planning carried out by the principal in developing the professionalism of teachers at MTs Negeri 2 Langkat, the head of the madrasa as a leader in the education unit is one of the indicators in improving teacher performance. Madrasah principals are the driving force for madrasah resources in the process of achieving educational goals, so it can be said that the success or failure of a school is largely determined by the quality of the principal, especially in the management process and the way in which it empowers teachers. Therefore, as the head of the madrasah, he must have careful planning to be able to achieve his goals.

In the planning process there are several things that need to be considered by a madrasa principal, namely the determination of the strategies that will be used by the madrasah head himself, policies that must be made and implemented, and work programs that must be implemented. The principal of the Madrasah MTs Negeri 2 Langkat has carried out the planning process well, seen from the strategy in each of its implementations, one of which is saving funds in the administrative process, the principal deliberately does not add administrative staff because the principal assumes that administrative work can be done by him and his deputy. Then the teacher's work program has been determined or the teacher's duties have been determined.

In planning activities, the attitude of the Head of Madrasah at MTs Negeri 2 Langkat is to make criteria for the acceptance of new members such as prospective teachers, having a minimum education of S1 and memorizing short suras. Then the head of the madrasa also cared about the teacher's complaints, and he also gave the impression that all of them in the school were equally struggling to provide optimal results for the progress of the madrasa.

From the observations of the headmaster of the madrasah always trying to pay attention to the teachers inviting teachers to work together, it can be seen from the guidance and training provided to the principal of the madrasa to teachers and the head of the madrasa also always gives the impression of a comfortable and conducive work in order to achieve school goals and produce quality outcomes.

Implementation of Supervision of Madrasah Heads in Developing Teacher Professionalism at MTs Negeri 2 Langkat

One of the reasons why the head of the madrasa is a factor in improving teachers is because the head of the madrasa is able to carry out supervision in the madrasa environment which has become a task, in addition to supervising the head of the madrasa as well as a coach in every lesson the teachers are able to provide solutions to the teachers in every obstacle they face. in the teaching and learning process.



Supervision carried out by the head of the madrasa is expected to be an encouragement for teachers to continue to improve their professionalism as appropriate. So the role of the madrasa principal as a supervisor is an important indicator for the professionalism of the teacher in the madrasa he leads, and the role of the innovator who in addition to providing supervision also provides new innovations, for example in learning methods so that the desired changes occur.

Evaluation activities carried out by the head of the madrasah are direct supervision into the classroom when the teaching and learning process is ongoing and on an ongoing basis once a week. This process is called formative and summative modeling.

The Role of the Head of Madrasa in Motivating Teachers at MTs Negeri 2 Langkat

Motivation or encouragement is important to improve teacher performance, because basically someone who has good performance and is praised or rewarded by his superiors will tend to repeat and further improve his performance. Someone who has a need or achievement motivation is a necessary human resource in achieving success. Therefore, as a principal, he must be wiser in motivating his teachers.

Extrinsic motivation carried out by the principal at MTs Negeri 2 Langkat in motivating his teacher he always gave praise, he realized that someone really likes to be praised, appreciated, heard and recognized. He also always respects every teacher's opinion at meetings. Motivation is also done by providing trainings that can build teacher insight and can build teacher character for the better. And the motivation that exists in the teacher himself is that the teacher wants to improve his career path at the school, at the time of the training he was unable to attend because of illness and finally he studied with his co-workers who attended the training, so the teacher still gained knowledge.

CONCLUSION

Based on the description of the data and discussion of research results regarding the role of madrasah principals in developing teacher professionalism at MTs Negeri 2 Langkat. From the results of interviews and documentation studies, the following conclusions can be drawn: 1) Principal planning in developing teacher professionalism at MTs Negeri 2 Langkat, starting from planning to recruit new teachers, in recruiting new teachers the principal determines or makes criteria, and for prospective teachers who have the criteria to be able to work at the school, the criteria are for example a minimum education of S1 and memorizing short suras. And also holding training in the IT field because the principal is aware that 80% of his teachers still do not master IT, it is also planned to develop the KTSP curriculum into K13. Planning is also done by saving school funds, namely the principal and deputy principal who do administrative work, there are no special administrative staff. 2) Supervision of principals in developing teacher professionalism at MTs Negeri 2 Langkat is by regular supervision, namely once a week. Supervision is carried out



with formative and summative supervision models, namely the principal directly enters the classroom paying attention to the way the teacher teaches and it is carried out continuously. The principal also often gives advice or input after the teacher has finished teaching, as well as the freedom for the teacher to apply new teaching methods so that students are more enthusiastic about learning. 3) The motivation given by the principal in developing the professionalism of teachers at MTs Negeri 2 Langkat or what is called extrinsic motivation is to give praise to teachers for their performance. And always be respectful of teachers, listen to teacher complaints and follow up on teacher complaints and provide development training for teachers who are lagging behind in the IT field. While the motivation that does exist in the teacher himself or what is called intrinsic motivation is that when there is training the teacher cannot attend the training but because the teacher wants to acquire the knowledge, the teacher learns from his colleagues so that the teacher can continue to improve his abilities.

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INDEPENDENT LEARNING IN THE QURAN PERSPECTIVE

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ABSTRACT

Independence learning is one of the most important characters in learning, because someone will not be able to fully rely on the teacher. Teachers have limitations with a limited duration as well. This paper aims to analyze independent learning in the perspective of the Koran. By using the literature study method, the results of this study indicate that. The Koran as a holy book learns about the importance of independence in learning, for example, Surah Ar-Ra'du/13:11 and QS. Al-Mukminun/23: 62. Similarly, the forms of independent learning in the Qur'an can be seen in the story of the Prophet Moses and Khidir (Al-Kahf/18: 60-66) or it can also be seen in the story of Prophet Ibrahim finding God and destroying idols (Al-An'am/6:76-79).

Keywords: *Independent learning, the Koran.*

INTRODUCTION

Learning is the activity of increasing one's knowledge from not knowing to knowing and producing changes in behavior. So someone who is said to have learned if his knowledge increases and his behavior changes. In learning a student absolutely needs guidance from a teacher. However, in learning theory, the term self-taught (self-study) is known, but it is very likely that people who study without a teacher will get lost. Maybe this is what is known in Islamic tradition that people who learn without a teacher, then the devil is the teacher. The independence of learning referred to in this paper does not mean that students are completely released, the teacher is only a facilitator, the rest of the students develop and contextualize it.

In today's digital era, it seems that there is no hidden information anymore. All forms of knowledge can be accessed in an instant. The need for pragmatic teacher guidance can almost be replaced by technological sophistication. However, what cannot be replaced by technology is the figure of an authoritative teacher who not only teaches science but also transfers values to students (Napitupulu, 2020: 4), and this is very important.

In the midst of the Covid-19 pandemic today, which has not yet ended, it forces and demands every student to be able to study independently. Read, then analyze and make learning conclusions independently at home. If not, then Distance Learning (PJJ) is just bullshit. How is it possible to study without close supervision? Of course, only with full awareness and an attitude of independence can this reality be accepted and implemented for both educators and students.

This paper will not describe the reality in the field about independent learning, because the author considers that many experts have conducted research on it. The



author will try to look at the main concept in the holy Qur'an about independent learning. In Islam, the Qur'an is the main source of guidance on which to act.

The Qur'an is the revelation of Allah swt. as a guide and instructions for carrying out the prophetic duties of the Prophet Muhammad. when he reached the age of 40 years (Aziz & Fatimah, 2018: 9). The Qur'an is a true and verifiable guide as a light of guidance whose truth can be proven by supporting sciences so that actually a Muslim is obliged to believe in the truth of the Qur'an (Aziz & Nasution, 2019: 7). Based on this, studying the Koran is something that must be done both in intracurricular and extracurricular learning (Aziz, 2020: 122).

The Qur'an contains basic teachings that can be developed for the purposes of aspects of life (Aziz, 2020: 84). Based on this, it can be understood that the Qur'an is the main basis in maximizing Islamic education. The initial step that must be taken by educators is that students must be able to read and write the Koran properly and correctly so that they can proceed to the next level (Aziz & Nasution, 2020: 152). So that at the next level is the level of study and practice of the Qur'an in everyday life and make the Qur'an as the main guideline.

By using literature study analysis, this research intends to look at the description of the Qur'an as a divine word about independent learning through a search of various literatures, both books and related journals.

Several previous studies that can be used as the basis for this paper, for example research conducted by Gibbons (2002: 3), that learning independence aims to prepare someone who is knowledgeable, has expertise (*skills*), achieve, and develop themselves based on their own initiative. So the learning independence that is meant is not just learning, but also the learning independence in question is very comprehensive, covering knowledge, skills and the most important thing is the self-development or career of students. The unique thing is that the career of the student he will choose is purely based on the accumulation of learning experiences without any intervention from other parties, including his parents.

According to Merriam and Caffarella (1999: 75), that the main essence of independent learning is how one can direct and take the initiative to plan, implement, and evaluate their own learning activities. Thus, the total learning activity of an individual is based on his own will. Likewise, the evaluation or assessment carried out is based on his own initiative.

According to Aziz (2017), that the signs of independence in the Qur'an are numerous, for example Surah Al-Baqarah/2:189, Surah Al-Anfal/8:1, Surah Ar-Ra'du/13:11, there are also many stories of Prophets and Apostles who are full of independent learning. For example the story of the Prophet Moses and Khidir (Al-Kahf/18: 60-66) and the story of the Prophet Ibrahim (Al-An'am/6: 76-79).

LITERATURE REVIEW

1. Definition of Independent Learning

Kindependence comes from the basic word self which gets the prefix "ke" and the suffix "an" which then forms a state word or noun. Because independence comes from the basic word self, the discussion about independence cannot be separated



from the discussion about self development itself with the term self because self is the essence of independence (Ali and Ansori, 2006: 109). In the psychological dictionary, independence comes from the word "independence" which is defined as a condition in which a person does not depend on others in making decisions and has an attitude of self-confidence (Chaplin, 2001: 343).

Independence also comes from the word "independence" which is defined as a condition in which a person does not depend on others in making decisions and has an attitude of confidence. Self-reliance is the ability to manage all that one owns, namely knowing how to manage time, walk and think independently, accompanied by the ability to take risks and solve problems. With independence there is no need to get the approval of others when trying to decide something new. An independent individual is not required to be detailed and continuous about how to achieve the final product, he can be standard on himself. Independence relates to individuals who are independent, creative and able to stand on their own, namely:

Learning is a change in one's behavior as an experience and learning outcomes that have been obtained (Kanifatul, 2013: 14). It can also be said that learning is an effort made by educators in transferring knowledge and experience to students to the maximum so that students experience significant changes (Khodijah, 2014: 175). According to Suprihatiningrum (2016: 75) that learning is a process of helping students obtain information to help achieve learning objectives.

Having defined separately the terms independent and learning, now is to combine the two terms into one unified meaning. Independent learning can be interpreted as an effort to prepare individuals who have knowledge, experience, skills and self-development based on their own initiative (Gibbons, 2002: 3). With the same intent but different editors Merriam and Caffarella (1999: 75), making a definition of learning independence is a person's efforts to plan, implement, and evaluate their own learning activities.

Thus, independent learning is a process of seeking knowledge and experience based on one's own initiative. So in this case students are very responsible for their success in learning. A teacher only functions as a facilitator, while students or students have a very significant influence in achieving learning objectives.

2. Learning Paradigm in the Qur'an

As an actual holy book, the Koran can contextualize past events with the current reality. as well as the concept of learning. The Qur'an emphasizes the importance of the existence of science in humans so that to obtain this knowledge, it is necessary to study as an effort to reach that knowledge. Furthermore, the Qur'an promises a decent life with an exaggerated degree when one has knowledge. That is why many Prophetic Hadiths becomes *syarah* (explanation) of the Qur'anic verse about the importance of knowledge so that one must strive for it from the cradle to the grave.

Normatively, the actualization of Qur'anic values in the context of education is to form an independent and responsible personality in society (Al-Munawwar, 2005: 15). There is a popular verse in the Qur'an that emphasizes the importance of



the spirit to learn so that one can get a decent life with a higher degree than others. It is further explained that one must have faith and knowledge simultaneously in order to reach a point of balance in life (Surah Al-Mujadilah/58:11). It is not specifically explained how many degrees of superiority someone who has knowledge will surely give them a decent life (Shihab, 2006: 77).

In the Qur'an very often there are verses that command humans to utilize their minds and the most appropriate way according to the author is by learning (Syah, 1999: 76). For example, the verse that commands humans to think (*afala ta'qilun*), ordered humans to make observations (*afala yubsirun*), ordered humans to be good listeners (*afala yasma'un*).

Some of the characters described in Islamic law are the character of independence, independence in being responsible for their behavior and actions before Allah and then before the laws and regulations that apply where a person is. This independence is enforced starting from a child to the status of puberty. While the characteristics of a person who has reached puberty is measured by the perfection of his mind.

With the signs above, it is determined to be a child who has reached the time of receiving taklif (burden) from Allah swt, has the obligation to carry out his religious law, and the angel begins to run his pen every time to record every good and bad deed he does (At- Tuwajjiri, 2011: 631). The Baligh period is a new phase in the life of every Muslim that must be faced by them with adequate character of independence, and this independence character turns out to be by design due to the demands of age, which is at least 15 years old, every Muslim person already has the ability that makes them stand alone in being responsible for all attitudes, actions and behavior. Departing from the above,

RESULTS AND DISCUSSION

1. Signs of Independent Learning in the Qur'an

In the Qur'an there are signs about independent learning, namely in the Surah Ar-Ra'du/13: 11 which explains that in fact Allah swt. will not change the fate of a people until they change it themselves. This verse contains a very broad meaning that independence is the key in changing lives. Because no one understands the problems of our lives better than ourselves. Therefore, the solution must start from yourself.

Basically, every human being is given the potential of reason to be used to change everything, including the problems at hand. In the context of learning, this verse is an inspiration that a student can determine independently their learning goals starting from planning, implementing and evaluating independently.

In learning theory, it is known as student centered learning, namely learning that is centered on student independence. The paradigm shift in the teacher-focused learning process to student-centered learning is expected to encourage students to be actively involved in building knowledge, attitudes and behavior. The student-centered learning process or known as student centered learning (SCL) will have the impact that students have the opportunity and facilities to be able to build their own



knowledge so that they will gain a deep understanding which in turn can improve their quality (Ardian and Munadi, 2015: 455) .

On learning strategies *student centered learning* (SCL), means that students should be encouraged to be self-motivated and then strive to achieve the desired competencies. This can be done by increasing the discussion time, so that students are able and dare to express their opinions. It is hoped that by applying the student centered learning (SCL) learning system, students can participate actively, have critical power, are able to analyze and be able to solve problems.

Actually, there are still many verses of the Qur'an that indicate independent learning. For example in Surah Al-Mudatsir/74: 38 it is explained that everyone will be responsible for themselves. However, this verse is widely interpreted as the responsibility of worship in the hereafter, but in the context of learning it can be linked that each student is responsible for their learning activities. Thus, internal motivation in learning plays an important role. There is also a verse that explains that God does not give a burden to a person unless that person is able to carry it (Surah Al-Mu'minun/23: 62). From this verse, it can actually be assumed that independence in learning is a necessity, and if it is done seriously, it will work.

If explored further, there are many more verses of the Qur'an that hint about independent learning. What is certain is that long before the emergence of modern learning theory, the Qur'an has indicated that independence in learning is very important, because a person can freely determine his own way and goals in learning.

2. Forms of Independent Learning in the Qur'an

There are many forms of independent learning contained in the Qur'an. For example, in Surah Al-Kahf/18: 60-66 it is explained about the story of the Prophets Moses and Khidir. Prophet Musa walked in search of Prophet Khidr with the intention of making him his teacher. The selection of the teacher is based on the instructions of Allah swt. and the personal will of Moses. From this it can be assumed that the selection of the right teacher is one of the keys to success in learning. Teachers who are in accordance with the wishes of students will more quickly convey knowledge than teachers whose background is not known at all.

In another verse, it is explained how the story of Prophet Ibrahim who was very critical of the surrounding environment. Questioning to destroy the idols who can not do anything but are worshiped by the people around him including his own father, the story can be read in Surah Al-An'am/6:76-79. There is even a very popular story of Prophet Ibrahim about his journey to seek God. It can also be assumed as independence in learning.

Actually there are many more verses of the Koran that explain the concept of independent learning. But the most important thing is how one can understand the concept and then put it into practice. The following are also some formulations of factors that are clearly fought in Islamic teachings related to independent learning: Laziness. Part of what Islam is fighting against is laziness, that a Muslim should not be lazy to work for sustenance with the excuse of being busy worshiping or trusting in Allah. For the sky will not rain gold and silver. A Muslim should not only depend



on the alms of others even though he has the ability to try to meet the needs of himself and his family and dependents, so it is forbidden for someone who is able to work but does not want to try (Qardhawi, 2011: 137).

Begging. One thing that is strongly opposed in religion and is forbidden for a Muslim is to beg from others, this is a very big threat from the Messenger of Allah. So it is hoped that everyone should maintain his honor and dignity and get used to maintaining self-respect, believing in himself and staying away from begging from others (Qardhawi, 2011: 137).

Feeling satisfied at work. The work ethic in Islam does not recognize retirement, because the spirit to do business is a spirit that should always be nurtured until someone is really no longer able to do business, this has been taught in Islam as an inseparable part of one's efforts to worship and obey God. Feeling satisfied and retiring and spending old age by no longer thinking about seeking the goodness and goodness of Allah that He has prepared for humans is an act that is not exemplified in religion, although this does not mean having to keep working with the frequency and quality of effort when he was young. In simpler words, because work is worship, you should not stop looking for sustenance (Sudewo, 2012: 13).

a. Excuse me. Even though a Muslim's work ethic is high, various efforts have been taken, sometimes Allah still tests him with inadequacy, or a person who was successful then Allah tests him with misfortune so that he falls bankrupt, these things are something that often happens in life. Under these conditions, it is necessary to remember that pessimism is an act that is not justified by religion. Desperation is not the character of a believer, he will never despair of Allah's grace, even though the world feels narrow, or as if all doors have been closed before him (Qardhawi, 2008: 496).

Education in Islam teaches to educate children independently by managing children remotely. When leaving a will to parents to maintain and guide their children's education, Islam does not intend to destroy the child's soul in the short or long term, so that his life and affairs are only thought out, regulated and managed by his parents. Indeed, it is the two parents who work hard for the life and future of the children, which in the end the child becomes the responsibility of the parents.

However, the main goal of Islam is to control the behavior of children so that they are not carried away by deviant currents and doubts as well as efforts to form a personality that is not swayed in this life. Because in the end, each individual will be held accountable for what he or she has done in the world. The word of God contained in the Qur'an Surah Al-Mudatsir/74: 38 states that: "everyone is responsible for what he has done." Furthermore, in Surah Al-Mu'minin/23: 62 it is stated: "We do not burden anyone except according to his ability, and with us is a book that speaks the truth, and they have been persecuted".

From the verse it is explained that the individual will not get a burden above his own ability, but Allah knows best by not giving the individual burden beyond the individual's own ability. From the verse above, it explains that each individual is required to be independent in solving problems and work without being dependent on others. The Word of God in Surah Al Isra'/17: 84 "Say that each person acts



according to his own ability, then your Lord knows best who is more righteous in his way."

The verse above explains that the individual acts on his own will and initiative and not because of the will of others. This shows that individuals basically want to be independent because independence is a basic human trait. Parents have a big role in educating children's independence. There are efforts that parents must make when they want their children to grow up independently. And these efforts must be carried out step by step so that what is expected can be realized.

3. How to Grow Independent Learning

The following will be stated about the tips in growing independent learning for students:

- a. Introducing the environment. The surrounding environment is a social reality that should have been known by children from an early age so that children will be able to learn independently. The learning climate in the surrounding environment must also be built with the feel of independence, so that children will get used to being independent.
- b. Build an independent thinking paradigm. After introducing them through the environment and giving examples at home, educators need to build children's independent thinking by giving assignments or a job and making sure that the task is really the work of the child.
- c. Give freedom to students to choose which field of study they are interested in. Expecting students to master and be smart in all subjects is impossible and at the same time shows the naivety of a teacher. Students may excel in the field of language but weak in the field of science, and so on. As a good teacher, the strengths and interests possessed by these students must be developed, included in competitions and olympiads. If necessary, advise them to choose a major at a university according to their field of interest and expertise.
- d. Open dialogue space for students. Real active learning is when dialogue occurs in a learning room where learning is not dominated by the teacher. Students are given the opportunity to provide ideas on the subject matter. If something is wrong, the teacher's job is to straighten it out.

CONCLUSION

Independent learning is the effort of a student in planning, implementing and evaluating their learning independently. Independence in learning is a necessity, especially in the midst of the Distance Learning situation that today almost all parts of the world implement it. Many verses of the Koran hint at the importance of independence in learning, for example, Surah Ar-Ra'du/13:11 and QS. Al-Mukminun/23: 62. Similarly, the forms of independent learning in the Qur'an can be seen in the story of the Prophet Moses and Khidir (Al-Kahf/18: 60-66) or it can also be seen in the story of Prophet Ibrahim seeking God and destroying idols. (Al-An'am/6:76-79).



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STUDENT DEVELOPMENT MANAGEMENT AT MTS NEGERI 3 MEDAN

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ABSTRACT

This research discusses how the management of student coaching at MTs Negeri 3 Medan, which includes planning, implementation, evaluation. This study uses a qualitative research approach, a research procedure that produces descriptive data in the form of written or spoken words from people or observable behavior, this approach is directed at the setting and the individual holistically (intact), with data analysis consisting of three flow of activities, namely data reduction, data presentation, and drawing conclusions / verification. The research results are; (1) Guidance planning, namely by holding a planning meeting for coaching activities of students which results in coaching work programs for students in schools at the start of a new academic year; (2) In the implementation of coaching students at MTs Negeri Medan, there are still activities for coaching students that have not been maximally implemented, including student council activities covering arts and madding, extracurricular activities including PMR activities due to many binding rules during the pandemic; (3) Evaluation of coaching students at MTs Negeri Medan, namely assessing the implementation process of coaching students in madrasah and assessing the results of coaching in madrasahs carried out by the principal at the end of each school year; (3) Obstacles in carrying out coaching for students at MTs Negeri Medan include lack of personnel, lack of facilities, and lack of attention from students. Efforts to overcome this by optimizing existing personnel in schools, optimizing existing facilities in schools, and providing guidance from coordinators and teachers in overcoming students who lack attention during the pandemic

Keywords: Management, Coaching, Student, MTs Negeri 3 Medan

PRELIMINARY

The Law Number 20 of 2003 concerning the National Education System, chapter II article 3 states that National Education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and are devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. From the description, it is explained that students are expected not only to have academic abilities but are also expected to have non-academic abilities and mental/spiritual attitudes. To realize this, the education process in schools is not only focused on science education but also coaching for students which includes coaching in academic, non-academic aspects, and mental/spiritual attitudes, in which the coaching activities are included in activities for students. in madrasahs through student council activities, extracurricular activities, and counseling services.

Regulation of the Minister of National Education Number 39 of 2008 concerning Student Development, chapter I article 3 paragraph 1 states that student development



is carried out through extracurricular and co-curricular activities with the types of activities that can be developed by schools with policies from each school. In essence, the purpose of fostering and developing students is in accordance with the goals of Indonesian National Education. Students as cadres to succeed the nation's struggle and national development, must be prepared as well as possible and avoided from all obstacles that damage it, by providing adequate provisions in Pancasila leadership, knowledge, skills, physical fitness, firmness of faith, mental strength, patriotism, idealism, personality, national awareness, creative power, and noble character as well as the appreciation and practice of Pancasila. The purpose of fostering students is to strive so that students can grow and develop as complete human beings in accordance with the goals of National Education based on Pancasila.

The educational process at Madrasah Tsanawiyah (Mts) is an educational process for the transition period of children from childhood to adolescence. At this age children are vulnerable to various influences, both positive and negative influences from the surrounding environment, namely in the madrasa environment and in the environment where they live. At this age, including the period of adolescent development, at this time students have rapid physical and behavioral development and need adjustments to prepare themselves to enter adolescence. Madrasah Tsanawiyah Negeri 3 Medan as a junior high school which was just inaugurated in 1997 has students with academic and non-academic qualities who are still improving, this can be seen from their academic quality such as the input of students entering this madrasa who have test scores The remaining national values are of low value. The non-academic quality can be seen from the behavior of the students at Madrasah Tsanawiyah Negeri 3 Medan who are still disturbing in the madrasa environment and outside the madrasa environment and various violations committed by most of the students at school include truancy, fighting, smoking, not uniforms, stealing, these behaviors are often shown by students in the madrasa environment.

With the various types of violations committed by students, the madrasah provides sanctions to reduce the number of violations, but the existing sanctions have not been able to influence and change their students, students tend to make the same mistakes and violations after the sanctions given to them. After that, there are also students who repeatedly commit violations so that parents are called to the madrasa but the parents of students do not fulfill the call from the madrasa, this of course hinders the participation of parents for the development of students.

To improve the academic quality and improve the behavior of students who are not good, and the number of students who violate and do not obey the rules at the madrasa, the madrasa seeks guidance for students so that students can do better in academic, non-academic, and attitude aspects. mental and spiritual, through OSIS activities, extracurricular activities, and BK services in madrasas, but the coaching carried out in madrasas is not optimal, not all coaching can run well, the existing coaching programs cannot be implemented by students, as well as supporting facilities and infrastructure to conduct training in madrasas is still lacking.



All the problems that the researchers have described previously, the researchers deliberately describe as a comparison before and during the Covid 19 pandemic that hit the education system at Madrasah Tsanawiyah Negeri 3 Medan, and the researchers did not describe the current problems, because almost all madrasas in Indonesia are experiencing the same fate. with Madrasah Tsanawiyah Negeri 3 Medan. By looking at the conditions and conditions that are currently happening at Madrasah Tsanawiyah Negeri 3 Medan, the coaching carried out in madrasas still tends to be the same in every except in 2019 until now, student development is still being carried out, but it is quite striking that the different models and management carried out in the past Covid 19 pandemic. With such problems, researchers are interested in researching the Management of Student Guidance at Madrasah Tsanawiyah Negeri 3 Medan which includes planning, implementation, evaluation and obstacles encountered during the implementation of student coaching in madrasas and efforts to overcome obstacles in student development especially during the time of Covid 19.

LITERATURE REVIEW

A. Education Management and Management

1. Definition of Management

Management is the process of planning, organizing, directing and supervising the efforts of organizational members and the use of other organizational resources in order to achieve predetermined organizational goals. Agreeing with this understanding, Syaiful Sagala stated that management is a series of activities together with a group of people systematically to carry out the wheels of an organization's business or mission so that it can be carried out. Another opinion was also expressed by Ngalim Purwanto, management is a process to organize and supervise a certain goal.

According to Daft and Marcic management is the attainment of organizational goals in an effective and efficient manner through planning, organizing, leading, and controlling organizational resources. This definition explains that management is the achievement of organizational goals effectively and efficiently through planning, organizing, leadership and controlling organizational resources.

From some of the opinions above it can be concluded that management is a process of activities carried out by a group of people to run a business that is carried out systematically in an organization starting from planning, organizing, directing and monitoring to achieve goals effectively and efficiently. controlling organizational resources. This definition explains that management is the achievement of organizational goals effectively and efficiently through planning, organizing, leadership and controlling organizational resources.



2. Education Management

Education management is an effort to increase the effectiveness and efficiency of educational elements in order to achieve educational goals. Likewise, Syaiful Sagala's opinion, education management is the whole process of mobilizing and integrating everything or potential in an institutional activity, both personal, spiritual, and material, which is concerned with achieving educational goals.

However, another understanding of educational management adds to the existence of management functions in school activities, education management is an overall process, joint activities in the field of education which include planning, organizing, directing, reporting, coordinating, monitoring, and financing by using or utilizing available facilities, both personnel, material, and spiritual to achieve educational goals effectively and efficiently.

From some of the opinions above it can be concluded that education management is a series of overall mobilization and integration activities or activities carried out by a number of groups or several people and the elements that are and are related to it both personal, spiritual, and material to organize an educational institution in order to achieve educational goals that have been set effectively and efficiently.

B. Student Management

1. Understanding Student Management

Student management is the entire process of deliberately planned activities and continuous coaching of students (in the educational institution concerned) in order to be able to participate in the teaching and learning process effectively and efficiently, in order to achieve the educational goals that have been set, while according to Suharno, student management Education is the arrangement of activities related to students, from entry to exit of students from school. Likewise, according to Hartati Sukirman, student management is the activity of recording students from the admission process until the student leaves school because he has graduated or for other reasons.

From some of the opinions above, it can be concluded that student management is an educational management activity related to students whose activities are in the school environment, starting from student acceptance until the student leaves school. Students are one of the important things in education because they are the main target in improving the quality of education, so students need to be managed, developed, and empowered so that students can follow the teaching and learning process and activities at school well, until the students graduate from school.

2. Types of Student Management Activities

The type of student management activities refers to activities outside the classroom and inside Ary Gunawan's class. Student management activities are carried out from the time the student is accepted into the school until the student graduates / leaves school.



Student management can be carried out properly if there is good cooperation between students and school personnel who are directly involved in dealing with students both in class and outside the classroom.

C. Student Guidance

1. Understanding Student Guidance

According to Rohim, student development implies all activities that include the provision of various forms of assistance carried out by the school. In principle, coaching is closer to guidance, which means assistance or assistance provided by an individual or a group of individual students in avoiding or overcoming difficulties in their lives, so that individuals or groups of individuals can achieve their welfare. The coaching of students in question is a process of activities to provide provisions and direction to Madrasah Tsanawiyah students regarding various types of coaching materials that have been planned, namely coaching through academic, non-academic, and mental/spiritual attitudes so that students can develop their potential at school. in accordance with the objectives of National Education.

Students are the main target in education in schools, so students must be prepared well from the academic, non-academic, and mental/spiritual aspects so that the provisions possessed by students are balanced between science education, skills, and behavior education , and mental and spiritual, then in a school, coaching is needed for the students, namely through the activities that have been prepared at the school for students.

2. Functions and Objectives of Student Guidance

a. Functions of Student Guidance

The function of fostering students in general is the same as the functions and objectives of National Education, as stated in the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System, Chapter II Article 3, namely National Education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty. One, having noble character, healthy, knowledgeable, capable, creative, independent, and being a democratic and responsible citizen.

b. Goals of Student Guidance

In the Regulation of the Minister of National Education of the Republic of Indonesia Number 39 of 2008 concerning Student Development Article 1, it is explained that the objectives of coaching for students are:

1. Develop students' potential in an optimal and integrated manner which includes talents, interests, and creativity.
2. Strengthening students' personalities to realize school resilience as an educational environment so as to avoid efforts and negative influences that are contrary to educational goals.



3. Actualizing the potential of students in achieving superior achievements according to their talents and interests.
4. Prepare students to become citizens of society who have noble character, are democratic, respect human rights in the context of realizing civil society.

4. Student Guidance Activities

In the Regulation of the Minister of National Education of the Republic of Indonesia number 39 of 2008 concerning Student Development, chapter III article 4 states that student development activities in schools can be carried out through student council activities, and in chapter II article 3 paragraph 4 states that types of coaching activities can be developed by schools among others through extracurricular activities and guidance and counseling services.

a. Intra-School Student Organization (OSIS)

In the Decree of the Director General of Primary and Secondary Education Number 226/C/Kep/0/1993 it is explained that the student organization in schools is the OSIS. OSIS stands for, organization, student, intra, and school. Each has the meaning:

1. Organizations, in general, are cooperative groups between individuals that are held to achieve common goals. Organization in this case is intended to be a cooperative unit or group of students formed in an effort to achieve a common goal, namely to support the realization of student development.
2. Students, are students in education units at the primary and secondary education levels.
3. Intra, means located within and between. So OSIS means a student organization that exists within and within the school environment in question.
4. School, is an educational unit where teaching and learning activities are carried out in stages and continuously.

b. Extracurricular activities

Extracurricular activities are the development of intracurricular activities or are additional/complementary activities for compulsory Lutan lessons. The purpose of extracurricular activities is to contribute to the personality development of students, especially for those who participate in these activities, Williamson. The vision of extra-curricular activities is the optimal development of potential, talents and interests, as well as the growth of independence and happiness of students who are useful for themselves, their families and society. While the mission of extracurricular activities are:

1. Provide a number of activities that can be chosen by students according to their needs, potential, talents, and interests.
2. Organizing activities that provide opportunities for students to express themselves freely through independent and or group activities.



RESEARCH METHODS

A. Research Approach

This study uses a qualitative research approach, is a research procedure that produces descriptive data in the form of written or spoken words from people or observable behaviors, this approach is directed at the background and individuals holistically (whole) Bogdan and Taylor. In qualitative research, data collection activities must be carried out by the researcher himself. The qualitative data obtained is the source of a broad and well-grounded description, and contains explanations of the processes that occur in the local scope. Thus the data collected in qualitative research in the form of words, pictures, and not numbers, are descriptive in nature whose results and data analysis contain descriptions of research results derived from interview data, observational data, and data from documentation conducted during research process.

B. Data Collection Techniques

Data collection techniques are a method used for data collection, data collection activities are an important job in researching. The techniques used for data collection in this study were interviews, observation, and documentation.

1. Interview

An interview is a conversation with a specific purpose. The conversation was carried out by two parties, namely the interviewer who asked the question and the interviewee who gave the answer to the question. The interview technique used is an unstructured interview, namely an interview conducted using an interview guide that outlines the questions to be asked. Interviews in this study will be conducted with the Principal, Assistant Principal for Student Affairs, Assistant Principal for Saprass and Assistant Principal for Extracurriculars. Personnel interviewed are personnel involved in student development activities at school.

2. Observation

Data collection with observation techniques, namely data collection using all the senses. In using the observation method, the most effective way is to complete it with an observation format or blank as an instrument. The observation technique used in this study is open observation, where the observer in making observations is known by the subject and to facilitate observation the researcher uses observation guidelines.

Observations were made by observing the implementation of student coaching activities carried out at MTs Negeri 3 Medan, along with the places used to carry out student coaching.

3. Documentation

The documentation technique in question is looking for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes, meetings, lenger, agendas, and so on. The documentation



technique in this study uses documentation guidelines by providing information on each data source for which data is sought through documentation techniques.

Documentation in this study is to find documentation data regarding the work program of student coaching activities in schools, division of teacher tasks in teaching and learning activities or guidance and counseling, student attendance data, student conditions, and school rules. Documentation data is data related to student development activities in schools.

C. Research Instruments

According to Suharsimi Arikunto, data collection instruments are tools chosen and used by researchers in their activities of collecting data so that these activities become systematic and facilitated by them. Research instruments which are defined as aids are suggestions that can be realized in objects, for example a questionnaire (question-naire), a checklist or interview guide (interview guide or interview schedule), observation sheets or an observation schedule (observation sheet or observation schedule).), test questions (which are sometimes just called tests), inventory (inventory), scale (scala), and so on. In this study the research instruments used were interview guidelines, observation guidelines, and documentation guidelines (attached).

D. Data Analysis Techniques

Data analysis technique is a process of organizing and sorting data into patterns, categories, and basic units of description in such a way that themes can be found and working hypotheses can be formulated as suggested by the data. The data analysis technique used is a qualitative descriptive data analysis technique with an interactive model.

In data analysis activities which include data reduction, data presentation and drawing conclusions/verification are data analysis activities that are interrelated with one another. And according to Lexy J. Moleong, there are four criteria used in testing the validity of the data in qualitative research methods, namely credibility (degree of trust), transferability (transferability), dependability (dependence), and confirmability (certainty).

RESEARCH RESULTS AND DISCUSSION

The researcher conducted an interview with Mrs. Irma as the head of student affairs at Madrasah Tsanwiyah Negeri 3 Medan who had previously coordinated with the principal regarding the research that the researcher would conduct at their school. In several talks and discussions with Mrs. Irma. There were several results of discussions and discussions at the same time interviewing him. Here are the results:

- a. Planning for student development at Madrasah Tsanawiyah Negeri 3 Medan is:
 1. Involving by inviting all teachers to formulate each activity plan in the success of student development, according to government instructions.



2. Map students and tabulate all potential "Human Errors" due to the covid-19 pandemic.
 3. And during this pandemic, coaching services, ranging from Counseling Guidance, Student Council Activities, and so on are carried out based on urgent needs only.
- b. Implementation of student coaching at Madrasah Tsanawiyah Negeri 3 Medan, student development is prioritized for those who have difficulty in running the learning system during the covid period, for example limited facilities such as cellphones, student internet packages caused by the pandemic so that income decreases which greatly affects the economy of parents, or because these students are bored to see the teaching system during and offline. Anticipating this, Mrs. Irma mentioned in the interview what was termed the "pick-up ball system", meaning that teachers were assigned to home visits or visits to the homes of students who had difficulty participating in learning during.
 - c. Evaluation of student development at Madrasah Tsanawiyah Negeri 3 Medan, as long as extracurricular activities are going well which are always monitored by the Principal with the aim of seeing the extent to which extracurricular activities are carried out at the madrasa by following the prokes (Health Protocol). Evaluation of extracurricular activities is carried out at the end of each school year. The success of extracurricular activities can be seen by the implementation of all extracurricular activities while the failure can be seen from the activities carried out that are not in accordance with the work program of extracurricular activities. The follow-up after the evaluation activity is improvement for extracurricular activities.
 - d. Based on the results of interviews with PKS Student Affairs as the person in charge of extracurricular activities in schools, it was explained that "evaluation of coaching activities is a type of student coaching activity and implementation of coaching activities in madrasas." While the interview with PKS Sapras explained that "the evaluation material for student coaching activities regarding the facilities used is the accuracy or suitability of the facilities and the sapras used in coaching activities at the madrasa." While the interview with the extracurricular coordinator as the person in charge of extracurricular activities at the school explained that " evaluation material in extracurricular activities is the implementation and results of extracurricular activities at school."

Based on excerpts from interviews with PKS Student Affairs, PKS Sapras, and extracurricular coordinators, it was concluded that the evaluation in extracurricular activities was good by looking at the process assessment and outcome assessment. The obstacles encountered in carrying out student development at Madrasah Tsanawiyah Negeri 3 Medan, the short answer is because of covid. It is very clear what has been experienced by all education stakeholders and activists in Medan City, including MTs Negeri 3 Medan, with the presence of this pandemic making the education sector experience a very serious impact, because this involves character building, science, and so on. The learning process becomes chaotic, the adaptation of



the learning system using the online system (during) does not guarantee that the process will run well. When the internet package has been provided by the government, the problem lies with the parents and students themselves, due to the downturn in the economic aspect which was also affected by the pandemic, making the suffering even more complete. Because learning through during it requires an HP device that runs well, and is supported by a good network. Compounded by the boredom of the students seeing the learning conditions during this covid period, which in the end not a few researchers observed, many of the students were hanging around playing during online learning, the ones who learned were not students, but parents of students, and many other inequalities that occurred in the present.

This is very encouraging news for parents, when the Minister of Education announced that in early 2021, students would be able to study at madrasas by complying with the prokes regulated by the health law and the willingness of parents to accept all the consequences stated in the statement letter. and they are willing to sign it. However, during the circular of the Governor of North Sumatra, in which in the letter, in order to avoid new clusters of spreading Covid which was increasingly violent, he emphasized that there were no face-to-face meetings at madrasas which caused disappointment for parents, this was revealed by Irma's mother during an interview with researchers.

CONCLUSION

Based on the description of the research results and discussion, it can be concluded:

1. Development planning, namely by holding a planning meeting for student development activities that results in a work program for fostering students in schools at the beginning of the new school year.
2. Implementation of student development at MTs Negeri Medan there are still student development activities that have not been maximally implemented, including OSIS activities including arts and madding, extracurricular activities including PMR activities due to many binding rules during this pandemic.
3. Evaluation of student development at MTs Negeri Medan, namely assessing the process of implementing student coaching in madrasas and assessing the results of coaching in madrasas carried out by the principal at the end of each school year.
4. Obstacles in carrying out student development at MTs Negeri Medan include lack of personnel, lack of facilities, and lack of attention from students. Efforts to overcome this are by optimizing the personnel in the school, optimizing the existing facilities in the school, and providing direction from the coordinator and teachers in dealing with students who are less attentive during the pandemic.

And based on the results of the research that has been stated, the authors propose several new ideas for student development activities at MTs Negeri 3 Medan, namely:



1. For School
 - a. Planning for student development activities, especially for OSIS activities, is carried out by involving OSIS administrators as representatives of students.
 - b. Coaching of students is carried out continuously, do not stop if the goal of coaching has been achieved because with regular coaching students will be controlled in attitude and behavior at school.
2. For the Principal

The principal plays an active role in coaching activities even though there is already a coordinator for each student coaching activity.
3. For Development Coordinator

School personnel involved in student development activities are even more active in providing guidance to students in madrasas and must pick up the ball to level and care for education.
4. For Students

Students are more obedient to the rules made by the madrasa and take student coaching activities seriously even though during this pandemic period they continue to follow the existing Prokes.

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LEADERSHIP OF THE HEAD OF MADRASAH IN EDUCATION INNOVATION AT MAN 3 MEDAN

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ABSTRACT

This study aims to examine the leadership of madrasah principals in educational innovation at MAN 3 Medan. The type of research used is field research with a qualitative descriptive approach. Data obtained through documentation, interviews and observations. The results of this study indicate that the leadership of madrasah principals in educational innovation includes: 1) New ideas and innovations in education in the field of learning in the form of programs to improve the quality and competence of teachers through supervision, performance appraisal, training, PPG, and MGMP; 2). Implementation of new ideas in improving the infrastructure to support the learning process, such as libraries, classrooms, discussion rooms, etc.

Keywords: Leadership, Head Of Madrasah, Innovation Education

PRELIMINARY

Education is closely related to the learning process which is carried out by formal educational institutions. In the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System Chapter I Article 1 it is stated: Education is a conscious and planned effort 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 skills needed by themselves, society, nation and state (Sisdiknas). , 2003:3).

The government has made various efforts to realize National Education into a system that is more relevant and appropriate and can support national development programs (Cece Wijaya, et al. 1988:89). In realizing the ideals of advancing general welfare and educating the nation's life, it must be able to solve many problems related to increasing human dignity, namely issues related to education/civilization of society. In reality, madrasa education is often seen as grade-2 education. This can be proven from the great interest of the community towards public schools. Responding to this, madrasa managers are required to be more concerned in improving the professionalism, quality of madrasas, and quality of education continuously so that madrasas can contribute to the role of 21st century Islamic education, this can be done if the head of madrasa and education staff in madrasas are able to carry out reforms. and mastering and understanding the vision and mission in an integrated manner as well as the programs that have been agreed as well as strategies that are in accordance with the potential of the community (Asmuri, 2011:10). Madrasas that only maintain



a stable condition, without wanting to respond to various external fluctuations and influences, will eventually meet unfavorable conditions, such as losing customers, reduced public trust, irrelevant graduates, and so on (Asmuri, 2011: 32).

Therefore, if madrasas want to continue to win the hearts and trust of the community, they are required to prepare qualified and relevant graduates, and can continue to maintain and improve work quality and professionalism. Along with the demands of the times, the performance needs of principals/madrasahs are efficient, professional, proportional, innovative and creative as well as future-oriented, thus realizing the relevance between the world of education and the demands of stakeholders (Rahman. 2006:45).

Madrasah principals are required to be able to play their leadership roles well, namely by carrying out their functions and roles to the maximum, both roles as educators, managers, leaders, supervisors, administrators, motivators, and innovators (Nur, Zaharuddin, 2004; 56). One of the efforts to respond to the challenges of the madrasa principal era must be able to carry out its function as an innovator (Novitasari, Grace Dwiana. 2012:67). In carrying out the role as an innovator, the madrasah principal acts as someone who makes educational innovations (renewals) which are still considered monotonous and conventional, so that with innovation it is hoped that a quality educational atmosphere will be created, which is able to adapt to the times (Bahri, 2011: 43).

Innovation can be interpreted as the discovery of new things (the results of human creations), objects or things that are found are completely new and did not exist before (Zakso, Amrazi, 2010:65). The background of the emergence of innovation in education is caused by the existence of problems and challenges that need to be solved with new thinking (Udin Saefudin Sa'ud, 2008: 2). However, renewal is an effort to introduce new things with the intention of improving everything that is already used to create new practices (Cece Wijaya, 1988:11). From the information above, it can be taken an understanding that in order to realize an educational innovation implementation program that is in accordance with the planned educational goals, it is necessary to have someone who can influence, encourage and use the components that exist in educational institutions that can lead to the achievement of educational goals at an educational institution. (Ibrahim. 2008:88).

Quality madrasah, the role of leaders in madrasas is significant in determining success in the implementation of education (Mulyasa, E. 2004:56). The success of the madrasa principal's leadership is largely determined by the leadership style applied. Leadership is the process of an individual influencing a group of individuals to achieve a goal (Rivai, Veithzal, 2008:10). A madrasa principal must be able to influence all madrasah residents he leads through positive ways to achieve educational goals at the madrasa (Marno, Triyo Supriyatno, 2008: 23). The forms of educational innovation carried out by the madrasah principal are non-physical innovations such as innovations in the learning and physical fields such as innovations in the field of infrastructure. The head of the madrasa as a person who has authority and power should have an effective leadership style to regulate and



develop the position he holds (Wahjosumidjo, 2007:12). The head of the madrasa in developing his duties should be based on a serious attitude and a high work ethic. Madrasah principals who have seriousness and high work ethic will be able to carry out educational innovations well, besides that they should also be supported by reliable managerial abilities so that they are able to realize effective, conducive and dynamic madrasahs (Khaliq, Abdul, 2010: 78).

Good management is one that can synergize all components of the organization, both upper, middle and lower level management (Stoner, 1996:98). However, the effectiveness in achieving an organizational goal will always depend on how the leadership style is owned by a leader, because the leader is the holder of control back and forth of an organization. A leader is someone who is aware of the principles of organizational development and human performance so that he seeks to develop his leadership aspect as a whole through motivating staff and calling for higher ideals and moral values (Aan Komariah and Cepi Triatna, 2005:5). For the advancement of an educational institution, a leader must strive to create innovative and creative changes by forming an established work team so that the achievement of madrasah goals can be carried out with participatory collaboration.

The era of decentralization is an era of change that provides great opportunities for leaders to develop values and creativity in order to achieve the goals that have been set (Munir, Abdullah. 2008:32). These values and creativity can be implemented in accordance with the existing regional potential. The role of a leader is needed to develop educational institutions, in this case is madrasah education. The quality of leadership determines to achieve the success of an Islamic education in this case including Islamic educational institutions at MAN 3 Medan. The changes that appear in this case are changes that arise as a result of the application of management patterns and educational innovations from existing school principals. So in this case the author is interested in further researching specifically about the leadership of the madrasah head in educational innovation at MAN 3 Medan.

LITERATURE REVIEW/METHODOLOGY

The research method in this research is using qualitative research. Qualitative research is research that produces descriptive data in the form of words, both orally and in writing from respondents and observed actors (Moleong, 2002: 3). Qualitative research is intended to be able to describe and analyze what is happening in the field more clearly in detail so that accurate data can be collected about the leadership of the madrasah head in educational innovation at MAN 3 Medan. The research setting aims to briefly describe what is unique so that it is interesting in an object of research. MAN 3 Medan is the first advanced Islamic educational institution that has various academic and non-academic achievements. Thus, it is natural that MAN 3 Medan has been the favorite madrasah of the Deli Serdang district community. What is very interesting in this study, the researcher saw the leadership of the madrasah principal in educational innovation at MAN 3 Medan. According to Gorton (1976:215) madrasah principals are agents of reform, very important in educational innovation is assessing



program effectiveness, reviewing, developing and implementing madrasah development programs.

RESULTS AND DISCUSSION

1. The madrasah principal's ability to implement new ideas at MAN 3 Medan

To convey scientific understanding and skills as well as the integrity of teachers who are willing and able to create a good learning atmosphere, of course it is the role of the head of the madrasa to realize all these things, this is in accordance with Ibrahim's opinion (2008: 60) that the head of the madrasa is an innovator who is able to provide inspiration and encouragement to always take the best action for the institution, while according to Marno and Triyo Supriyatno (2008: 49) that the head of the madrasa is a leader who is able to influence teachers to carry out their duties enthusiastically in order to achieve educational tasks, and as supervisors.

This is in accordance with what was done by the Head of MAN 3 Medan in carrying out his duties as a leader in the field of learning innovation, especially for improving the quality and professionalism of teachers. education and training according to the background of teachers who take part in training/seminar activities and the like, ensuring that every year all teachers have been carried out training and quality improvement evenly, turn on MGMP activities in madrasas through the prepared budget and participate in district MGMP activities, and carry out workshops, training and the like every fiscal year.

In order to increase teacher professionalism, the head of madrasah designs the implementation of academic supervision by designing supervision activities with professional senior teachers, and appointing several senior teachers to participate in carrying out academic supervision to assist the madrasah principal, while the results of the supervision activities are concluded in the form of advantages that important to be maintained and weaknesses that need to be improved together, and the results are discussed in seminar activities at the end of each semester. From the activities of MGMP, Supervision, Workshop, Seminar and PPG, the creativity of teachers emerges to build a learning with multiple approaches so that the learning atmosphere becomes fun. This is in accordance with the opinion of Marno and Triyo Supriyatno, (2008:77) as described earlier that the head of the madrasa as a leader who is able to influence teachers to carry out their duties enthusiastically in order to achieve educational tasks, and as a supervisor, while the head of the madrasa as an educator such as opinion of E. Mulyasa, (2004:34) he always strives to improve the quality of learning carried out by teachers with all their innovations.

2. The ability of the madrasa head to regulate the work environment so as to produce a conducive atmosphere at MAN 3 Medan

The work environment is a place where teachers, employees and students carry out daily activities. A conducive work environment provides a sense of security and allows teachers and employees to work optimally. The work environment can affect the emotions of teachers and employees. If teachers and employees like the work environment in which they work, then the teachers and employees will feel at



home in their workplace, doing activities so that work time is used effectively. The work environment includes working relationships formed between fellow teachers and employees and working relationships between subordinates and superiors as well as the physical environment in which employees work.

The results of research in the field indicate that the work environment at MAN 3 Medan is either physical or non-physical, directly or indirectly, which can affect him and his work at work. Available work facilities include: a) Study room; b) Principal's office; c) Library room; d) Science and Language Laboratory; e) Pages; f) sports fields; g) Places of worship; and h) Sanitation. In terms of setting the workspace, in terms of lighting, it is sufficient, the air temperature is not too hot, but air conditioning is still provided. In addition, MAN 3 Medan is built in suburban and rural areas, so that the scenery is quite attractive and avoids the noise of motorized vehicles.

CONCLUSION

Based on the data exposure, research findings and discussion in previous chapters, it can be concluded that the leadership of the madrasah principal in educational innovation at MAN 3 Medan has been carried out well, including:

1. Various new ideas for educational innovation at MAN 3 Medan, namely the planning of learning programs and the provision of supporting infrastructure facilities to accelerate the improvement of learning processes and outcomes, in the form of teacher quality improvement programs, process quality and the provision of supporting infrastructure learning, and new ideas are outlined in the form of planning and budgeting in the short, medium and long term.
2. The implementation of new ideas for educational innovation at MAN 3 Medan has been well implemented by all components of the madrasa, including the implementation of the quality of learning, namely teacher professionalism through the provision of training, seminars, madrasa MGMP, joint supervision, and PPG, followed by the implementation of strategy learning which includes problem base learning and active learning.

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TRANSFORMATION OF HIGHER EDUCATION INSTITUTIONS AS ACADEMIC SERVICE MANAGEMENT INNOVATIONS

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ABSTRACT

This study aims to describe the transformation of higher education institutions as an innovation in academic service management. The approach used is qualitative research with literature study method. Reference materials are sources and techniques for testing the validity of the data. The results of this study indicate that the innovation of academic service management in the transformation of higher education institutions refers to 8 (eight) national education standards, namely graduate competency standards, content standards, learning process standards, learning assessment standards standards, lecturers and education staff standards, facilities and standards standards. infrastructure, learning management standards, and learning financing standards.

Keywords: Innovation, Management, Academic services, Higher education, Transformation of institutions.

PRELIMINARY

The transformation of higher education institutions is a testament to globalization and educational reform in Indonesia. This is based on the demands of the global community and the rapid development and sophistication of technology. Higher education institutions in Indonesia respond to this change as a necessity, so as not to be left behind with the conditions of the times. Of course, changes in the context of organizational transformation refer to the guidelines for developing organizational integration, namely diagnosis, action planning, implementation and evaluation (Heracleous, 2009: 131; Syahrul & Sujianto, 2013; Sisibintari, 2015). Furthermore, interpreting institutional transformation is a form of contextualization of vision, action or application, as well as a form of scientific growth and development in the future (Mullins, 2010: 737-738; Rouf, 2016; Maisah, 2019: 96; Izzah, 2020).

Responding to the needs of Islamic higher education institutions related to institutional transformation, the Government through the Ministry of Research, Technology and Higher Education issued Permenristekdikti RI Number 100 of 2016 which regulates the establishment, change, revocation of PTS permits to change status to PTN, or High Schools to Institutes.

According to Halim, et.al. (2009:3-6), transformation of educational institutions refers to the evolutionary or revolutionary dynamics of institutions, both at local and global levels on internal and external demands. Furthermore, Mustafa (2014: 94) mentioned, there are two concepts that coincide with the transformation, namely; 1)



organizational transformation and 2) organizational development. The two are interrelated but the use of the term transformation is seen as more comprehensive and holistic for the organization or institution.

Transformation is one way to adapt to globalization and the rapid social changes of society. The transformation of higher education institutions is also one way for universities to continue to exist in the midst of a rapidly growing global society. This transformation analysis is caused by the external environment in the form of observing and identifying environmental conditions outside the organization, consisting of the economic, technological, social, cultural, political, ecological, and security environments (Maisah, 2018: 25).

The result of the transformation of higher education is how to improve services to customer or students. The transformation that occurs in higher education institutions in Indonesia demands better services to students and other stakeholders. Higher education institutions as one of the service organizations should provide quality services, especially to students, not considering students as parties who need educational services whose position is sometimes second only to other aspects (Almana, et.al., 2013: 3). There are five services sold by universities, namely: curricular services, research services, community service services, administrative services and co-curricular services (Nursyam, 2018: 35). These five services are referred to as educational services.

The academic services of higher education institutions in this study refer to the Minister of Higher Education Regulation No. 44 of 2015 Article 4 paragraph one 1 which explains eight standards that must be carried out by the campus in providing academic services. The eight standards are: 1) graduate competency standards; 2) standard of learning content; 3) standard of learning process; 4) learning assessment standards; 5) standard of lecturers and education staff; 6) standard of learning facilities and infrastructure; 7) learning management standards; and 8) learning financing standards.

In this study, the indicators of improving academic services after the transformation are seen from: 1) increasing the competence of graduates; 2) improvement of learning content standards; 3) Improving the learning process; 4) Improved learning assessment; 5) Improving the quality of lecturers and education staff; 6) Improvement of learning facilities and infrastructure; 7) Improved learning management; and 8) improving the management of learning financing.

Based on the above background, it makes researchers interested in conducting more in-depth research on institutional transformation, which is summarized in the title, "Transformation" *Higher Education Institutions as Academic Service Management Innovations*"

LITERATURE REVIEW/METHODOLOGY

This research uses a qualitative approach with a literature study method. The object of the study is reading books and journals that are relevant to the study of the transformation of higher education institutions as an effort to innovate academic



service management. Data analysis was conducted by reviewing concepts and theories relevant to the transformation of educational institutions. Thus, this study can find innovations in academic service management through 8 (eight) national education standards. For this reason, checking the data in this study was carried out using reference materials (Assingkily, 2021).

RESULTS AND DISCUSSION

Standardization of academic services at higher education institutions has a major contribution to the achievement of learning achievement (Raharjo, 2014). Usually the unit or internal educational institution has an analysis and strategy in implementing the National Education Standards (SNP) (Sriwahuni, et.al., 2019). The national education standards in question are divided into 8 (eight) standards, namely; graduate competency standards, content standards, learning process standards, learning assessment standards, lecturers and education staff standards, facilities and infrastructure standards, learning management standards, and learning financing standards.

Innovation of educational institutions is one form of responding to the needs of the global community. Referring to Permenristekdikti number 44 of 2015, various changes including the transformation of institutions must have a relationship and conformity between the curriculum taught and the needs of the world of work (Murwaningsih, 2018; Assingkily & Mesiono, 2019; Alfiansyah, et.al., 2020). For this reason, efforts are needed to develop curriculum models and academic services (Setiawan, 2017), improving the quality of academic information (Aditya & Agustini, 2016), contextual-based learning (Febrianto & Rudy, 2019) and inclusive (Hikmah, et.al., 2020).

The transformation of higher education institutions from high schools to institutes/universities or institutes to universities still refers to the 8 SNPs described in the previous point. The following describes the indicators of achievement of 8 national education standards in higher education institutions (campus/universities).

1. *First, Graduate Competency Standards.* Initially implementing the competency-based curriculum (KBK), then through the transformation the institution has implemented a curriculum based on the Indonesian National Qualifications Framework (KKNI). In fact, recently implemented the Independent Campus Learning Independent Curriculum (MBKM) program.
2. *Second, Standard Content.* Initially implementing the competency-based curriculum (KBK), then through the transformation the institution has implemented the KKNI in all components of content standards at higher education institutions, starting from the university (institute), faculties and departments (study programs).
3. *Third, Standard Learning Process.* Initially, academic services in the context of standard learning processes consisted of 6 (six) sections, namely Semester Credit System (SKS), face-to-face, structured, independent, Real Working Groups (KKN), and PPL. Meanwhile, when it has been transformed, the standard of the



learning process used refers to the Semester Learning Plan (RPS) and e-Campus/IT.

4. *Fourth, Learning Assessment Standards.* Initially applying the mid-semester exam (UTS), final semester exam (UAS), and thesis. So, through the transformation of the institution, implementing UTS, UAS, Thesis, PPL, Kukerta, and institutional accreditation.
5. *Lecturer and Education Personnel Standards.* Pre (before) and Post (after) transformation, higher education institutions set standards for lecturers and education staff at the Strata 2 (S-2) and Strata 3 (S-3) levels.
6. *Facilities and Infrastructure Standards.* Pre (before) and Post (after) transformation, higher education institutions set standards for facilities and infrastructure including rectorate buildings, lecture halls, libraries, worship facilities and laboratories.
7. *Learning Management Standards.* Initially applying learning management standards referring to high schools, study programs, and adjustments to their respective expertise. After transforming, educational institutions innovate academic service management in the context of learning management standards including Learning Management Outlines (GBPP), Semester Learning Plans (RPS), and adjustments to their respective fields of expertise.
8. *Learning Financing Standards.* Pre (before) and Post (after) transformation, higher education institutions set learning financing standards covering the government, institutions (BLU) and the community/students/UKT.

Referring to the eight national education standards above, it is understood that the transition or transformation of higher education institutions to provide quality academic services is not an easy task. However, this is also part of the management innovation of higher education institutions in responding to global needs and demands for the quality of education graduates.

CONCLUSION

Based on the description above, it is concluded that the innovation of academic service management in the transformation of higher education institutions refers to 8 (eight) national education standards, namely graduate competency standards, content standards, learning process standards, learning assessment standards, lecturer and education staff standards, standards facilities and infrastructure, learning management standards, and learning financing standards.

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ISLAMIC EDUCATION CURRICULUM REORIENTATION FACING THE INDUSTRIAL ERA 4.0

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ABSTRACT

Writing scientific papers aims to explain the curriculum of Islamic education in the face of the industrial era 4.0. Islamic education at this time is in the era of the industrial era 4.0, which means that at this time presenting the digitalization and automation of the integration of the internet with manufacturing that has an impact on all aspects of life. Considering that some Islamic educational institutions still maintain a conservative Islamic education curriculum, there needs to be a change and evaluation of the curriculum given the industrial era era 4.0 has many challenges for all aspects of life, including education. How is the ideal curriculum in Islamic education facing the industrial era 4.0 ?. This scientific work informs that first, the curriculum in universal Islamic education without separating between general and religious knowledge. Second, facing the industrial era 4.0 is not to dichotomize knowledge in Islamic education. Third, Facing the industrial era 4.0 this needs to be reviewed Islamic education curricula. Fourth, Facing the industrial era 4.0 is for Islamic educational institutions that still maintain a conservative curriculum in order to allow their hearts to move towards integrating their curriculum with the contemporary curriculum. Fifth, facing the era of the industrial era 4.0 it is very necessary to instill moral education to students as a way to prevent the occurrence of radicalism.

Keywords: Curriculum, Islamic Education, Industrial Era 4.0.

INTRODUCTION

Based on Law Number 2 of 1989 and then followed by Law Number 20 of 2003 concerning education, it can be analyzed that the position of Islamic education in this national education system includes: Islamic education as a subject of Islamic religion in schools, Islamic education as a values contained in students, even Islamic education can be seen as an institution. Islamic educational institutions here can be in the form of formal, non-formal and informal. These formal Islamic educational institutions are educational institutions that are structured starting from basic education such as elementary school (SD), Madrasah Ibtidaiyah (MI), junior high school (SMP) or Madrasah Tsanawiyah (MTs), as well as secondary education such as Madrasah Aliyyah. (MA), high school (SMA), vocational high school (SMK), or vocational aliyyah madrasa (MAK) or the equivalent, to universities such as high schools, institutes, or universities. Non-formal Islamic educational institutions are Islamic educational institutions outside of formal educational institutions such as course institutions, training institutions, ta'lim assemblies, tarekat centers and the like. While informal educational institutions are educational institutions whose scope is carried out by the family or community and the environment is in the form of



learning activities carried out independently. In this Islamic educational institution, of course, it has an educational system in it, one of which is a curriculum based on Islamic education. Talking about the Islamic education curriculum is certainly a serious concern considering the times that continue to develop.

The current Islamic education curriculum in the industrial era 4.0, there are still many Islamic educational institutions that use conservative learning curricula, there are also many assumptions from some Islamic education managers that the curriculum in Islamic education is only religious and says that knowledge It is modern in nature as if it came from the West. The survival of some Islamic educational institutions that use this conservative curriculum, will have a very negative impact, namely losing competitiveness with other educational institutions considering the times in the industrial era 4.0. In this paper, we will discuss and inform about the ideal Islamic education curriculum in today's development, without distinguishing between general and religious Islamic education curricula. Do not assume that if the curriculum is general in nature, it seems as if it comes from the West, while what comes from religion is only the curriculum and science that is religious in nature.

To discuss these problems, this paper uses a literature study method that is relevant in its field. Here we will discuss the curriculum in Islamic education, the dichotomy of knowledge, the existence of the Islamic education curriculum in the era of Industry 4.0, the integration of science, and the importance of moral education in the industrial era 4.0, in order to prevent forms of radicalism. Hopefully this discussion will be useful and become a motivation for Islamic educational institutions to stay ahead in the development of the industrial era 4.0.

RESULTS AND DISCUSSION

Islamic Education Curriculum

Talking about the Islamic education curriculum means in general also talking about Islamic education itself in general. Before going too far to talk about curriculum reorientation to face the industrial era 4.0, it is better to recall what the meaning of Islamic education is. Ahmad D. Marimba argues that Islamic education is "conscious guidance by educators on the physical and spiritual development of students towards the formation of the main personality / *Insan al Kamil*. (Marimba, 1989: 19)

Haidar Putra Daulay (2012: 1) explains Islamic education is education that aims to form a complete Muslim person, develop all human potential in the form of physical and spiritual, foster a harmonious relationship between every human person with Allah, humans and the universe. There are still many opinions of Islamic education experts who define Islamic education. From the two definitions above, it can be concluded that Islamic education is education or guidance that is carried out consciously to students to develop physically and spiritually towards perfect humans.

The purpose of education in Islam is to make human beings wholly human and deliver to their Lord and become complete servants, and become leaders / *khalifah* of



Allah on earth in accordance with Islamic teachings brought by the Prophets and Apostles. (Syed S. Husain dan Syed A. Ashraf, 1986: 61)

The nature of the goals of Islamic education, namely: (1) religious nuances and cultivation of aqidah. (2) comprehensive (comprehensive) which includes all aspects of the development of students both cognitive, affective and psychomotor and of course aspects of religiosity. (3) is balanced and orderly, which has implications for the systematic and regularity of Islamic education, both from planning, implementation, supervision and evaluation (assessment). (4) be realistic and pay attention to behavioral changes in students, treat students by taking into account individual differences that exist in students (Al-Syaebani, 1979: 536). Without having a clear goal, education will float without a definite direction. To achieve the goals of Islamic education, one of the components that must be owned is students. With these students comes Islamic education that will deliver a person to fully serve those who created him or deliver the seeker of knowledge to the owner of that knowledge, become a real human being, and a leader for this universe.

In addition to students who must be possessed in the Islamic education system to achieve these goals, they must also have a curriculum used to achieve these goals. This curriculum is a program that becomes a guide in the process of running Islamic education. Zakiah Darajat (1992: 121) explains "The curriculum is a guide that becomes a program to be applied in education to a certain direction". Talking about a curriculum based on the Qur'an and the Hadith of the Prophet Muhammad. This Islamic education curriculum is universal which covers all aspects without separating them from one another.

Talking about the Islamic education curriculum means a curriculum based on the Qur'an and Hadith. As Muslims, who are guided by the Qur'an and Hadith, of course, all their activities are based on the Qur'an and Hadith. One of the obligatory activities of Muslims is education. To carry out the educational process is certainly inseparable from the education system. One of the education systems or components of education is the curriculum. In the Qur'an and Hadith informs that the source of knowledge is essentially from Allah, the curriculum in the Qur'an and Hadith is universal which includes various aspects of science, there is essentially no dichotomy of science between religion and the general public as has the development of Western secular understanding to the world of Islamic education. In Islam, general knowledge and religious knowledge cannot be separated.

The Dichotomy Of Science

In general, this dichotomy is the separation between one part and another, in this case if it is said to be a dichotomy of science, then there is a separation between one type of science and another. As has been common in people who say this is the science of religion and this is a general science that has been widely debated until now.

Samsul Nizar (2009: 233-234) explains There are several factors that cause the dichotomy of science in Islamic civilization, namely:



- a. The destruction of facilities for the development of science and libraries due to the rampage of the Mongol army which destroyed the city of Baghdad and the destruction of the power of Muslims in Spain and the killing of many scientists in the war.
- b. The loss of the culture of rational thinking among Muslims. In the heyday of Islam, especially during the Abbasid dynasty, the mindset of Muslims was always influenced by traditional thought with Sufistic characteristics and rationalist thinking characterized by open, innovative, and constructive liberalism. At that time, Islam did not distinguish between knowledge derived from revelation or analysis of thought. Everything they learn and they explore so that science and culture develop rapidly

When the Western world progressed, religious groups, especially in the Muslim world of scientists, no longer controlled the social field so that all branches of science did not have the power to unify. In Muslim countries where the traditional education system has been outperformed by the modern Western system. The arrival of this modern Western system turned out to be a new problem for Muslim scientists so that many scholars rejected the Western modern system on the grounds of saving Muslims and preserving traditional education. While the secular concept of the West continues to expand and the scholars do not answer the challenge, so that dual education emerges. Traditional education gave birth to traditional Islam while the modern secular system gave birth to secular figures. It is not uncommon to find that the implementation of Islamic education uses a curriculum oriented to the classical sciences, as applied in Egypt, this affects some understanding that studying general sciences as applied by Dutch schools is a matter of concern. forbidden to study.

Until now, there are still many primary and secondary education institutions and even some Islamic universities as well as Islamic boarding schools still use the classical curriculum model by relying on basic religious education as a provision to teach further religious education to the community. The discussion taught still emphasizes a lot of normative aspects that override transformative aspects in the socio-cultural context of our society. So it is not surprising that there is a group of ikhwans who feel that it is enough just to study Islamic sciences that come from salaf figures and consider the taboos of other (contemporary) sciences which are actually equally important. (Ali Mashun, 2013: 262)

Many criticisms have been raised by Islamic education thinkers, why Islamic education is still very far behind the West, due to several things, including: first, the orientation of education is still neglected and does not know the direction to which it should be in accordance with the Islamic orientation. . Islamic education is only concerned with the transfer of religious knowledge. Hereafter, of course, is everything, while the affairs of the world are put aside. In addition, it is still deventitive, meaning it saves Muslims from all the pollution and destruction caused by Western ideas that come through various disciplines that can threaten the traditional Islamic moral standards. Second, the practice of Islamic education still maintains the old heritage, so that the knowledge learned is classical science and



modern science is not touched. The sources that are used as references are only the yellow book and are considered a standard and excellent source of inspiration in answering all contemporary problems, which sometimes because the answers are not found in the book, then they have to be matched or seem forced. Third, Muslims are still busy being lulled by the romantics of the past. The greatness of Muslims in the past until now still affects the mindset of Muslims. They are still proud of past glories, but do not realize that this pride is precisely what causes them to fall behind. Therefore, most of them are very lazy to make reform efforts and lose speed with social changes, politics, and advances in science and technology. Fourth, the learning model of Islamic education still emphasizes the verbalistic intellectual approach and negates educative interactions and humanistic communication between teachers and students. Then the output from Islamic educational institutions whose curriculum orientation refers to the classical curriculum which is religious in nature still maintains the curriculum until now without integrating it with the contemporary curriculum in the era of the industrial era 4.0.

The efforts of Islamic education thinkers in terms of preventing this dichotomy of knowledge have not been fully successful. This has a very large impact on Islamic education so that problems arise in Islamic education which say why Islamic education is not progressing, then considers some knowledge to be forbidden to be studied because it keeps Muslims from the afterlife. So as long as this dichotomy lasts, the classical curriculum that has been embedded in the body of the Islamic education system will last. This will have a very negative impact on Islam if there is no awareness of the backwardness of the Islamic education system which is carried out in the face of competition in the era of the industrial era 4.0. As stated above that the ideal curriculum in Islamic education is a curriculum that is sourced from the Qur'an and Hadith which is universal in nature including the *naqliyyah* sciences and the *'aqliyyah* sciences, so that there is no separation between general sciences and religious sciences.

The Existence Of Islamic Education In The Industrial Era 4.0

The term "Industrial Revolution" was introduced by Friedrich Engels and Louis-Auguste Blanqui in the mid-19th century. This industrial revolution is also running from time to time. This last decade can be called entering the fourth phase 4.0. The change from phase to phase gives an articulative difference in terms of its usefulness. The first phase (1.0) revolves around the discovery of machines that emphasize (stressing) the mechanization of production. The second phase (2.0) has moved on to the mass production stage which is integrated with quality control and standardization. The third phase (3.0) enters the stage of mass uniformity which is based on computerized integration. The fourth phase (4.0) has brought the digitalization and automation of the internet blending with manufacturing. (Hendra Suwardana, 2017: 102-110)

The Industrial Revolution 4.0 has the potential to increase global income levels and improve the quality of life for the world community, will result in low and competitive prices, increase efficiency and productivity, lower transportation and



communication costs, increase the effectiveness of global logistics and supply chains, reduce trade costs, will open new markets and promote economic growth. The Digital Age is a term for a time where everything is turned on by technology. Starting from televisions, air conditioners, refrigerators, computers, smartphones, to the massive use of the internet, the internet is the biggest energy of life in this era. The internet makes all the information in this world very easy to get, even in a matter of seconds. If you want to compete in this digital era, Indonesia needs to immediately improve the capabilities and skills of human resources through education, become a reliable operator and analyst as a driving force for the industry to achieve competitiveness and high productivity. By doing this, it is not impossible that Indonesia will jump into a developed country in this Fourth Volume Industrial Revolution, through the use of the implementation of digital and computing technology into the industry. (Dimas Indianto, 2019: 106)

The industrial revolution 4.0 with its disruptive innovation places Islamic education in a strict existence struggle. These struggles have their respective implications. Islamic Education Organizers are free to choose in positioning themselves. If he chooses to stick with the old patterns and systems, then he must be willing and willing to let go if he gets left behind. On the other hand, if he opens up and is willing to accept the era of disruption with all its consequences, then he will be able to compete with others. (Yayat Suharyati, 2018: 145)

Indonesia is a multicultural country, both in terms of socio-religious and socio-cultural. Facing the Industrial Revolution 4.0 era, Islamic education must respond by looking at the opportunities and challenges faced by the nation's children in the future. One of the logical reasons that is always strengthened when there is a curriculum change is because of the demands of the times. Therefore, as an Indonesian nation, we must think about how to design a curriculum that is able to develop the potential of students so that they are able to face the challenges that exist. The term moderation in Islam is known as *wasatan* which means moderate. The era of the Industrial Revolution 4.0 was marked by the advancement of very sophisticated technology. It can be said that in that era, almost all human roles physically have been taken over by sophisticated technology. But psychologically (spiritually) the role of humans will not be taken over by sophisticated technological tools in the future. For example, in Islamic education the role of humans psychologically is to act as a servant of Allah. Humans must be Muslim, believe, do good (*ikhshan*), sincere and pious. If Islamic education experts are able to develop an Islamic education curriculum based on understanding, attitude and practice, the next generation of Indonesians will experience glory. (<https://hariansulsel.com>)

In addition to creating opportunities, the industrial revolution 4.0 also presents its own challenges for the world's population, especially Indonesia. The problem of unemployment caused by layoffs and the closure of several factories and companies is a challenge that must be addressed. According to a study, in the next five years around 35% of jobs will be lost due to the presence of digital technology. In fact, in the next 10 years there will be about 75% of the types of jobs disappear which causes



the number of unemployed to be increasingly significant because they do not have the competencies needed in this era. (Helaluddin, 2018: 268)

The change in the flow of times to date is called the industrial revolution 4.0, is a very significant change and indeed must be passed by everyone. The changes of this era have had a huge impact on various aspects of human life, ranging from religion, social, culture, politics, to education. The changing times that have been passed by this aspect of education have not made it better, but have become a serious challenge in the world of education. Talking about education, one of the components of education that has the greatest impact on the Islamic education system is the curriculum. This curriculum is one component of education that can accept changes according to the demands of the times. This shows that in this digital era, changes and evaluations of the curriculum are something that must be discussed further.

Judging from the conditions and problems mentioned above in the midst of this current of globalization, in this case Islamic education must capture and respond to the challenges of the times. The components of Islamic education will be influenced by the changing times, whether in terms of the curriculum, methods, facilities and infrastructure or the Islamic educational institution itself. If Islamic education does not welcome the changing times, the output of Islamic education is far behind with the times. One of the steps that can be taken is to integrate religious science with contemporary science in order to create quality Islamic education outputs in the midst of this competitive era.

Knowledge Integration

Islamic education should always be oriented to efforts to deliver students to be able to answer the challenges of the times that arise in social life as a logical consequence of changes in civilization. For this reason, the best alternative is to be open to general knowledge and impart religious values to students in a balanced way. In managing modern Islamic education and the figure of qualified students, it is clear that Islam does not reject the packaging of general (Western) education goals, as long as these goals do not conflict with religious teachings. (Samsul Nizar, 2008: 120)

There are several things that can be done for the improvement of the Islamic education system and the global future trend. First, Muslims must be able to take advantage of technological means as a means of struggle (jihad). That is, technological means need to be used as a tool for the struggle of Muslims in improving the quality of education and not vice versa as a barrier to creativity in thinking and acting for change for progress. Second, Muslims must continuously improve the quality of human resources in science and technology and Imtaq simultaneously, or self-improvement towards spiritual, moral and intellectual robustness. Third, the modernization process is something that is necessary for the reform of the Islamic education system, starting from the paradigm, framework concept, and evaluation. Basically all academics of the Islamic education system must have a sense of development in a better direction so that existing educational institutions become laboratories of a harmonious future (Abdus Syakur, 2019: 105-



106). One of the best ways for the Islamic education curriculum to face the industrial era 4.0 is to integrate science, meaning that the Islamic education curriculum is not only oriented to the classical curriculum but also includes a contemporary curriculum derived from the aqliyyah sciences. In essence, all knowledge is sourced from the Qur'an and Hadith without any distinction between the two.

If we use the term referred to by Naquib Al-Attas and later popularized by Ismail Al Faruq at the second Islamic Education congress in 1982 in Islamabad, Pakistan, it is found with the term Islamization of Science. Islamization of science is incorporating Islamic values into aqliyyah science, although this term is contradicted by Fazlur Rahman who says there is no term with Islamization of science because in essence all knowledge is sourced from the Koran and Hadith. In essence, the secular concepts brought by the West that dominated science existed during the heyday of Islam. All knowledge comes from God revealed to Muhammad through Gabriel in the form of revelation. It's just that the concept of science brought by the secular West, needs to be included in the concepts of Islamic teachings so that the basic nature of science itself can be known. On that basis there was what was called the Islamization of science in accordance with the concept of Islam.

If analyzed again, basically the Islamic education curriculum is ready to compete in every era of development. However, the modern process of the development of the Islamic education curriculum era still takes part in it. Because the Islamic education curriculum that is sourced from the Qur'an and hadith covers all aspects of human life that are universal. With the integration of this Islamic education curriculum that is able to compete in the industrial era 4.0 with quality Islamic education outputs.

CONCLUSION

The curriculum in Islamic education is universal without separating general knowledge and religion. Facing the era of the industrial era 4.0 not to dichotomy of science in Islamic education. Facing the era of the industrial era 4.0, it is necessary to review Islamic education curricula. Facing the era of the industrial era 4.0, it is for Islamic educational institutions that still maintain a conservative curriculum in order to open their hearts to switch in integrating their curriculum with the contemporary curriculum. Facing the era of the industrial era 4.0, it is very necessary to instill moral education to students as a prevention of radicalism.

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THE EFFECTIVENESS OF ICT-BASED LEARNING MEDIA TO IMPROVE MOTIVATION AND LEARNING OUTCOMES OF ISLAMIC RELIGIOUS EDUCATION IN MADRASAH

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ABSTRACT

This discussion aims to increase the treasures and insights and understanding of the use of ICT media so that students' motivation and learning outcomes increase. The application of ICT in the learning process is expected to keep pace with the growing global trend so as to improve the quality of education. Conventional learning methods that have been carried out so far have not provided direction in the process of searching, understanding, discovering, and applying. As a result, Islamic Religious Education is less able to provide a meaningful influence on everyday life. Islamic education learning activities seem monotonous, boring and unattractive.

By using learning facilities using ICT media, not only as a medium or tool for clarifying subject matter but also as a student learning resource that contains learning materials/subjects and other sources of information that can be accessed by students both individually and in groups. Thus, it will help the teacher's task in learning activities in addition to making it easier for students to understand the material in the end, it is expected to motivate students to study and explore themes outside the classroom. The method in this discussion is to use a literature review. Where the Literature Review is a description of the theory, findings and other research materials obtained from reference materials to be used as the basis for research activities to develop a clear frame of mind from the formulation of the problem to be studied. someone else did before. The indicators of research success used in this discussion are seen from the Student Motivation Observation Questionnaire, student test scores on PAI subjects after using ICT-based learning media reach the minimum standard value (minimum completeness criteria 80) or more. Documentation of attendance of students or students reaches 100%

Keywords: Effectiveness, Learning Media, Learning Outcomes

PRELIMINARY

The development of science and technology has brought very significant changes to various dimensions of human life, both in the economic, social, cultural, and educational fields. The industrial revolution as a result of advances in technology and knowledge also affects education by producing tools that can be used for education. (Nasution, 1999). It is very fortunate that from the very beginning education has always been open to new discoveries in the field of technology. This means that an education system that is unwilling and unable to adapt to these technological advances, will certainly be out of date. The education system is no longer relevant and integral to the progress the world has made.



More efforts to improve the quality of education should be carried out by teachers in carrying out their duties and responsibilities as educators. One of the efforts to improve the learning process is the use of effective media to enhance the quality which can ultimately improve the quality of learning outcomes (Hujair, 2009).

Teachers have a very important role in determining the quantity and quality of what they do. To fulfill the above, teachers are required to be able to manage the teaching and learning process that provides stimulation to students so they want to learn because students are the main subjects in the learning process (Basyirudin M. Usman and Asnawir, 2004).

In the modern education system, the teacher's function as a messenger of education needs to be assisted by learning media so that the teaching and learning process can take place effectively. This is because the teacher's job is a professional job that requires ability and authority (Oemar Hamalik, 1989).

The ability of teachers to carry out their roles as teachers, administrators and knowledge coaches can be seen from the extent to which teachers can master the methodology of educational media in schools for the benefit of their students. To strive for quality education, teachers often find it difficult to provide learning materials. Especially for Islamic religious education teachers, in the implementation of learning in madrasas, they still show shortcomings and limitations. Especially in the quality of the teaching and learning process that he developed which in turn resulted in the low and uneven quality of the results achieved by the students.

This kind of condition will continue to occur as long as the Islamic religious education teacher still considers himself a source of learning for students and ignores the role of learning media for the formation of the Muslim personality, but if the material is presented in an inappropriate way, it is not impossible for students to feel uncomfortable. happy with the lessons of moral aqidah and even towards the teacher (AndayaniDian, 2005).

One of the efforts to overcome this situation is the use of ICT learning media In learning, ICT media is important, including as a learning medium. Many learning media have begun to develop in several schools, both in big cities and small towns. This is due to several advantages and disadvantages of information technology which is currently developing so rapidly, allowing its use to work quickly, accurately, and has a very wide network.

The use of ICT for education has become an option in many countries, ICT has become the choice of many countries. ICT has become a solution in increasing the effectiveness and efficiency of delivering learning materials. Almost all nations in the world are competing not only to master this technology because of its ability to improve the quality of society, but furthermore trying to use ICT as one of the keys to creating the nation's competitive advantage, as well as in Indonesia. Therefore, it is necessary to expand ICT-based education in Indonesia, which is currently still limited and the benefits of the importance of ICT-based education are not widely known and understood for the wider community. With this example, it is hoped that the wider community will understand the benefits and importance of implementing ICT-based education in schools. Considering in practice, the socialization of the



internet for the world of education is not as easy as imagined and expected by many parties. The limited use of information technology is influenced by several things, including the lack of mastery of English, the lack of sources of information in Indonesian, the high cost of internet access, and the unpreparedness of the teaching staff.

The application of ICT in the learning process is expected to keep pace with the growing global trend so that it can improve the quality of our education. With this national education network, it is hoped that it can replace conventional methods as they have been going on so far. The learning process that must be taught in schools uses more of the lecture method, the teacher gives an explanation by lecturing on the subject matter and students as listeners. This learning method does not provide direction in the process of searching, understanding, discovering, and applying. As a result, Islamic Religious Education is less able to provide a meaningful influence on everyday life. Islamic education learning activities seem monotonous, boring and unattractive.

By using learning facilities using ICT media, not only as a medium or tool for clarifying subject matter but also as a student learning resource that contains learning materials/subjects and other sources of information that can be accessed by students both individually and in groups. Thus, it will help the teacher's task in learning activities in addition to making it easier for students to understand the material in the end, it is expected to motivate students to study and explore themes outside the classroom. Islamic education learning activities must provide opportunities for students to carry out activities, and religious teachers function as facilitators and guides for dialogue. That is, during the learning process, the teacher as a provider or mentor to facilitate learning activities.

Islamic religious messages assisted by ICT learning media can generate enthusiasm and motivation. Thus it can be said that the use of ICT learning media is not just an effort to assist teachers in teaching, but more than that as an effort aimed at facilitating students in learning religious teaching. Finally, ICT learning media deserves to be used by Islamic religious education teachers, not just a teaching aid for teachers, but it is hoped that a new awareness will arise that ICT learning media has become an integral part of the religious education system so that it can be utilized as much as possible to help smooth the field of work. carried out for progress and improve the quality of students. For this reason, educators must build abilities in themselves so that they can change traditional teaching styles into modern teaching styles, so that teachers teach with flexibility and joy. In many ways that are no less important, they can apply the learning process using ICT learning media so that teachers are able to make effective use of ICT learning media in the learning process.

LITERATURE REVIEW/METHODOLOGY

A. Overview of Effectiveness

Effectiveness comes from the basic word effective. In the Indonesian dictionary, the word effective has the meaning of having an effect, influence or effect.



So effectiveness can be defined as how big the level of success that can be achieved (achieved) from a certain method or business in accordance with the objectives to be achieved (Nana Sudjana, 2010). According to the Indonesian encyclopedia dictionary (1989) effectiveness is showing the level of achievement of a goal. An effort is said to be effective if the effort has reached its goal.

Thus it can be concluded that the effectiveness of the use of learning media for Islamic religious education is an effort, the extent to which the effort in learning by using tools (media) in achieving a planned goal. As a benchmark in this learning is the understanding of students in receiving the subject matter.

Effective comes from the word effective which means there is an effect (there are consequences, influence, impression). According to the Big Indonesian Dictionary, the word effective has the meaning of effect, effect or can bring results. So effectiveness is the activity, usability, the existence of conformity in an activity of people carrying out tasks with the intended target. Based on the description above, it can be concluded that effectiveness is a condition that indicates the extent to which the plan can be achieved. The more plans that can be achieved, the more effective the activity will be, so the word effectiveness can also be interpreted as the level of success that can be achieved from a certain method or effort in accordance with the objectives to be achieved.

B. Instructional Media

1. Understanding Learning Media

The word media comes from the Latin *medius* which literally means middle, intermediary or introduction. In Arabic the media is an intermediary or delivery of messages from the sender to the recipient of the message. Gerlach and Eli (1971) say that the media, if understood in broad terms, are human, material, or events that build conditions that enable students to acquire knowledge, skills, or attitudes. In this sense, teachers, textbooks, and the school environment are media. More specifically, the notion of media in the teaching and learning process tends to be defined as graphic, photographic, or electronic tools for capturing, processing, and rearranging visual and verbal information.

AECT (Association of Education and Communication Technology, 1977) defines media as all forms and channels used to convey messages or information. In addition, Gagne and Briggs 1975 implicitly say that learning media includes tools that are physically used to convey the contents of teaching materials consisting of books, tape recorders, cassettes, video cameras, video recorders, films, slides, photos, pictures, graphics, television, , and computers. So it can be concluded that the media is a component of learning resources or physical vehicles that contain instructional materials in the student environment that can stimulate students to learn (Azhar Arsyad, 2003).

From some of the explanations above, it can be understood that ICT media is a component of learning resources or physical vehicles that contain instructional materials in the student environment that can stimulate students to learn in the form



of information communication and technology (ICT). Or in short, it is a form of learning component in the form of information and communication technology.

2. Various ICT-Based Learning Media

ICT or ICT includes all technologies that can be used to store, process, display, and convey information in the communication process. This technology includes:

a. Computer Technology

Computer-based learning media or what can be called computer-assisted learning (CAI) is one of the most interesting learning media and is able to increase students' learning motivation. The use of computers as interactive learning media can be realized in various forms, including computer-assisted learning (CAL) programs, computer conferences, electronic mail or electronic mail (email), and computer multimedia which is then called interactive multimedia learning.

This computer-assisted learning program utilizes all computer capabilities, consisting of a combination of almost all media, namely: text, graphics, images, photos, audio, video, and animation. All of these media will converge to support each other and merge into one medium that has extraordinary capabilities. One of the advantages of this computer media that is not shared by other media is its ability to facilitate the interactivity of students with learning resources (content) on the computer (man and machine interactivity). (Bambang Warsita, 2008).

b. Multimedia Technology

Learning media included in multimedia technology are digital cameras, video cameras, sound players, video players, etc. Multimedia is often defined as a combination of many media or at least consists of more than one media. Multimedia can be interpreted as a commuter equipped with a CD player, sound card, speaker with the ability to process motion pictures, audio, and graphics in high resolution.

c. Telecommunications Technology

Which includes telecommunications media are cellular telephones, and facsimile. This communication technology is now growing rapidly. Now it is not only in the form of cellular telephones and facsimiles, but also in various forms, such as mobile phones, e-mail, facebook, twitter and so on. But along with the increasingly rapid development, communication technology is required to be able to provide many benefits to the world of education.

d. Computer Network Technology

This technology consists of hardware such as LAN, internet, wifi, and others. In addition, it also consists of supporting software or network applications such as WEB, e-mail, html, java, php, database applications and others.

One form of using information technology for learning is the development of internet-based e-dukasi.net. E-dukasi.net is an educational portal that provides learning materials, communication facilities, and interaction between educational



communities. The developed learning site or portal is equipped with facilities for providing learning materials covering all subjects for all levels and paths of education, tutoring, guidance and counseling or consultation, tutorials, remedials, emails, discussion forums, mailing lists, etc.

With this internet technology, the delivery system and communication (delivery system and communication) between students and teachers, teachers and teachers or students with other students, and students with learning resources can be done in various forms and ways, both simultaneously. (synchronous) or not (asynchronous).

C. Motivation to learn

1. Understanding Motivation

The term motivation comes from the word motive which can be interpreted as the power contained in the individual that causes the individual to act or do. Motives cannot be observed directly, but can be interpreted in their behavior, in the form of stimulation, encouragement, or power generation for the emergence of a certain behavior (Isbandi Rukminto Adi, 1994).

Santrock defines motivation as processes that energize, direct, and sustain behavior (John W. Santrock, 2011) Abdul Madjid further argued, Motivation is a force that drives individual activities to carry out an activity to achieve goals. Motivation is formed by forces that come from within and from outside the individual. This condition that encourages individuals to carry out an activity is called motivation (Abdul Majid, 2012).

Based on the brief description above, motivating children is an activity to encourage children to be willing and willing to do activities or behaviors expected by parents or educators, children who have motivation will allow them to develop themselves.

2. Kinds of Motivation

According to Santrock, the motivation contained in humans is divided into two types, namely:

- a. Extrinsic motivation is the urge to do something, to get something else. Extrinsic motivation is often influenced by external incentives such as rewards and punishments. For example, a student may study hard for a test in order to get good grades in a course.
- b. Intrinsic motivation involves an inner drive to do something for yourself. For example, a student may study hard for an exam because he enjoys the course content.

According to Uno, the essence of learning motivation is internal and external encouragement for students who are learning to make changes in behavior in general with several indicators or supporting elements. It has a big role in a person's success in learning. Indicators of learning motivation can include the desire and desire to



succeed, the drive and need in learning, the hopes and ideals, the appreciation in learning, the interesting desire in learning, and the existence of a conducive learning environment that allows a student to learn well.

The success of the learning process can be seen in the learning motivation shown by the students when carrying out the learning process activities. This can be seen from the following: the interest and attention of students towards the lesson, the enthusiasm of students to carry out their learning tasks, the reactions shown by students to the stimulus given by the teacher, and a sense of pleasure and satisfaction in doing the tasks given by the teacher (Nana Sudjana, 2009).)

3. Motivation Indicator

The success of the teaching and learning process can be seen in the motivation shown by the students when carrying out teaching and learning activities. According to Sumiati and Asra, indicators of motivation are:

- a. Their sincerity in carrying out various learning processes.
- b. Accuracy and perseverance in the learning process.
- c. The emergence of the urge to learn (Sumiati and Asra, 2007)

Meanwhile, in the book *Motivating Students in Class & Ideas and Strategies* written by Gavin Reid, it is stated that the indicators of motivation are:

- a. Feel challenged.
- b. Achievement achievement.
- c. Creative.
- d. Self-confident.
- e. Progress (Gavin Reid, 2009)

D. Learning outcomes

1. Understanding Learning Outcomes

To provide an understanding of learning outcomes, it will be described first in terms of language. This understanding consists of two words 'results' and 'learning'. In KBBI results have several meanings: 1) Something that is held by an effort, 2) income; acquisition; fruit. While learning is a change in behavior or responses caused by experience.

In general, Abdurrahman explains that learning outcomes are abilities that are obtained by children after going through learning activities. According to him, children who are successful in learning are successful in achieving learning goals or instructional goals. (Mulyono Abdurrahman, 1999).

What is meant by learning according to Usman is "Changes in behavior in individuals due to interactions between one individual and another and between individuals and the environment" (Muhammad Uzer Usman, 2000)

2. Factors Affecting Learning Outcomes

WS Winkle in his book *Psychology of Teaching* states that:



“A person is said to have achieved learning outcomes if certain changes occur in him, for example someone who has learned to ride a bicycle as a child, will still be able to ride a bicycle as an adult, even though he has not ridden a bicycle for a long time. People who have studied English until they are able to speak fluently will not experience that one day that ability will just disappear. So the experts usually formulate, learning achievement is relatively, is constant and traces "(WSWinkle, 2004).

The success or failure of learning depends on the meaning of what is learned.

The hope of all parents is how to make children have high results, so that graduating can become a reliable and ready-to-use workforce according to their achievements (potentials), but keep in mind that to get high results is not an easy thing, many factors influence .

According to Ahmadi and Supriyono "The factors that influence children's learning outcomes are factors from within (internal) and factors from outside (external)".

METHODOLOGY

The method in this journal is to use a literature review. Where the Literature Review is a description of the theory, findings and other research materials obtained from reference materials to be used as the basis for research activities to develop a clear frame of mind from the formulation of the problem to be studied. done by someone else before

Literature review also called a literature review is the first step to collect relevant information for research. A library search is useful to avoid duplication of research implementation with a library search, it will be able to know the research that has been done before.

Literature review contains a summary review and the author's thoughts on several library sources (can be articles, books, slides, information from the internet, etc.) related to the research topic discussed. A good literature review must be useful, relevant, current and adequate.

RESULTS AND DISCUSSION

From the results of the above research using the literature study method where the research uses a qualitative approach with a descriptive method, by taking samples at the Miftahul Jannah madrasa in Binjai City.

The result of this research is that the writer can conclude that *The Effectiveness of ICT-Based Learning Media to Improve Motivation and Learning Outcomes of Islamic Religious Education in Madrasahs* is the initial steps taken by the teacher, namely carrying out a diagnosis of students' initial behavior, compiling lesson plans, preparing learning media, preparing worksheets, and preparing evaluation sheets. All of these plans are used by teachers as material for planning lessons at madrasah.



The results of the study found that in organizing learning the initial steps taken by the teacher at MIS Miftahul Jannah, namely organizing the curriculum based on lessons and organizing the curriculum based on the needs of the child. All these plans are used by teachers as material for organizing learning in madrasas. In the context of management, it is necessary to carry out planning activities that reach forward to improve conditions and meet future needs, determine the goals to be pursued, develop programs that include approaches, types and sequences of activities, determine the required cost plans, and determine schedules and the work process by seeking a program that is in accordance with the development of children, the development of the times, situations, conditions, and needs of students.

Based on observation data and documentation data at MIS Miftahul Jannah, this process is carried out for optimal utilization of human resources and managing facilities and infrastructure at MIS Miftahul Jannah in order to make optimal use of what has been done well.

The results of interviews with teachers stated that the effectiveness of using ICT media in increasing motivation and learning outcomes as well as the quality of learning in madrasas, by managing school information systems in supporting program preparation and decision making, by utilizing advances in information technology to improve learning and school management by monitoring, evaluation, and reporting of the implementation of school activity programs with appropriate procedures, as well as planning follow-up actions.

The results of interviews with teachers stated that the process of utilizing ICT media at MIS Miftahul Jannah was carried out by adjusting to various situations and flexible school conditions. Management applied in schools is not rigid, it can take place in different conditions and situations. New school policies, community demands, and so on cannot stop school activities from regulating activities.

The assessment is described on the assessment technique, the form of the instrument, and the instrument used to collect data obtained by the teacher after carrying out teaching and learning activities. The selection of learning resources refers to the formulation in the syllabus developed by the education unit. Learning resources include reference sources, environment, media, resource persons, tools, and materials. Learning resources are written operationally. The learning process needs to be planned, implemented, assessed, and monitored in order to be carried out effectively and efficiently.

CONCLUSION

Teachers in carrying out teaching tasks in a class, need to plan and determine how learning management needs to be done by taking into account the condition of students' learning abilities of the subject matter that will be taught in the class. Develop strategies to anticipate if obstacles and challenges arise so that the teaching and learning process can still run and the predetermined learning objectives can be achieved.



Furthermore, in managing the classroom and using ICT media the teacher must know the objectives of learning management. The main purpose of learning management is to save time and effort. Good learning management helps to provide enjoyable learning conditions and effective procedures for carrying out activities economically and efficiently. Effective learning management is an absolute prerequisite for the occurrence of an effective teaching and learning process. It should be understood that the classroom atmosphere and activities are the closest environment for students during the developmental hours at school. As an educational environment, learning management is very important to note and understand. Gregorio assumes that the failure or success of students' education at school can also be determined by how the class is organized and run. According to Levin and Nolan in Kambey: "Teachers who manage their classes effectively enjoy teaching more and have greater confidence in their ability to effect student achievement".).

So that every student in the class can work in an orderly manner, an effective and efficient class arrangement is needed which can ultimately improve learning activities. The smooth learning process in the classroom will certainly be realized when the teacher is able to manage the class effectively and efficiently.

In this study, there are two types of data, namely quantitative data and qualitative data. Quantitative data can be obtained from test results and assignment scores. Meanwhile, qualitative data were taken from students' learning motivation, students' interest in ICT media, students' interactions with programmatically taught materials, and students' ability to use ICT media.

In this study, the quantitative data are learning outcomes, by analyzing the average test scores, then categorized into high, medium and low classifications. while the qualitative data of student learning motivation in the learning process is described and then analyzed the level of student learning motivation and categorized into high, medium and low classifications.

Then the analysis is also intended for the implementation of learning through ICT media. That is, analyzing the success rate of applying this method and then categorized into successful, less successful, or unsuccessful classifications.

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The 1st International Conference of Islamic Education (InCISED) 2021



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INTERPERSONAL COMMUNICATION OF ISLAMIC EDUCATION TEACHERS IN RELIGIOUS LESSONS IN PANDEMIC TIMES IN SMPS PAB 9 KLAMBIR LIMA SCHOOL

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ABSTRACT

SMPSPAB 9 Klambir Lima views that during this pandemic, religious lessons are very much needed by students considering that during this pandemic many children spend time at home and with their gadgets without any supervision from their parents. Because their parents are looking for money for their daily needs. Then the school and especially the religious teachers view it is very important to provide supervision and advice for students so as not to fall into things that are not desirable. So even though during the pandemic period, religious learning was added a little from lessons that were not in the National Examination such as PPKn, English literature, physical education, and various other subjects. Seeing these conditions and the changes that occur in students because of the interpersonal communication of teachers, especially religious teachers. The main objectives of this research are: 1) Knowing the interpersonal communication of PAI teachers in PAI learning during the pandemic at SMPS PAB 9 Klambir Lima, 2) Knowing the factors support the occurrence of interpersonal communication PAI teachers in PAI learning at SMPS PAB 9 Klambir Lima. This research uses descriptive research with a qualitative approach. The results of this study describe that 1) During this pandemic, interpersonal communication by teachers is very limited. Because there is a time limit for learning at school. However, this does not become an obstacle for religious teachers to educate students to become human beings who know religion and have good character, 2) the supporting factor is that the teachers gather and arrange an annual program containing religious activities. For example, the activities of religious competitions held by the school every year in commemoration of religious holidays

Keywords: Interpersonal Communication, Religious Studies, Pandemic

INTRODUCTION

The Research Problem

Interpersonal communication occurs between teachers and students in every meeting in conveying learning. Because the role of the teacher is not only conveying knowledge to students, the teacher is also the spearhead of a student's success.

This is also what religious teachers do to students at SMPS PAB 9 because with good communication, students who initially don't care about religious lessons finally want to listen to religious teachers when studying. And initially did not have religious knowledge, understand about religion. At first some of the students liked to fight against the teacher, but they started to become more polite. Although the changes that occur require a process that is quite long and not easy. However, these changes have been evident in students, this can be seen in daily learning activities at school. Although in this pandemic period, there are very few student meetings with



students, but students are still given additional study time in religious lessons. Because this school views that during this pandemic, religious lessons are really needed by students considering that during this pandemic many children spend time at home and with their gadgets without any supervision from their parents. Because their parents are looking for money for their daily needs. So the school and especially the religious teachers view it is very important to provide supervision and advice for students so as not to fall into things that are not desirable. So even though during the pandemic period, religious learning was added a little from lessons that were not in the National Examination such as PPKn, English literature, physical education, and other subjects. Seeing these conditions and the changes that occur in students because of the interpersonal communication of teachers, especially religious teachers.

The Formulation of Research Objectives

The formulation of the objectives of this research is 1) Knowing the interpersonal communication of PAI teachers in PAI learning during the pandemic at SMPS PAB 9 Klambir Lima, 2) Knowing the factors support the occurrence of interpersonal communication PAI teachers in PAI learning at SMPS PAB 9 Klambir Lima.

Theoretical Study

Interpersonal communication is communication between people face to face, which allows each participant to capture the reactions of others directly, both verbally and non-verbally. The special form of interpersonal communication is dyadic communication which only involves two people, such as a student and a student. William F Gleuk said in Enjang (2009: 68) that Interpersonal Communication or interpersonal communication is a process of exchanging information and transferring understanding between two or more people in a small group of people. In line with this understanding, Yoseph A Devito also argues in Suranto (2011: 7-10) that interpersonal communication is the sending of messages from someone and received by others with direct effects and feedback because of its dialogical nature. To carry out interpersonal communication in education as well as in the general public which we always do. There are a few things we should pay attention to. In interpersonal communication there must be important components that we must pay attention to in conducting interpersonal communication. These components are:

1. Communicators are people who have duties and roles in sending messages and in the field of education everyone can become a communicator. Including students.
2. Encoding, namely the way the communicator conveys the message either through words and symbols which aims to make the recipient of the message able to receive the message properly and clearly.
3. Message is the result of incoding in the form of information, ideas and ideas that you want to convey to the recipient of the message, thereby increasing knowledge and ideas and information for the recipient. The message in terms of message education is the subject and sub-subject of the learning material.



4. Channels/ media are means to convey messages either orally, in writing, in print, visual, audio-visual and also social media.
5. The communicant is the person who receives the message from the communicator. In terms of education, students are communicants in class communication.
6. Decoding means that when the message has been conveyed, the message should have meaning for the communicant. So that the message is imprinted and can add knowledge to the communicant.
7. Feedback. When the communicator has conveyed the message to the communicant, feedback should be held. Examples at school when teachers deliver subject matter or give advice to students. Then students will ask or respond and carry out what has been conveyed or advised to him.
8. Disturbance in conveying the message we must experience in conducting interpersonal communication. For example, the teacher when advising a student. Students feel displeased or disturbed by the advice given by the teacher. Maybe because of the circumstances that do not support the communication occurs.
9. Context of communication, in conducting interpersonal communication, the communicator must also pay attention to the space, time and value of the message or the circumstances when we will deliver the message.

Teachers are professional educators who educate, teach a science. And also guide, direct, assess and evaluate students (Safitri, 2009: 6). Meanwhile, according to Goble and Porter that teachers have a very important role in the development of a country. Teachers have a very special role in eradicating ignorance and poverty. Teachers are well-received figures in society and also teachers are a valuable investment when we face tough problems in our lives (Mahmud, 2012: 137). Meanwhile, Islamic religious teachers have a bigger task compared to the duties of other teachers. Religious teachers don't just deliver religious lessons to students. But religious teachers have a duty as part of forming the quality of the people. Because religious teachers are not only limited to beating religious knowledge to students. But also able to convey religious knowledge to the public. Religious teaching can be carried out in a container in the form of recitation, perwiritan, or other associations. Because the task of teaching religion is not only the duty of the Muballigh but also the duty of all Muslims who understand the science of religion (Syafaruddin, 2012: 112).

PAI teachers, must have competencies that include in-depth knowledge in Islamic religious knowledge, which consists of 7 points, namely: 1) Faith, 2) Worship, 3) Morals, 4) Al-Quran, 5) Muamalah, 6) Sharia and also 7) Dates or History. Because religious teachers must have characteristics that are able to be imitated by students. By imitating every action, word and being an example for students and by professional friends in the school environment (Abbas, 2017: 98). Al-Ghazali (1984: 55) argued that religious teachers have the following duties and ethics:



1. Religious teachers must have compassion for their students as they educate their own children. In the sense that teachers must consider their students as their own biological children.
2. Religious teachers may not demand wages, rewards or awards as exemplified by the Prophet Muhammad.
3. Teachers must provide clear and unambiguous knowledge and do not give awards to students before they are worthy of the award.
4. Prevent students from disgraceful actions by means of satire not by direct reprimand, because it will make students embarrassed in front of their friends.
5. Teachers who teach certain lessons, do not vilify other lessons.
6. Give lessons to students according to their level of ability.
7. When dealing with students who are intelligent or have more abilities, do not give detailed material. It is enough to give the subject matter globally because they will be bored because they already understand the material.
8. The teacher is a person who becomes an example for students, so a teacher should be able to practice what he says to students, do not differ between his words and actions.

The teacher's role as a communicator is that the teacher is able to understand the various cultures possessed by students. Because if the teacher is not able to understand the different cultures of the students. So it is feared that it will lead to wrong perceptions among students. And teachers will not be able to be effective communicators because they do not understand the culture contained in the students they face. So before the teacher conveys the subject matter the teacher must first know the culture, customs, and religion of the students (Leliveri, 2009: 24). According to Prey Katz in Maemunati (2020: 9) describes the role of the teacher as a communicator, as a friend who can give advice that gives motivation, inspiration and encouragement. Provide guidance in developing attitudes and behavior and carrying out values and people who master the material to be taught to students. Thus, religious teachers not only play a role in the school but also have a very large role outside the school. The role of teachers in schools is to foster students, by building motivation and guidance and conveying knowledge to students that will be used in their lives in the future.

RESEARCH METHODOLOGIES

This study uses a qualitative descriptive research method with a phenomenological approach, in which descriptive research is not intended to test certain hypotheses, but only describes "what is" about a variable, symptom, or situation (Arikunto, 2003: 310). Defines qualitative research as research that intends to understand phenomena about what is experienced by research subjects such as behavior, perceptions, motivations, actions and others holistically and by describing in the form of words and good language in a special context naturally and utilizing



various natural methods. Thus, qualitative research is "naturalistic research" because the research is carried out in natural conditions (Meleong, 2017: 6).

The place of research to be researched is at SMPS PAB 9 Klambir Lima Hamparan Perak, Sunggal District, Deli Serdang Regency, North Sumatra. The time of the research carried out by the researcher was from December 2020 to March 2021. The data sources for this research were 1) the Principal of SMPS SMPS PAB 9 Klambir Lima, 2) the deputy principal; Public relations, students, curriculum, infrastructure, educators and students of SMPS PAB 9 Klambir Lima. In collecting data, this research uses techniques such as: interview, document study, observation. Analysis of the data used in this study while in the field is using the Miles and Huberman data analysis model. According to Miles and Huberman in Prastowo (2012: 241), qualitative data analysis is an analytical process consisting of three activity lines that occur simultaneously, namely data reduction, data presentation, and conclusion drawing or verification.

RESEARCH RESULTS DAN DISCUSSION

SMPS PAB 9 was established on the plantation land of PTPN 2 Klambir Lima in 1965. The establishment of this school was based on the concerns of community leaders at that time with the condition of the children of plantation workers who could not get an education, because at that time SMPS schools were very rare in Klambir Lima. The establishment of the PAB Junior High School was initiated by the Association of Charity Bakti organization which at that time had its office on Jln. Yos Sudarso, Medan. SMPS PAB 9 was established by the services of community leaders in Klambir Lima such as Dahlan Fauzi and Mahidin Simuda in 1965. Hamparan Perak District has 1 public junior high school and 41 private junior high schools. For Stanawiyah, 1 State MTS and 21 Private MTS. Of the 41 private junior high schools, one of them is SMPS PAB 9 Klambir Lima, which is located at Jln. Klambir Lima Gardens, Market 2, Hamparan Perak District, Deli Serdang Regency. Which stands on land belonging to the plantation, but has now been fully handed over by the school. And the Vision and Mission of PAB 9 Klambir Lima Private Junior High School are: to create graduates who are faithful and devoted, skilled and knowledgeable so that they can be accepted in society. While the mission is as follows:

1. Apply skill competency
2. Develop effective learning methods
3. Establish the RI Ministry of National Education curriculum
4. Motivating, independent to achieve competence.

SMPS PAB 9 is a school based on Islam. In accordance with their vision, namely to create graduates who are faithful and pious, skilled and knowledgeable so that they can be accepted in society. This school is a public school like a junior high school in general. And this school has a mosque symbol, so this school prioritizes religious education which has the same position as general subjects such as mathematics, social studies, science and others. What's interesting about this school



is that every year this school refuses students. Because class facilities are no longer able to accommodate students. Student refusal is increasing every year. This year alone during the pandemic there were around 70 prospective students who were rejected by this school.

The school every year builds good communication with the community and parents of students. So that the students who enter the school are children whose parents or grandparents are alumni of the PAB SMPS school. And the factor that supports this school is that there are many devotees because this school pays more attention to religious activities. Religious teachers gather and arrange an annual program containing religious activities. For example, the activities of religious competitions held by the school every year in commemoration of religious holidays. Because this school is based on Islam, the religious teachers in this school have the task of giving more attention to students in Islamic religious subjects. One of them is to increase the hours of religious lessons which are usually 2 hours a week to 3 hours a week. 1 additional hour is used to increase students' knowledge in religion. For this reason, it is necessary to have interpersonal communication between religious teachers and students. Because most of the students are underprivileged children and pay less attention to education, let alone religion. So their knowledge of religion is also very less. It is proven by the number of students who have not been able to read the Koran, and are also lazy to learn the Koran. So good communication is very necessary. Interpersonal communication carried out by religious teachers is to provide additional hours for those who are not able and are lazy to learn the Koran.

For students who have not been able to read but have the will to learn to read the Qur'an, interpersonal communication is not so necessary. The method used is that students can only recite the Koran and study with their friends in class. However, for students who are lazy during class time to read the Koran, many of them do not want to read. There are even students who withdraw when the religious lesson will start. With good communication, the teacher tries to make these lazy students ask why they don't want to study religion. Most of them said they were ashamed of learning from the beginning (Iqra') and were afraid of being ridiculed by other friends. So the communication is done by giving Iqra lessons which are separated from friends who are capable in the BP room, or in the principal's office. Initially it was very difficult, because the students did not want to and often withdraw. But with patience and good communication. And by not getting tired of inviting with the patience and attention of religious teachers. What religious teachers do is read a little from the Iqra' page, for example the first week only 2 lines plus other religious lessons such as compulsory bathing. The second week added one line and roughly they were fluent and no burden they were freed to read as they wished. And without them knowing there is a change in the child, because they no longer like to uproot and fight their teachers. And finally they are diligent and able to read the Koran, pray, and other religious knowledge.

Before the pandemic period, religious activity programs made by religious teachers were carried out quite lively. The competition was held aimed at increasing religious knowledge and increasing their interest in learning religion, so religious



teachers held inter-class competitions, such as the call to prayer and short verse competitions for class VII. Calligraphy competition and funeral prayer competition, composing speeches for class VIII and class IX. And the prizes provided are in the form of trophies and school supplies. The activity was held lively by making a stage on the school ball field for the competition. And watched by students and parents of students who participated in watching their children who took part in the competition.

This competition activity is also carried out during the Pandemic. However, the system is different, during a pandemic, children compete with being called to the office. They competed without spectators, only the teachers were the judges. Although the number of participants is small, this has satisfied the religious teachers because they can still see the potential, interests and talents of students in the field of religion. The prize is still the same but the way to announce the winner is done by pasting it on the school wall magazine.

In addition to competitions in midwives, there are also activities to complete the Qur'an at the end of each lesson. And there are activities to collect rice from all students and teachers. The amount of the donation depends on the sincerity of the parents and teachers. And the rice was handed over to their friends who could not afford it. This activity is carried out twice a year, namely commemorating the Islamic new year and also welcoming the holy month of Ramadan. This activity is carried out to foster an attitude that likes to give alms for all students. And teach the students that the hand above is better than the hand below and the results are very proud because many parents are enthusiastic about giving charity.

This activity is also still carried out during this pandemic but those who give rice alms have decreased. Unlike in the years before the pandemic, this is understandable because many of the parents of students have been affected by this pandemic. However, the Qur'an completion event could not be carried out because it was hampered by the large number of students who could not do the completion online. Due to the absence of their android facility. And this event is usually done in the mosque which is followed by lectures and remembrance together. It teaches students to get closer to Allah Swt. Because with remembrance, our hearts will be calm in the face of trials and tests from Allah Swt.

CONCLUSION

As a religious teacher who has a very broad role in education, it is to deliver students not only to succeed in this world but also in the Hereafter. So for that the need for interpersonal communication so that there is a good bond between teachers and students. And finally with good communication will arise mutual respect and affection between students and teachers. However, during this pandemic, interpersonal communication by teachers is very limited. Because there is a time limit for learning at school. However, this does not become an obstacle for religious teachers to educate students to become human beings who know religion and have good character. Although the time available for religious learning is small, it must be used as much as possible to carry out interpersonal communication to students,



especially interpersonal communication related to religion and ethics. At least it can run well even though it's not as successful as before the pandemic. However, we must be grateful for this because there is still time to convey religious learning to students.

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THE ROLE OF PARENTS IN ACCOMPANYING CHILDREN IN THE LEARNING PROCESS OF ISLAMIC EDUCATION (READING QURAN) DURING THE COVID-19 PANDEMIC

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ABSTRACT

This study aims at describing the role of parents in accompanying children in the learning process of Islamic education (Reading Quran) during the Covid-19 pandemic. This study was conducted by applying qualitative research, It is a kind of multi-case study. The subjects of this study were the children who study in Tutoring Agency of Riyadhah Course. And the objects of this research were the reading style of Quran which contained characteristics of Quran Reading Style in a Riyadhah Course. The data were collected by using content analysis technique. The data were analyzed based on the theory of characteristics of Quran Reading Style was conducted to get the answer of how the Riyadhah Course implements the Quran Reading Style. Based on the results of this study, the Children's that study in Accompanying by their parent;s is better than children who don't accompanying by their parent's. The Children's without accompanying by parent's in learning process of Quran are very bad. They didn't get the role from their parents, so that the result of their reading style have't increasing.

Keywords: The role of parents, Islamic Education (reading Quran), Impact of Pandemic COVID-19

INTRODUCTION

The role of parents is the first foundation in assisting children through the educational process. In the era of globalization which has a major impact on all aspects of life at all levels of society. This is where the role of parents to accompany and guide children in terms of Islamic education, parents are not only the first environment but also the main environment in the view of Islam in terms of education. Children are a gift from Allah SWT. A gift that must be grateful for, guarded, and educated properly. Every parent wants their child to be successful. Expected success is success in this world and the hereafter.

The involvement of parents in the learning process of children according to Walker (2011) can be identified into three patterns: parents have full control over student learning outcomes, student learning outcomes are determined by the collaboration of both (teachers and parents), and teachers are more dominant in determining success, student learning. During this pandemic, education can no longer depend on school institutions. The policy on Distance Learning (PJJ) has caused the shift of the place of education from school to the family environment. The family is the cornerstone of education for children.

In this study, the researchers aimed to describe and analyze the parent's role characteristics in accompanying children in the process of learning to read Quran



during the COVID-19 pandemic. In this study there were five children from three families. This study wanted to know whether the role of parents in assisting the process of learning to read Quran. This study also tried to describe the role that parents play in accompanying children in the process of learning to read Quran during a pandemic. The family is the main and first place for education to take place. The family is the main four because educating children is the main task of parents. First, because children get their first education from the family environment, their father and mother.

RIVIEW OF LITERATURE

Theory

The Role of Parents in Accompanying Children During the Covid-19 pandemic, parents play a more role in educating children. In addition to the form of supervision and assistance that must be provided, parents have more responsibilities in facilitating and ensuring the continuity of the online learning process, so that the predetermined learning objectives can be achieved properly. The various roles that parents can play in accompanying their children during the Covid-19 pandemic can be identified as follows.

The Role as Edukator

In the family institution, the role and contribution of parents becomes a very important part. Whether or not a child develops is highly dependent on how professional the parents are in educating and guiding them. This role as an educator (teacher) is a role that must be carried out by parents, whether during a pandemic or not during a pandemic. However, the role of educators during the pandemic has become more intense. Because as we all know that learning in schools during the Covid-19 pandemic is transferred to each student's home through technology media. Therefore, parents play a more important role in educating children at home, especially for children who are taking primary and junior secondary education who are actually still in the childhood stage who must always be educated in utilizing information media so that they are not used incorrectly. The role of parents as educators (educators) in internalizing character values as well as in the learning process at home during the Covid-19 outbreak has not subsided could benefit the role of teachers in schools. Children improving basic education, for example, do not yet have self-control in the process of learning from home, they must always be assisted by a teacher who in this case is a parent in the process of transferring knowledge and transferring values.

In the context of learning from home, parents play the role of teachers in schools in terms of transferring knowledge to students. The knowledge or content of the material presented by the teacher is formulated and redeveloped by parents at home. This process requires special skills, considering that not all parents have the same educational background. For parents who have received previous education, they may not experience obstacles in helping teachers deliver material, but for



parents with educational backgrounds, they must learn to review material which is of course much more developed.

The Role as Fasilitator

So far, achievement in education is often identified with academic achievement alone. Students are said to have achieved achievements if they are able to win academically, such as getting class winners to national and international Olympic champions. In the context of character education, student achievement is not only measured by academic achievement, but also social achievement. Social achievement in this case is the attitude and character of students who are able to appreciate differences in a plural society. For this reason, in addition to playing a role in directing children to excel, parents also play a role in facilitating the growth and development of children to become individuals who have commendable temperaments. The findings of researchers in previous studies found the fact that the role as a facilitator in improving children's social skills was quite influential in shaping the child's character as a student (Rohman and Lessy 2017; Rohman 2018). In this regard, parents as teachers have a very important role in fostering and guiding children to have these intelligence criteria. In character education in a pluralistic society, the role of parents can be a facilitator in instilling character values in children to be able to coexist in the midst of existing differences. Researchers observed that this goal is a preventive effort for parents to prevent moral decadence involving children and is often reported in the mass media. In addition, the role of parents is to support the achievements that have been achieved by children at school, both academic and non-academic achievements. Thus, generations of nations will be born who are not only academically intelligent but also have high social and Islamic character.

The Role of Supervisor and Assistant

The involvement of parents in the learning process of children according to Walker (2011) can be identified into three patterns: parents have full control over student learning outcomes, student learning outcomes are determined by the collaboration of both (teachers and parents), and teachers are more dominant in determining success. student learning. In the context of online learning during the Covid-19 pandemic, the role of parents is becoming more dominant. If you refer to the results of Walker's study above, parents have full control over the success of their children's education at school. Because since the implementation of learning at home, children tend to spend more in their respective homes. The implementation of online learning makes students more intense in using smartphones. The use of smartphones by children with variants of the application features offered requires supervision and assistance by parents. The software available in information technology devices (computers, laptops, or smartphones) has two sides. On the one hand, there are many benefits that can be obtained, on the other hand, it can cause negative excesses for its users if it is not used wisely, especially if it is used by children. Therefore, the use of gadgets as a medium for learning at home requires special assistance and supervision



from parents so that in the process it is not abused by children, such as playing video games, or accessing negative content.

The Role as Motivator

It is unavoidable that learning from home results in boredom for children. The lack of social interaction with their schoolmates also contributed to their boredom. At the point where children experience a state of stress due to boredom studying at home, motivation is needed for them to continue to exist in the process of learning activities. In this situation, parents take on the role of motivators by continuing to provide motivation and advice to children so that they remain enthusiastic about participating in online learning activities. With the injection of motivation from the family environment can spur creativity and proficiency in children's learning process. This assumption is supported by the results of Hasgimianti's research (2017) which describes that the motivation given by parents to children in the learning process has a high influence regardless of their ethnic or ethnic background. In other words, regardless of the ethnic background of the students' parents, if they are diligent in motivating and directing their children, they can help them to excel.

The Role as the good Role Model (al-uswah al-hasanah)

Children tend to imitate what their parents do, rather than obeying verbal commands. There is a saying that says: children will follow your example more than your advice. So, as a parent, you should be more exemplary than just giving instructions to your child. The example (al-uswah al-hasanah) in Islam itself has been widely exemplified by the Prophet Muhammad in the context of educating and instilling character values. This refers to QS. al-Ahzab verse 21 which reads: The above verse talks about the figure of the Apostle as a good example for his ummah. If drawn in the context of character education, the verse can be an inspiration for parents to be an example (al-uswah al-hasanah) for their children. In this pandemic period where children spend more time at home, parents can provide more examples for their children to be internalized properly.

1. Islamic Education

Islamic education is understood as a process to produce integrative human beings (scientists), in which characteristics such as critical, creative, dynamic, innovative, progressive, fair, honest and so on are collected (Sutrisno, 2006: 170). While Islamic education according to Sheikh Muhammad Naquib al Attas is termed ta'dib which means knowledge, teaching and nurturing which includes several interrelated aspects such as knowledge, justice, wisdom, charity, truth, reason, soul, heart, mind, degrees and adab. In general, it can be said that Islamic education is a science of education based on Islam. Therefore, Islamic education must be sourced from the Qur'an and the hadith of the Prophet (Zulkarnain, 2008: 16-17). Especially for children who are still under the guidance of their parents, such as students in



elementary and middle schools. Education at this level must be a full attention in order to enjoy and get a proper education. In this process, the role of teachers and parents is needed as a means and example for children to learn. However, during the Covid-19 pandemic, the need for proper education for children cannot be met by both schools and teaching staff. This is also a scourge that is heartbreaking when children need a good education during their growth period in fulfilling education. History has proven that the tough and successful generations are those who have received religious education from their families from an early age. The Qur'an has perpetuated success stories of families who made religious education the foundation of their lives. The story of Prophet Ibrahim AS who succeeded in making his descendants a prophet or apostle, the story of Luqman who incidentally was not one of the prophets or apostles but his name was immortalized in the Qur'an because of his success in educating his children to be pious children. With regard to the obligation to maintain and educate it is contained in Q.S. 66/ At-Tahrim.

During this pandemic, the role and responsibility of parents is very large. Online learning can increase the intensity of parent-child communication. This situation is able to provide a maximum atmosphere for planting religious education. Religious education that must be instilled in children is monotheism, aqidah, religious values, and morals. We see a lot around us, children whose behavior is very far from Islam. Crime, brawls, drugs, free sex, LGBT, and other bad behavior.

2. Covid-19 Pandemic

The Covid-19 pandemic is a heartbreaking health crisis all over the world. Since its appearance on December 31, 2019 in Wuhan, China (WHO, 2020). WHO has declared it the world's first pandemic disaster. After ten months, COVID-19 has spread throughout the world, so far it has reached 218 countries. Based on WHO data, there are 42.9 million confirmed COVID-19 cases with 1.12 million deaths (WHO, 2020). The impact of the spread of Covid-19 has made many countries decide to quarantine areas affected by COVID-19 to close access between countries to prevent the spread of Covid 19. In Indonesia itself, based on data from the Covid-19 Task Force, as many as 396,000 confirmed positives spread across 34 provinces. and 415 districts/cities with a death toll of 13.5 thousand (COVID-19 Handling Task Force, 2020). In Indonesia, in suppressing and tackling the spread of COVID-19, the government has implemented a regional quarantine (Lockdown) and PSBB (Large-Scale Social Restrictions) in the Decree of the Presidential Regulation of the Republic of Indonesia Number 99 of 2020 for the DKI Jakarta area and the Decree of the Minister of Health of the Republic of Indonesia Number HK.01.07/Menkes /248/2020 concerning the Determination of PSBB in Several Regions of West Java Province (Covid-19 Handling Task Force, 2020). This has an impact on almost all aspects of the lives of many employees who are forced to be sent home, social activities are canceled and companies are closed. However, it is not only the economic sector that the impact of COVID-19 has had a major impact on the education sector.

Based on UNESCO data, after ten months of the COVID-19 pandemic, 33.1% of the world's student population was affected by school closures, which affected



more than 1.5 billion students both in schools and universities (UNESCO, 2020). In Indonesia itself, on March 24, 2020 the Minister of Education and Culture issued Circular Letter Number 4 of 2020 which contains the Implementation of Education Policies in the Emergency Period for the Spread of Coronavirus Disease (Covid-19) which contains both students and school students. Elementary and secondary schools carry out the learning process from home because campuses and schools are temporarily closed. In response to this decision, the Ministry of Education and Culture made a policy to change the learning process during the Covid-19 pandemic with the implementation of Distance Learning (PJJ) requiring students and students to carry out online and virtual learning such as using the Zoom platform, Google Meet, campus websites and other online media. However, in the online or virtual learning process, there are still many students, teachers and parents who object to the situation. The online method is considered unprepared

To be fully used as a learning system implemented by schools in the implementation of distance learning is currently not effective. Online schools also cannot replace face-to-face schools.

On August 7, 2020, the government again issued a policy in dealing with the constraints of the Covid-19 pandemic by issuing a revised evaluation of the implementation of the Four Ministerial Decree regarding Adjustment of Learning Policies during the COVID-19 Pandemic Period. Contains a prohibition on conducting face-to-face learning in educational units in areas in the orange and red zones while continuing to study from home (BDR). However, in the green and yellow zones it is allowed to conduct face-to-face learning with consideration of health risks that are not much different from the green zone (KEMENDIKBUD, 2020). Therefore, this policy does not fully apply in every school. Most use distance learning methods. This causes many obstacles and impacts that occur in Islamic learning, especially in learning to read Quran.

METHODOLOGY

This study was conducted by using qualitative research, Bogdan and Biklen (2007) stated that qualitative design refers to researcher's plan how to proceed. How they proceed is based on theoretical assumptions (that meaning and process are crucial in understanding human behavior, that descriptive data are what is important to collect and that analysis is best done inductively). This study was conducted as a case study. According to Meriam in Bogdan and Biklen (2007: 58), a case study was detailed examination of one setting or a single subject, or a single depository of document or one particular event. Therefore, a case study was chosen because.

This research used the descriptive explanative, it means that it explained and of describe the Parents role characteristic in Accompanying children in the learning process of Islamic education (Reading Quran) during the Covid-19 pandemic and What is the role of parents in Accompanying children in the learning process of Islamic education (Reading the Quran) during the pandemic Covid-19



The data in this study were taken from the utterances of four-year old children which is divided into two groups; four-year old children who study in kindergarten and four-year old children who don't study at kindergarten. Another data was taken from result of interview with the homeroom teacher which is about acquisition planning especially acquisition planning in TK Brigjend Katamso I Medan. The supporting instruments of data collection in this research are tape-recorder, Transcription and interview. First, the researcher recorded the children utterances. The second, interviewing homeroom teacher which is about acquisition planning especially acquisition planning in Brigjend Katamso I Kindergarten Medan. Third, classify the children utterances based on characteristics. The last, describing of implementation of Acquisition planning.

RESULTS AND DISCUSSION

During the pandemic, students spend more time in an environment other than the school environment, such as the family environment and social community with their playmates, although in limited numbers. This fact has resulted in changes in children's daily activities, which usually they spend almost their day at school, from morning to evening, nowadays they tend to be more at home. This kind of pattern results in different behavior of parents in terms of child care. For parents who have free time, of course, it will not experience difficulties, but for parents who do not have enough time, they will have difficulty in dividing their time. The shift of learning to home requires at least the implementation of learning to be carried out online (in a network) using technological media, such as laptops or smart phones (smartphones). Of course all this is a new challenge for various parties, both teachers, parents, or students. Starting from delivering material to giving assignments, almost everything is done through information technology. In this case, the positive impact of technology to facilitate human work is clear. But on the other hand, the consequences of using this technology are various. problems arise, especially during this learning from home period. Instead of using their smartphones to study, many children abuse them.

Data 1:

Child's Name: Naya and Asya

These two children come from the same parents, umu, Naya is 12 years old, while Asya is 9 years old. A year during the covid-19 pandemic they only learned to read the Koran at home accompanied by their parents only. Without being accompanied by a teacher like before covid-19 hit. After the covid-19 pandemic started a year later they took tutoring at the Riyadah Course. Based on the results of our interview with their new teacher, Ustad Duhariadin Simbolon, their reading of the Koran is quite good. And they also have memorized juz al-Quran. And now the process for juz 3. learn while memorize. Naya and Asya said that during the covid-19 pandemic they were only accompanied and educated by their father, they said that his father was the substitute for their teacher.



Data 2

Child's Name: Azrel dan Zaina

These two children also come from the same family, Zaina is 7 years old and Azrel is 12 years old. A year during the covid-19 pandemic they never studied accompanied by their parents at home. Before covid they said that their teacher taught them to read the Koran. After the Covid-19 hit they did not open their iqro at all, Mr. Duhaiadin Simbolon as their new Quran teacher said that they had difficulty recognizing the hijaiyah and tajuwid letters. "Those who are already at iqro 5 must be demoted to iqro 2, have to start again from the beginning," said Ustad Duhariadin Simbolon.

Data 3 Data

Child's Name: Haykal

This child is in grade 3 of elementary school, when he was in grade 1 of elementary school he already knew the letter hijaiyah, after almost 2 years of the covid-19 pandemic, he never studied at all, he only played games every day. All school assignments through online are only completed by his mother. Her mother said that she was confused and embarrassed to see the condition of her son now who did not know the hijaiyah letter at all. His mother said that Haykal got 2nd place in class, while he couldn't do anything at all. He even wrote his own name he did not know or forgot. Every day just addicted to playing games.

Based on the research data above, the role of parents in assisting children in learning is very important. It is clear from the differences in children's learning outcomes.

CONCLUSION

In the formation of children's character, the role of parents is quite crucial and important, especially in the Covid-19 pandemic situation which requires learning activities to shift from the homes of their respective students. This article identifies the role of parents in assisting children as educators (educators), facilitators, supervisors and companions, motivators, and role models (al-uswah al-hasanah). These roles must be carried out by parents so that the process of Islamic education in children can take place in a sustainable manner. Thus the goal of Islamic education which wants to form a plenary generation can be realized. Furthermore, based on a literature study which was confirmed by the results of interviews with several parents, through online learning during the Covid-19 pandemic, there are challenges and problems that must be found solutions. The misuse of time and smartphones by children, the difficulty of parents in dividing their time in accompanying their children, and the difficulty of parents meeting online learning facilities are examples of problems caused by the online learning process. For this reason, parents must be able to work with teachers so that the online learning process can take place well.



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ANALYSIS AND DEVELOPMENT OF TEACHING MATERIALS IN THE PAI CURRICULUM IN MADRASAH/SCHOOLS (STUDY IN MAN 2 MODEL MEDAN)

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ABSTRACT

This study aims to find out (1) what should be provided for students, (2) how it should be provided, and (3) what can be done with it to promote learning. Therefore, to answer these problems, the authors conducted an analysis of the development of teaching materials in the PAI curriculum in Madrasahs, a study at MAN 2 Model Medan. The research method used is a descriptive qualitative research approach. The results of the study showed that the development of PAI curriculum teaching materials carried out by PAI teachers at the MAN 2 Model Medan school was that the teacher had to master the knowledge that he would teach broadly, deeply and comprehensively, besides that he also had to have the ability to transfer his knowledge effectively and efficiently. as well as being mature in thinking and acting, having a strong spirit and commitment to dedication, being open, honest, nurturing, sincere, forgiving, constantly improving and developing their knowledge. Therefore, it is not surprising that one of the components of education that supports the professional duties of teachers or education personnel is good mastery of learning teaching materials.

Keywords: Analysis, Development, Teaching Materials, PAI Curriculum

PRELIMINARY

The paradigm of measuring the progress of the nation has now shifted, from measuring the progress of a nation by relying solely on natural resources (HR), to measuring the progress of a nation by relying on the strength of human resources (HR).

The existence of this new paradigm requires a nation to strengthen the education sector. The progress of the nation requires superior human resources; and the existence of superior humans requires the existence of various components or aspects of superior education as well. It is for superior education that the hope to build a superior nation will be realized. (Abuddin Nata, 2014)

National education based on Pancasila and the 1945 Constitution of the Republic of Indonesia has the function of developing capabilities and shaping the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have good character. noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.

Based on the National Education function above, the teacher's role is the key to success in developing the mission of education and learning in schools in addition



to being responsible for organizing, directing and creating a conducive atmosphere that encourages students to carry out classroom activities. Given the complexity of the goals of education, how big and heavy is the task of an educator in creating quality educational outcomes. The skills of teaching teachers have a very large influence on educational outcomes (output). Teacher skills in teaching are the most dominant factor in efforts to transfer knowledge to students, because it can overcome student boredom in learning, so as to create a creative and fun learning atmosphere.

As a consequence of the issuance of the Republic of Indonesia Law number 20 of 2003 concerning the National Education System, and Government Regulation (PP) number 19 of 2005 concerning National Education Standards (SNP), the Government in this case the Minister of National Education, has issued various regulations so that education throughout the territory of the Unitary State of the Republic of Indonesia (NKRI) can at least meet certain minimum standards. According to Mulayasa, the various standards are: (1) content standards, (2) graduate competency standards, (3) process standards, (4) educators and education personnel standards, (5) facilities and infrastructure standards, (6) management standards, (7) financing standards, and (8) education assessment standards. (Jufni et al., 2015)

One thing to note is that education is not an amateur job, but a professional job that cannot be left to just anyone. Those who are involved in educational activities, especially educators, are not those who merely master the knowledge that will be taught broadly, deeply and comprehensively, but also must have the ability to transfer their knowledge effectively and efficiently, and be mature in thinking and acting. have a strong spirit and commitment to devotion, be open, honest, nurturing, sincere, forgiving, always improve and develop their knowledge and so on. These various abilities are not only formally proven in various written documents, but also appear in the patterns of thinking and actions that are real on a daily basis.

One component of education that supports the professional duties of the teacher or education staff is good mastery of learning teaching materials. The success of the implementation of education is very dependent, among others, on the mastery of educators on teaching materials.

Teachers, content or learning materials and students are always components that are always involved in the learning process and interact with each other. Some of the components above are in need of supporting infrastructure such as methods, media, and a supporting environment for teaching and learning. Standards for educational facilities and infrastructure as contained in Government Regulation no. 13 of 2015 article 1 (9), namely:

The study room has provisions at least, places of worship, sports venues, libraries, workshops, laboratories, playgrounds, places of creation and recreation as well as other learning resources, which are needed to support the learning process, including the use of communication and information technology. (PP No 13 tahun 2015 Tentang Standar Nasional Pendidikan, 2015)

A significant problem that is often experienced by teachers in learning activities is selecting or ensuring the right teaching materials help students achieve



competence. (Suyatman, 2013) This is due to the reality in the curriculum or syllabus, teaching materials are written in outline only in the form of material. tree. Elaborating the subject matter into complete teaching materials is part of the teacher's job.

The description below focuses on three important questions, namely: (1) What should be provided for students, (2) How should it be provided, and (3) What can be done with it to promote learning. To answer the above problems, the following authors describe the results and discussion of this paper.

LITERATURE REVIEW

A. The nature of PAI teaching materials in Madrasah/Schools

Teaching materials (instruction materials) or also known as teaching materials, teaching materials / learning materials are (1) any collection of materials including animate and inanimate objects as well as human and non-human resources that can be used by teachers in teaching and learning situations to help achieve the desired learning goals; (Lewis, n.d.) (2) all materials and physical facilities that can be used by teachers to carry out learning and facilitate the achievement of student instructional goals (Anonym, n.d.). Teaching materials can assist students in realizing learning experiences so that learning becomes more stimulating, interesting, and interactive.

Based on the above definition, teaching materials can be understood as (1) any materials used in the teaching process, (2) various sources that can be used to facilitate effective teaching, (3) human and non-human materials used by teachers to convey to students. students in the class, (4) human and non-human resources that are used systematically to design, and implement the learning process in order to produce more meaningful and effective teaching. So the function of teaching materials is to support student learning and increase student success. Ideally, teaching materials should be adapted to the content used, students, and teachers.

A teacher can select and develop teaching materials as needed to meet the demands of competency standards. For example, through writing textbooks, bringing media or props to class, telling stories, expressing opinions, role playing and others. Whatever form of teaching materials, as stated by Wildan, both written and unwritten, it is necessary to pay attention and have a scope that includes: titles, main materials, KI, KD, indicators, study instructions, objectives, supporting information, exercises, and assessments (Wildan, 2012).

B. Principles of developing PAI teaching materials in Madrasahs/Schools

The principles for the development of PAI Teaching Materials consist of:

1) Principle of Relevance

The principle of relevance means that relevant learning materials should be related to the achievement of competency standards and basic competencies. If the ability that is expected to be mastered by students is in the form of memorizing facts, then the learning material taught must be in the form of facts,



then the learning material taught must be in the form of facts, not concepts or principles or other types of material (Majid, 2009).

2) Consistency Principle

The principle of consistency means that there is a consistency between teaching materials and basic competencies that students must master. For example, the basic competencies that must be mastered by students are of one kind, so the teaching materials that must be taught must also be of one kind.

3) Principles of Education (Sufficiency)

The principle of adequacy means that the material taught should be adequate in helping students master the basic competencies being taught. The material should not be too little, and not too much. If too little will be less helpful in achieving competency standards and basic competencies. On the other hand, if there are too many, it will waste unnecessary time and energy to learn it and result in delays in achieving the SKL and KD targets (Sudjana, 2009).

The author can conclude that in the selection of learning materials, there are 3 principles that must be considered, namely the principles of relevance, consistency, and adequacy. The principle of relevance means that learning materials should be relevant or have something to do with the achievement of KI and KD. The principle of consistency means that if the basic competencies that students must master are four kinds, then the material that must be taught must also include four kinds. The principle of adequacy means that the material taught should be adequate in helping students master the basic competencies being taught.

C. Types of teaching materials developed and their implications in the PAI learning process in Madrasahs/Schools

According to Permendiknas No. 41 of 2007 concerning process standards provides firmness that teaching materials must contain four main things, namely: (*Peraturan Menteri Pendidikan Nasional Republik Indonesia Nomor 41 Tahun 2007 Tentang Standar Proses Untuk Satuan Pendidikan Dasar dan Menengah*, 2007)

1. Facts

Facts according to Dewi Salma Prawiradilaga are defined as information about names of people, places, events, nicknames, terms and symbols as well as about the relationship between information. In this context, Dewi Salma Prawiradilaga grouped facts into two, namely: facts about terms, such as: words, numbers, signs, symbols or pictures, and facts about details or elements, such as: events, locations, people and certain dates. Meanwhile, in the Guide to Development of Learning Materials published by the Ministry of National Education and Andi Prastowo, facts are defined as all things that are in the form of reality and truth, including names of objects, historical events, symbols, place names, names of



people, names of parts or components of an object, and so on. . Examples in PAI subjects: History of the Prophet Muhammad sallallaahu 'alaihi wasallam.

2. Concept

The concept according to Dewi Salma Prawiradilaga has two properties, namely real or concrete/tangible and abstract. Real concepts contain material and visible aspects, while abstract concepts contain aspects of a person's proposal, idea, view, or opinion on something. In line with the opinion of Dewi Salma Prawiradilaga above, in the Guide to the Development of Learning Materials (Ministry of National Education, and Andi Prastowo, the concept is defined by everything in the form of new meanings that can arise as a result of thinking, including definitions, understanding, special characteristics, essence, core / content Example in PAI subjects: Prayer is a movement that starts from takbir, ends with greetings, definitions of takabur, hasad and ananiyah.

3. Principle

Dewi Salma Prawiradilaga explains the principle by quoting the opinion of Kemp, et.al. with Merrill. According to Kemp, et.al principle is to explain the relationship between two concepts. Meanwhile, according to Merrill, the principle is in the form of an explanation or prediction of events in this world and involves the law of cause and effect with the nature of correlation relationships to interpret special events. In line with this definition, the Ministry of National Education) and Andi Prastowo define principles in the form of main, basic, and most important things, including propositions, formulas, adages, postulates, paradigms, theorems, and relationships between concepts that describe causal implications. An example in PAI subjects is the law of reading nun dead/ tanwin and mim dead. If someone reads the Quranic verse incorrectly, the makhraj and tajwid can change the meaning of the Quranic verse.

4. Procedure

Procedure according to Dewi Salma Prawiradilaga is defined as the content or material regarding the implementation of a job or task in sequence. In the Guide to Development of Learning Materials and Andi Prastowo, procedures are defined as systematic or sequential steps in working on an activity and the chronology of a system. In the PAI mapel this is related to the practices of performing worship which must be done sequentially, not to be reversed. For example, before praying, the conditions must be met first, and so on.

D. Techniques for compiling and developing PAI teaching materials in Madrasahs/Schools

The main reference or standard criteria for selecting teaching materials or learning materials are core competencies and basic competencies. In selecting teaching materials, the steps taken are:



1. Identify the aspects contained in KI and KD that become a reference or reference for the selection of teaching materials, because each aspect of KI and KD requires different types of material in learning activities or their achievements;
2. Identify the types of teaching materials/materials; teaching material aspects of cognitive, affective, and psychomotor. In the cognitive aspect, the learning material consists of facts, concepts, principles and procedures, the affective aspect includes providing responses, acceptance (appreciation), internalization, and assessment. The motor aspect consists of early, semi-routine, and routine movements.
3. Choose teaching materials that are relevant to the identified KI and KD.
4. Choose sources of teaching materials, such as textbooks, magazines, journals, newspapers, internet, videos, and so on. (Depdiknas, 2006)

In determining teaching materials, according to Ibrahim and Syaodih, teaching materials should (1) be in accordance with/support the achievement of instructional objectives, (2) in accordance with the level of education/student development, (3) be organized systematically and sustainably, (4) include the following: both factual and conceptual (Ibrahim & Syaodih S, 2007).

METHODOLOGY

The research method used is a descriptive qualitative research approach. Qualitative research design is the plan and structure of the investigation, so that the researcher will be able to obtain answers to his research questions. The research plan is an overall scheme that includes the research program while the research structure is a knowledge framework or configuration of structural elements that relate in clear ways. Qualitative research design is flexible and can change after and after field research. Bogdan and Tylor explained that the research design was carried out before going into the field, where researchers prepared themselves before going into the field. (Salim, 2018)

RESULTS AND DISCUSSION

The results and discussion on research, analysis and development of PAI curriculum teaching materials in Madrasahs/schools (Study on MAN 2 Model Medan) are:

1) What to provide for students

Educating, teaching, and training are the main things that must be done by professional teachers in the duties and roles they carry out in their professional fields. Teachers must be able to develop everything that concerns the abilities of students and the life values of students. As a teacher, you must be able to continue and develop science that is in accordance with today where technology is a reference for all aspects of knowledge. As teachers, teachers are required to train and develop the potential skills and abilities of students. Not only that, a teacher must also be able to become



the second parent of students, the teacher must be a facilitator and motivator for students in learning and improving their knowledge.

Teachers must be able to deliver lessons that interest students, both in terms of ability and appearance of a teacher as a teacher. Do not make students reluctant to follow the lessons that are taught because it will result in the failure of the expected teaching objectives. Examining the role of a teacher in the community, they are placed in a more respectable position. Because people expect a lot from a teacher, starting from a role model to a source of knowledge and information for the community. So, basically the teacher has many roles in various fields.

Regarding the problems in this study, when the author was in the field conducting observations and interviews, the author found that the PAI teacher at MAN 2 Model Medan provided thorough preparation before entering and teaching in class. For the first time, the PAI teacher at MAN 2 Medan made a sincere heart in teaching his students. Besides that, the teacher also prepares in-depth knowledge or insight regarding the material to be studied. Prepare a mature learning implementation plan starting from the selection of strategies, media, methods, approaches that are in accordance with the material, students and teacher abilities.

This is in line with what was expressed by one of the SKI subject teachers, namely Mr. Safri, MA, who stated as follows:

“It is customary for us teachers at MAN 2 to be precise, as an SKI teacher before carrying out tasks in the classroom, I first prepare a sincere heart and sincerity in transferring knowledge to students. After preparing a sincere heart, it will grow enthusiasm to teach the material that day to students. Of course, it is delivered with strategies and methods that make students comfortable and cool in learning the material”.

So, as a professional teacher, you have to prepare for situations and conditions in general.

Chapter 1 Preparation Regarding Students

- a. Before teaching, it's good you need to analyze in understanding students, be it the nature, behavior and learning abilities of each of them. You want to be a professional teacher, but you don't understand what students want. This is certainly not the attitude of a professional teacher. You must be able to nimbly pay attention to anything about students before teaching them. In essence, a professional teacher knows and understands everything about what students will be taught and given the knowledge.
- b. Preparation of Learning Implementation Plan
A good teacher is a teacher who prepares a lesson plan before he teaches. This preparation serves as a scenario for the learning process to make it easier, and create learning activities that are more focused on learning objectives. In the learning implementation plan there must be competency standards, basic competencies to be achieved, indicators, learning objectives, learning materials, learning models and methods, steps for learning activities, and student



worksheets. In making the learning plan it cannot be arbitrary, everything must be neatly arranged and must be in accordance with competency standards, basic competencies and learning objectives to be achieved. So it is hoped that learning will run smoothly, more effectively and efficiently, and students are able to capture everything they have learned.

c. Preparation of materials to be served

As a teacher, the teacher should master the material or subject matter to be taught and always develop and improve his abilities. Therefore, the teacher himself is a student who learns continuously. The teacher is a place to gain knowledge for students. As a teacher, the teacher must help the development of his students to understand and master science. For this reason, teachers should be able to motivate students to always learn on various occasions. This ability is not only based on theories obtained from the bench of education, but must be lived and treated as an art. For this reason, as educators, things that must be prepared by professional teachers before teaching need to be considered and developed.

2) How should it be provided

Teachers must also have sufficient knowledge and experience regarding the media as a communication tool in order to make the teaching and learning process more effective. Not every media is suitable for teaching and learning conditions, so expertise is also needed to choose and use and strive for learning media well. Choosing learning media must be in accordance with the objectives, materials, methods and abilities of the teacher and the interests of the students.

So to answer the research problem of how it should be provided, then to answer this, a teacher is required to have teacher competence.

Quality teachers have several characteristics where these characteristics describe their abilities. Of course, these abilities are minimal abilities so that he can be called a teacher who can or deserves to stand in front of the class. By the current government regulations, competence is used as the main basis to allow whether someone is called a teacher or not formally.

In Law. No. 14 of 2005 concerning teachers and lecturers, it is stated that they must have competence. Then the competencies possessed by a teacher are pedagogic competence, personality competence, professional competence and social competence. For this reason, teacher competence is an important thing that must be explained if you want to see how a teacher should develop himself. The nature of teacher competence, the rules governing teacher competence in government regulations, are an important explanation for discussing this component.

3) What can be done with it to promote learning.

After conducting observations and field interviews, the authors obtained data that when PAI teachers at MAN 2 Medan wanted to promote learning, they offered various methods, strategies, and media. The methods, strategies and media offered vary according to the teaching material to be taught. One example of the learning method used by the SKI teacher at MAN 2 Medan is the information search method,



the role model method, the group discussion method, reading guide, the time line method, the lecture method and so on.

With several methods carried out by the teachers, the learning process will be carried out well. Students can receive learning well and follow learning with varied methods so that students feel comfortable in learning.

Learning activities are defined as activities towards a better life systematically. The learning process consists of three stages, namely the stage of information, transformation and evaluation. What is meant by the information stage is the process of explaining, deciphering or directing the structure of knowledge, skills and attitudes. The transformation stage is the process of transitioning or transferring the structure into the learner. The transformation process is carried out through information. Meanwhile, learning is a process of interaction between students and educators and learning resources in a learning environment.

Learning is a process of changing behavior through experience and practice. That is, the purpose of learning is a change in behavior, both concerning knowledge, skills and attitudes, even covering all aspects of the organism or personal. Teaching and learning activities such as organizing learning experiences, processing teaching and learning activities, assessing learning processes and outcomes, all include the responsibility of the teacher. Thus, the more learning efforts are carried out, the more and better changes will be obtained. Active change means that the change does not occur by itself but because of its own efforts.

CONCLUSION

1. What to provide for students

A professional teacher must pay attention to several things that the teacher must prepare for students before teaching in front of the class, namely:

- a. Preparation Regarding Students
- b. Preparation of Learning Implementation Plan
- c. Preparation of materials to be served

2. How it should be provided

The above points can be prepared by a PAI teacher if he has 4 teacher competencies in him as stated in the Law. No. 14 of 2005 concerning teachers and lecturers, it is stated that they must have competence. Then the competencies possessed by a teacher are pedagogic competence, personality competence, professional competence and social competence.

3. What can be done with it to promote learning.

Teaching materials will be successfully delivered to students if promoting them is accompanied by strategies, media and methods that are suitable for students, in accordance with the material and also according to the teacher's ability to apply them. So therefore here is the need for a teacher who has the 4 competencies of the teacher.



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REVITALIZATION OF THE ISLAMIC EDUCATION CURRICULUM

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ABSTRACT

Currently the Islamic education curriculum is suspected to be decorated with various dynamics, various factors underlie changes and revisions to the Islamic religious education curriculum, political factors are the main factors in the dynamic process, besides there are also several other factors. Restructuring the curriculum carried out at Islamic Education institutions, this study uses a library research approach. The results of the research are several important points in revitalizing the curriculum at an Islamic educational institution, namely: curriculum content, time allocation, teachers, methods, paradigms, student management, graduate competence and improving relations between Islamic schools and the community and the general public.

Keywords: Revitalization, Curriculum, Islamic Education.

INTRODUCTION

Currently, there are so many dynamics that occur in the implementation of Islamic education, problems arise from all elements of education, namely those related to educators, funding, infrastructure and also the curriculum which of course requires guidance, improvement and arrangement. The curriculum in an education is the spirit and heart of an education, therefore the curriculum must be prepared with great care and carefully consider all aspects, especially the goals of Islamic education itself, then the goals of the competence of graduates from any Islamic educational institution is influenced by a curriculum that has been applied and studied by the graduate. If we pay close attention and look closely at the graduates of Islamic educational institutions today, it turns out that they lack sufficient ability to compete with graduates from other institutions outside of Islamic educational institutions, on the other hand their morals and morals also do not reflect as a good Muslim. , even though Islam is a high religion and a religion that upholds morals and morality. Thus there must be improvements in terms of the curriculum in an Islamic educational institution, so that every student in it can become a pioneer in terms of science and technology and imtaq. The author of this paper will discuss several important and crucial points related to the title above, namely "Revitalization of the Islamic Education Curriculum".

THEORITICAL REVIEW/METHOD OF RESEARCH

This research is a qualitative research (Zed 2004). In accordance with the object of this research study, this type of research is included in the category of library research, namely, first, by recording all the findings regarding revitalization of Islamic education curriculum in each research discussion found in the literature and



sources, and / or the latest findings regarding revitalization of Islamic education curriculum. After noting, secondly, combining all findings, both theories or new findings regarding revitalization of Islamic education curriculum, Third, analyzing all the findings from various readings, relating to the weaknesses of each source, strengths or relationships of each of the discourses discussed in it . To get all the data needs, it can be generated through libraries, bookstores, dictionaries and encyclopedias. Data collection techniques, in this case the writer will identify discourses from books, papers or articles, magazines, journals, web (internet), or other information related to the title of writing to look for things or variables in the form of notes, transcripts , books, newspapers, magazines and so on relating to the study of revitalization of Islamic education curriculum. Then take the following steps:

1. Collecting existing data either through books, documents, internet magazines (web).
2. Analyze these data so that researchers can conclude about the problem being studied.

In essence, there is no specific reference in collecting data in this method, but the collected data does not simply become the result of research, because human reason provides work guidance systematically and according to the object of study. Therefore we need certain techniques so that the research results are systematic and objective. Two research instruments were used in this data collection, first, data collection in verbal symbolic form, which is collecting texts that have not been analyzed. In collecting this data, researchers can use recording tools, such as photocopying and so on.

Second, the data card which functions to record the results of data that has been obtained in the field, besides that the data card provides a solution if the first instrument is difficult to operate, the data card can be used as a substitute for the first instrument, but with the consequence of the length of time being at the data source location .

The first thing that must be done in data collection is to determine the location for finding data sources, such as libraries and research centers. After determining its location, start looking for the data needed in the study. The data obtained at the location will be read by a researcher, because the main task of the researcher is to be able to grasp the meaning contained in the literature source. Therefore there are two stages in reading the data that has been obtained.

1. Read at a symbolic level. A researcher is unlikely to read all the sources obtained from the first to the end. If that is done, it will consume time and will reduce the efficiency of research time. This stage is not reading in its entirety but by capturing a synopsis of books, chapters, subsections to the smallest part of the book, this is very important to know the research map, the results will be recorded on a data card and coded according to the map and research category which is conducted.



2. Read at a semantic level. Read the data that has been collected in more detail, decompose and capture the essence of the data. This requires a lot of persistence and time. Each point that is read is analyzed in the data. Researchers must prioritize primary data, if it is deemed sufficient then collect secondary data.

After reading semantically, it is recorded on the data card, the stages of recording on the card include:

1. Quotation taking notes, namely by recording direct quotations without changing the data source editor at all or from the author of the work, usually to note key terms to develop a broader interpretation.
2. Take notes paraphrase, by capturing the essence of the data with word editors compiled by the researcher himself. This process can be done with *verstehen* analysis to get the essence of the data in the form of a long description, then the essence of understanding from the long description is taken into a short and concise sentence so that it is easily recorded on the data card.
3. Recording synoptically, noting this model is more on a summary, meaning that after reading a section or subsection of a certain category of data, then the researcher makes a summary or synopsis which must be exactly the same logically from the data read.
4. Take notes precisely. Noting this model is a continuation of noting synoptically. After recording synoptically, researchers will face the results of many synoptic notes, so it is necessary to categorize notes, for example elements of religious values, cultural values, epistemology, axiology, ethics and other elements. Further investigators made even denser notes based on accumulated synoptic notes.
5. Encoding. This stage is the most technical stage in a study, the goal of which is to systematize irregular or stacked data. Through a data card, data is selected according to the respective data categories and figures listed in the data, including the issuer and place.

The technique used in this research is the data analysis model of Miles and Huberman. In this model, qualitative analysis activities are carried out interactively and continuously until it is deemed sufficient. According to Kaelan, there are two stages in the data analysis technique in this literature research. First, the analysis at the time of data collection is intended to better capture the essence or essence of the focus of the research to be carried out through the sources collected and contained in the verbal formulation of language, this process is carried out aspect by aspect, according to the research map.

Second, after the data collection process has been carried out, it is then reanalyzed after the data has been collected in the form of raw data which must be determined the relationship with each other. The data collected does not necessarily answer the problems raised in the research, therefore it is necessary to re-analyze the clarified data.



The data analysis activities of this model include data reduction, data display and conclusion drawing / verification.

- a. Data reduction, at this initial stage, selects, focuses, simplifies, abstracts and transforms raw data into written records. The aim is to carry out findings which then become the focus of the research.
- b. Display data, this stage the data that has been reduced is then displayed to provide an understanding of the data in order to determine the next steps a researcher will take in the research process.
- c. Overview of conclusions, after data reduction is carried out, conclusions or conclusions are made from the data that has been studied, from these conclusions new findings from the research conducted are presented. However, these results can still be examined again and again done by reducing, displaying data and returning it will produce conclusions, and so on in order to get maximum results.

Furthermore, the technique used in this study is to use a hermeneutic approach. Hermeneutics as a method of understanding, as raised by Emilio Betti, is an activity of interpretation of *meaning-full form* with the aim of generating objective possibilities (Bleicher 1980:28).

To fulfill one of the requirements that must be carried out in researching a text that uses a hermeneutic approach, namely by using historical interpretation, which is an activity to establish ideas and provide interrelated meanings between the data obtained (Nugroho Notosusanto 1978:36), which relates to the personality of the author, as well as the events and cultural climate in which the author lives.

Because it analyzes the thoughts of characters who have lived in the past, methodologically this research will use a historical review known as *historical approach*. (Nugroho Notosusanto 1978) The next step is analyzing the data. In this case, the content of the data that has been obtained will be analyzed. Data validation is at least determined using three categories, first, trust, credibility of a researcher is very questionable whether the data is right in its focus, the accuracy of selecting informants and the implementation of data collection methods. Data analysis and data interpretation all require consistency with each other. Second, the transferability (transferability) of the results of research which is later used as a reference back in similar research and studied further by other researchers. If a researcher understands and gets a clear picture of the results of previous studies, then the results of the study have met the transferability standard. Third, the dependence of research on the data obtained, in other words, research is the result of a track record of data that has been traced in the field. Fourth, certainty, is to test the validity of research results on cases or phenomena that have occurred in the field either theoretically or applicatively, if this is proven, then the results of the research was valid.



RESULT AND DISCUSSION

1. Understanding Islamic Education Curriculum

The curriculum according to language / etymology is a place to run which comes from the Latin word *curir*, namely runner and *curere* which means a place to run (Umar, 2010:162). So the curriculum is the period of education that must be taken by students with the aim of obtaining and obtaining a diploma (Aly, 1999:162).

The curriculum in the traditional view states that the curriculum is only a lesson plan. While the definition of curriculum in the modern view is an educational program provided by schools which is not only limited to the field of study and learning activities, but includes everything that can affect the development and personal formation of students in accordance with the expected educational goals so as to improve the quality of life whose implementation not only at school but also outside of school. (Ramayulis, 2006:152)

On this basis, the curriculum is a learning experience. because many learning experiences are very influential in the maturation of children, not only studying the subjects of social interaction in the school environment, cooperation in groups, interactions in the physical environment, and others, it is also a learning experience that is part of the curriculum itself (Zakiah Daradjat, 1996:122). In addition, the curriculum can also be seen as an educational program that is planned and implemented to achieve education (Zakiah Daradjat, 1996:122). While the curriculum according to M. Arifin is all subject matter that must be presented in the educational process in an educational institutional system (M, 1991: 183), and S. Nasution said, there are several other interpretations of the curriculum.

Among them: First, the curriculum as a product (the result of curriculum development), Second, the curriculum as the things that students are expected to learn (attitudes, certain skills), and Third, the curriculum seen as a student experience (S.Nasution, 1994:5-9).

Umar Muhammad At-Tumi As-Syaibani defines the curriculum in Islamic education, that the curriculum is known as *manhaj* which means a clear path that is traversed by educators and their students to develop their knowledge, skills, and attitudes (Al-Syaibany, 1986:346).

Meanwhile, the definition of curriculum according to Law Number 20 of 2003 Article 1 point 19 concerning the National Education System is a set of plans and arrangements regarding the objectives, content and learning materials as well as the methods used as guidelines for the implementation of learning activities to achieve certain educational goals (Sani, 2014: 3).

Islamic education curriculum is Islamic education materials in the form of activities, knowledge and experiences that are intentionally and systematically given to students in order to achieve the goals of Islamic education. Or in other words, the Islamic education curriculum is all activities, knowledge and experiences that are intentionally and systematically given by educators to students in order to achieve the goals of Islamic education, namely worshiping Allah swt.



Thus, it can be concluded that the Islamic Education Curriculum (KPI) is all activities that occur within an Islamic educational institution both in the classroom in the form of knowledge transfer to students, as well as outside the classroom in the form of activities to strengthen and implement the knowledge acquired. They have obtained, all of which have been well structured and planned, based on noble Islamic values from the original sources of the Qur'an and Sunnah, so that each student is strong and sturdy scientifically (cognitive), firm and independent in attitude (affective), and istiqomah and militant in charity (psychomotor).

2. Curriculum Function

The existence of a curriculum is very important for the continuity of the educational process. Therefore the curriculum has a function. The function of the curriculum in Islamic education can be emphasized as follows:

- a. As a medium to achieve goals and to pursue human expectations in accordance with the aspired goals;
- b. As guidelines and programs that must be carried out by subjects and objects of education;
- c. As a tool to prepare for the next school level, and prepare the workforce for those who do not continue;
- d. As a standardization in assessing the success criteria of an educational process, or as a limitation of program activities that will be carried out on a quarterly, semester, or certain level of education (M, 1991:172).

Abdul Mujib and Jusuf Muzakir said that the curriculum functions are as follows:

- 1) As a study program.
- 2) As content.
- 3) As a planned activity,
- 4) As a result of learning,
- 5) As cultural reproduction,
- 6) As a learning experience,
- 7) As production (Mudzakir, 2006:122-123).

Meanwhile, S. Nasution said that the functions of the curriculum are: First: The curriculum will provide a satisfactory experience for each individual, because the curriculum is a process that provides a person's personal growth and integrity needs freely and responsibly. Second: As a tool to influence social change and create a better future for society. Third: The curriculum functions as a technological process to realize the goals desired by policy makers. Fourth: The curriculum serves as a tool to improve intellectual or thinking skills, by introducing students to a variety of well-organized lessons (S. Nasution, 1991:5).



From some of the curriculum functions described above, it can be stated that the curriculum is a barometer of the success or failure of an educational process, so that every curriculum especially the Islamic education curriculum (KPI) must be maximized to maintain the quality of an education.

3. Characteristics of Islamic Education Curriculum

In fact, the Islamic education curriculum which has the main source of the Qur'an and As-Sunnah has an emphasis on high spirituality and noble character. The following are some of the main characteristics of the Islamic education curriculum as explained by Al-Syaibani:

- a. The Islamic education curriculum must highlight religious and moral subjects. Religion and morality must be taken from the Qur'an and Sunnah and follow the example of the Salaf generation.
- b. The Islamic education curriculum must pay attention to the overall development of students' personal aspects, namely physical, intellectual and spiritual aspects. For the overall development of the curriculum content, it must contain many subjects, in accordance with the development objectives of each aspect. The Islamic education curriculum pays attention to the balance between the individual and society, the world and the hereafter, the physical, human mind and spirit.
- c. The Islamic education curriculum also pays attention to arts, such as calligraphy, buildings and others. In addition, it also pays attention to physical education, military training, techniques, skills and foreign languages even though these are given to individuals effectively based on talents, interests and needs.
- d. The Islamic education curriculum considers cultural differences that often exist among humans due to differences in places and also differences in times. The curriculum is designed according to that culture (Al-Syaibany, 1986: 355-371).

The special characteristics of the Islamic education curriculum, namely:

- a. In the Islamic education curriculum, the main objectives are: fostering students for monotheism. Therefore, all sources traced come from Islamic teachings;
- b. The curriculum must be adapted to human nature, as creatures who have faith in God;
- c. The curriculum presented is the result of material testing based on the Qur'an and Sunnah;
- d. Directing interests and talents as well as improving students' aqliyah abilities, as well as skills that will be applied in concrete life;
- e. Fostering the morals of students, so that their association does not come out of Islamic guidance; and
- f. There is no curriculum expiration, because the characteristics of the Islamic curriculum are always relevant to the times, and even become a filter for scientific and technological progress in its application in people's lives (Saebani, 2010: 182).



Meanwhile, according to Abuddin Nata that the characteristics of the Islamic education curriculum are fostering and directing the potential of the human mind, soul, and body, so that he has knowledge, morality, and skills, all of which can be used to support his duty of devotion and caliphate, so that he can achieve happiness. Life in this world and in the hereafter (Nata, 2005: 106).

4. Principles of Islamic Education Curriculum

- a. Goal-oriented principles, so that the educational goals that have been previously arranged can be achieved. In addition, there needs to be special preparation for education providers to set goals that must be achieved by each student.
- b. The principle of relevance. The implication is to propose that the established curriculum must be shaped in such a way, so that the demands of education with the curriculum can meet the types and needs of students the quality of the workforce needed by the community, as well as vertical demands in carrying out divine values as rahmatan li al-alamin.
- c. The principle of efficiency and effectiveness. The implication is to propose that curriculum activities can utilize time, energy, costs, and other resources carefully and consistently so that the results are adequate and meet expectations and produce as many results as possible. Islam teaches that a Muslim should value time as well as possible, because time is important for everyone, so Allah swt. to swear by time or time, as in several letters in the Koranil Karim.(Al-Quran, Al-Imran: 3)
- d. The principle of program flexibility. The implication is that the curriculum is structured so that it is flexible, so that it can be adapted to local situations, developing times and conditions, without developing the desired educational goals. This principle is not only seen from one factor, but also from the totality of the curriculum ecosystem, both with regard to the development of students (intelligence, abilities, and knowledge acquired), the methods used, the facilities available, and the environment that influences them.
- e. The principle of integrity. The implication is to strive for the curriculum to produce complete human beings, humans who are able to integrate the faculties of dhikr and the faculties of thought, and humans who are able to harmonize the life of the world and the hereafter. In addition, the efforts of the curriculum produce students who are able to master the sciences of the Qur'an (din Allah) and the sciences of kawni (sunnatullah) which aim to seek the pleasure of Allah swt. This principle is carried out by integrating all curriculum components without fragments of one another.
- f. The principle of continuity (istiqamah). The implication is how to structure a curriculum that consists of a continuous section with other curriculum activities, both vertically (leveling, stages), as well as horizontally.
- g. The principle of synchronicity. The implication is how a curriculum can be in rhythm, direction and agreement, and do not let other curriculum activities that hinder, contradict, or turn off other activities.



- h. The principle of objectivity. The implication is that the curriculum is carried out through the demands of objective scientific truth.
- i. Principles of democracy. The implication is that the implementation of the curriculum must be carried out in a democratic manner. That is, mutual understanding, understanding the circumstances and situations of each subject and object of the curriculum. All actions should be carried out through deliberation for consensus, so that the activities are jointly supported and if there is a failure, they do not blame one another.
- j. Principles of activity analysis. This principle contains demands that the curriculum be constructed through the process of analyzing the content of the subject matter, as well as analyzing the behavior in accordance with the subject matter. The principle of individualization. Curriculum principles that pay attention to differences in nature and the environment in general which include all personal aspects of students, such as physical differences, character, intelligence, talent, and strengths and weaknesses (Al-Syaibany, 1986: 167-170).

Meanwhile, according to Asy-Syaibani, the main principles in the Islamic education curriculum are: First: Oriented to Islam, including its teachings and values. The curriculum activities, both in the form of philosophy, goals, methods, procedures, ways of doing, and the relationships that apply in institutions must be based on Islam, Second: The overall principle (*syumuliyah*) both in purpose and content, Third: The principle of balance (*tawazun*) between curriculum objectives and content, Fourth: The principle of interaction (*ittishaliyyah*) between student needs and community needs. Fifth: The principle of maintenance (*wiqayah*) between individual differences, Sixth: The principle of development (*tanmiyyah*) and change (*taghayyur*) along with the existing demands without ignoring the absolute divine values, seventh: The principle of integrity (*muwahhadah*) between subjects, experiences, and curriculum activities with the needs of students, society and the demands of the times and where students are (Al-Syaibany, 1986:377 -379).

5. Contents of Islamic Education Curriculum

Al-Imamal-Ghazali about the curriculum can be understood from his view of science. He divides knowledge into what is forbidden and what must be learned by students into three groups, namely:

- a. Disgraceful knowledge, much or little. This knowledge has no benefit for humans in this world and in the hereafter, for example magic, astrology and shamanism. If this knowledge is learned, it will bring harm and will doubt the truth of the existence of God. Therefore this knowledge must be avoided.
- b. Praiseworthy knowledge, much or little. For example, the science of monotheism and the science of religion. This knowledge when studied will bring a person to a pure soul, clean from humility and ugliness and can draw closer to Allah swt.
- c. Knowledge that is commendable to a certain level, which should not be deepened, because this knowledge can bring shocks to faith and *ilhad* (negating God) like philosophy.



So from the three groups of knowledge, Al-Imam al-Ghazali further divides the knowledge into two groups, knowledge in terms of its importance, namely:

1. Mandatory knowledge that is known by everyone, namely religious knowledge, knowledge that is sourced from the book of Allah.
2. Science whose law is studied is fardhu kifayah, namely science used to facilitate worldly affairs such as arithmetic, medicine, engineering, agricultural and industrial sciences (Syar*‘*i, 2005:166).

6. Designing Islamic education curriculum.

Designing a curriculum means compiling a design or compiling a curriculum model in accordance with the mission and vision of the school (Sanjaya, 2009:163), in a curriculum there are several components that should not be ignored, these components are: First: Objectives, Second: Content, Third: Method or Learning Process, Fourth: Evaluation (Ahmad Tafsir, 2013: 183), and in designing Islamic education curriculum, it must be based on the curriculum components that have been mentioned above.

Thus, in order for the preparation or formulation of an Islamic education curriculum (KPI) to be good and meaningful, it is necessary to pay attention to the principles of the curriculum, and in its manufacture it is necessary to form a curriculum formulation team, which is then formulated through a workshop or others led by an expert or more in the curriculum. In the author's opinion, to formulate curriculum objectives, it is necessary to consider the graduate competency standards (SKL) of an Islamic educational institution as the ultimate goal, and the intermediate goals of each subject contained in the curriculum, so that students arrive at the final destination that has been determined. Regarding the content of the curriculum, it must still refer to the final goal or SKL, while taking into account the development of the abilities of the students concerned and the needs of individuals and communities according to place and time While the best method according to the author is the most appropriate or most appropriate method, and for evaluation according to the author there are 2 (two), firstly evaluating the curriculum as a whole and comprehensively which is carried out periodically at least every 2 (two) years, or with Another language is curriculum review, secondly, evaluating student learning outcomes from the curriculum that has been taught to them, both through independent assignments, UTS and UAS which are carried out regularly in a predetermined time.

According to the author, there are 8 (eight) things that must be addressed related to the Islamic Education Curriculum (KPI) as a form of arrangement, namely:

1. Content (Curriculum Contents)

The content or content of the existing curriculum today, needs to be studied and addressed at all levels/levels of education from elementary school (SD) to university (PT) from matters of faith, worship and muamalah according to their respective portions. . For example, at the elementary school level, the aqidah material



should include a discussion of the pillars of Faith, Islam and Ihsan, especially about the meanings, pillars, conditions, consequences and cancellation of the At-Tauhid creed and the Ar-Risalah syahadah, as well as explaining the virtues monotheism and the dangers of shirk. While in terms of worship it must be taught properly and correctly about the nature of the Prophet's wudu", the nature of the Prophet's prayer, and the nature of the Prophet's fasting. and others, including mandatory bathing procedures for elementary school (SD) levels, especially those who are in grades 5 (five) and 6 (six), because at that age some of the children in elementary school, especially girls, already have baligh (mukallafah). And as for muamalah, since now students from elementary school to high school or equivalent have been taught how to get along with people outside Islam, how to trade in the style of the Prophet. The dangers of usury and others.

2. Time

It is human destiny that one day he will move from above the ground to his underground house through the process of death, to account for all his actions while he lives in the world, so everyone should prepare his best practices to accompany him later in the grave. , and there is no other way to prepare for the best practice but with good and true religious knowledge, and to get good and true religious knowledge we have to sacrifice a lot of our best and best time, therefore according to the author, if today's allocation of time is provided for PAI material, it is only 3 (two) hours, so this is still far from enough, because this religious knowledge is a science that we always and every time use and we use, in contrast to other sciences that are not religion sometimes we never use it or rarely use it, therefore it is necessary to reorganize the KPI from the time allocation, so that the PAI meter can be understood well by students as their reference in doing charity.

3. Curriculum teaching staff

Every educator who conveys Islamic religious education material to his students, must be able to be an example in front of his students, and to be able to be an example in front of students an educator must be sincere and sincere in conveying his material to his students, and he always tries to harmonize between words and deeds, so that if he encourages his students to pray in congregation in the mosque, then he is a person who diligently prays in congregation in the mosque, and when he forbids his students not to smoke, then he is a person who is far from smoking. , and so on, thus every material taught by an educator, is not only entrenched and dwells on the level of knowledge (cognitive) only, but can be seen and revealed in the attitude (affective) and practice (psychomotor).

Thus it is appropriate and should be in the context of imitating the Prophet Muhammad. who are successful in educating their friends, then every teacher or educator has sufficient competence in their field and has a strong commitment, and should not be a person who has competence but does not have commitment, or has commitment but does not have sufficient competence, or worst of all Another thing



is that there are educators/teachers who do not have competence in their fields and do not have commitment, *na'uzu billah min zalik*.

4. Method

Every educator who conveys Islamic religious education material to his students, no longer suffices his method only on rote memorization, but must combine the memorization method with the method of discussion, question and answer, seminars and others so that students have a strong understanding and strong analytical power. High regard for the Islamic religious material presented to him. Thus, the understanding of students is not rigid, and can respond to the development of the times while remaining consistent with the teachings and values of their religion.

5. Paradigm

There is an impression all this time that the Islamic education curriculum is not capable of making a person great and famous, even though the Islamic education curriculum which is sourced from the Qur'an and Sunnah and both of these are the flesh and blood of educational modernization by which a person becomes great and famous, and because of this curriculum, which makes a person understand and understand how to worship Allah swt. As well as morals, parental rights, and making someone not arrogant and not arrogant and so on.

Then at this time the government has charged the Ministry of Religion, that this ministry is the guardian and guardian of the nation's morals, how can this happen and be implemented, if there is still a skewed view that even tends to marginalize the Islamic education curriculum itself. Therefore, it must be realized by all parties, that the Islamic education curriculum is the most important part of the Indonesian national education curriculum, or in other words that the Islamic education curriculum has been included in the Indonesian national education curriculum as in the law. Thus, the position of the Islamic education curriculum must be elevated and put first in the following ways: first: Religious subjects will be included in the National Examination if there are any later, second: Akhlakul karimah as the realization of the values of religious teachings are the main determinants for class winners, and etc.

6. Student Management (Student Development)

Management of students is based on the idea that learning should be focused on regulating, supervising, and providing student services both in the classroom and outside the classroom, such as registration, learning, examinations to graduation. The function of student management must be directed at optimal self-development of students, both aspects of individual, social, and other potentials. Analysis of student needs includes, among others: prospective students, acceptance of students, orientation of students, placement of students, coaching and development of students, evaluation and reporting, graduation and alumni.



The main process is the stage of fostering and developing students, coaching must be directed according to the vision, mission and goals of Islamic education based on the potential (fitrah) according to the talents and interests of the students. The objectives of fostering students include: developing student potential, strengthening student personalities, and preparing students to become citizens of society with good morals.

The main purpose of coaching is to prepare students to have good morals, broad knowledge, and have skills for life.

7. Graduate Competencies.

The main competency of Islamic education graduates is to produce graduates who have the expertise to actualize Islamic teachings in today's life. Meet the IQF level. (1) Work ability, (2) knowledge mastery, (3) managerial ability, (4) responsibility. Islamic educational institutions are expected to produce graduate competencies who master the skills required at every level of education, from basic education to higher education. Graduates must have competency characteristics whose achievement is measurable in terms of cognitive, affective, and psychomotor. The cognitive side produces graduates who master science and technology. The affective side produces graduates who have noble character. The psychomotor side produces graduates who are skilled in the fields they study.

The world is in the era of the industrial revolution 4.0 which requires innovation and forging competent human resources, certain advantages for students need to be planned and determined, in the form of a roadmap for achieving their goals. The implementation of the National education system carried out in Indonesia at every level of IQF qualification includes the following processes that build Muslim character and personality; (1) be pious, (2) Good morals, (3) love the homeland and support world peace, (4) cooperation and social sensitivity, care for the people and society, respect diversity and law enforcement.

8. Increasing the Relationship of Islamic Schools with the Ummah and the General Society.

The relationship between Islamic schools and the Ummah is a reciprocal relationship between Islamic school organizations and the Ummah and society in general. With the existence of a school committee, for example, it is hoped that all stakeholders of Islamic education will take a maximum role, so that Islamic schools are able to provide the best service for the people.

Cooperation of Islamic schools with the community is all forms of joint activities that are directly or indirectly beneficial to both parties. Thus, all forms of community support, including parental support, are forms of cooperation.

Elements of society that can collaborate in Islamic education include parents, residents, community institutions around the school, community leaders, community organizations, government, entrepreneurs and industry. The principles of the implementation of cooperation between Islamic school institutions and the people include: (1) the principle of benefit, which is a mutually beneficial joint



activity and (2) the principle of mutual cooperation, cooperative relationships do not always have to be based on material benefits, but prioritize social aspects. Alfian (2014) states that basically the community needs schools, and vice versa, schools need the community; then communication between schools and the community can be realized with the aim of increasing public understanding of educational needs and practices and in the end will result in collaboration to improve the quality of education and the absorption of graduates.

CONCLUSION

The Islamic education curriculum is one of the most important factors in an educational institution, because the Islamic education curriculum is all activities that occur within an Islamic educational institution both in the classroom in the form of knowledge transfer to students, as well as outside the classroom in the form of activities. - activities to strengthen and implement the knowledge they have gained, all of which have been well structured and planned, based on noble Islamic values from the Qur'an and Sunnah, so that every student is strong and sturdy scientifically (cognitively), firm and independent in behaving (affective), and istiqomah and militant in charity (psychomotor).

Then to form students who are strong and scientifically solid (cognitive), firm and independent in attitude (affective), and istiqomah and militant in charity (psychomotor), it is necessary to prepare and develop a good curriculum, with which to achieve goals and objectives. Desired goals. However, it must be realized that the Islamic education curriculum always requires improvement and arrangement as well as defense in the midst of the incessant currents of secularization and westernization, and also sometimes being ridden by the interests of the authorities or educational politics.

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The 1st International Conference of Islamic Education (InCISED) 2021



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IMPLEMENTATION OF PRINCIPAL'S POLICY IN STUDENT GUIDANCE AT SMP NEGERI 1 HAMPARAN PERAK

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ABSTRACT

This article is the result of research with the focus and purpose of research is to find out how the implementation of the principal's policy in fostering students at SMP Negeri 1 Hamparan Perak. This type of research is qualitative research. Several activities in the context of collecting data were carried out by means of observation, interviews and document studies. The results of this study indicate that the principal's policy at SMP Negeri 1 Hamparan Perak is in fostering students by maximizing the experience of schools that are already quite senior in the field of managing Islamic educational institutions with achievements that have been achieved by many students. The success itself is due to several supporting factors, such as: experience, teachers, staff and school principals who continue to work together with each other to realize the school's goals. The principal's decisions and policies greatly affect the management of student development in an educational institution which is influenced by the success of the goal itself.

Keywords: Policy Implementation, Principal, Student Development

INTRODUCTION

In implementing a program, evaluation is definitely needed. Likewise in the process of formulating educational policies. After the formulation process to the implementation of the policy, then the policy evaluation is carried out. Procurement of this evaluation functions to find out how far the program that has been formulated and implemented is running and as an improvement for the next program.

The evaluation carried out in education policy is the final process of all steps to formulate policy. In carrying out this last process, there are several models that can be used in assessing policy outcomes. This model is the next step after seeing the problems that exist in the policy formulation.

Based on this, it is necessary to have a policy evaluation study for learning and as a deeper knowledge that can then be applied in an assessment process. Therefore, in this paper, we as authors will describe policy evaluation that focuses on models, processes and problems during evaluation in the realm of education.

The process of implementing educational policies needs special attention. Because almost every element of education has deficiencies that need improvement. Starting from the formulation, legitimacy, implementation, communication, and community participation in educational policies. The formulation of educational policies as part of the educational policy process is the most crucial stage because the implementation and evaluation of policies can only be carried out when the policy formulation stage has been completed. In addition, the failure of a policy or program



in achieving its objectives largely stems from imperfect management of the formulation stage. Therefore, the importance of early evaluation since policy formulation is carried out will prevent failures in policy implementation. Evaluation of educational education policy aims to measure and assess the level of success of the implementation of the criteria that have been set. In addition, by conducting an evaluation, it will be possible to identify the impacts and risks faced in implementing the policy so as to prevent larger failures.

An educational policy program that has a formulation that will be applied by the principal of SMP Negeri 1 Hamparan Perak to support the principal's policies in the process of fostering school students. Complex problems require school principals to have good readiness in terms of making decisions and policies in every problem that will be present at school with urgent or loose circumstances.

The work program that has been planned by the school that has been prepared by the principal for fostering students at SMP Negeri 1 Hamparan Perak is carried out according to the plan that has been proclaimed. The large number of school students who include various student coaching activities makes the principal must be serious about paying attention to the processes that occur until the results have been achieved with continuous evaluation as the policies are implemented for student development.

From the problems that have been exposed to the background of the problem. The author wants several things, first, what are the policies of the principal of SMP Negeri 1 Hamparan Perak in his policy to foster students?. Second, how is the implementation of the principal in making policies to foster students? Third, how to evaluate the principal's policy in the student development process?.

METHODOLOGY

This research was conducted at SMP Negeri 1 Hamparan Perak, which is located at Jl. Pringgagan Kebun Klumpang, Kampung Selemak, Kec. Silver Overlay, Kab. Deli Serdang. The type of research used in this research is qualitative research. Several activities in order to collect data were carried out by means of observation, interviews and documentation. The data analysis technique used by the researcher is an interactive model analysis technique from Miles and Huberman which includes three joint activities, namely data reduction, data presentation and drawing conclusions.

RESULTS AND DISCUSSION

A. Research Results

1. What are the principal's policies in fostering students at SMP Negeri 1 Hamparan Perak?

The principal is a manager within the scope of the school who has the power to make decisions and policies for the good and progress of the school. Concentration on output that must be considered by the principal for the realization of the school's



goals, requires the principal to make policies in fostering school students to become human beings who are ready for the environment in this millennial era.

From the results of observations, field studies and interviews that the author knows some of the principal's policies in fostering students, following interviews with school principals.

"...at SMP Negeri 1 Hamparan Perak with the complexity of the problems and various problems, both internal and external. So I as a school principal made several policies in fostering school students, first, I made an al-qur'an clinic. Second, language class. Third, specialization class. Specifically for this class, there are several branches, namely, race preparation classes, both competitions in the field of religion and also general subjects olympiads and tahfidz classes...."

The principal explained that there were several policies that had been made by him in the activities of fostering school students.

a. Quran clinic

The Qur'anic clinic is the principal's policy in responding to problems that occur in schools. The number of students is around 1000 students in 2021 with extraordinary problems. SMP Negeri 1 Hamparan Perak is a school that is based on Islam which the community sees as a place to study religious knowledge, but it is inversely proportional to the problems that exist that many students are not good at reading the Koran, therefore the principal opens a Koran clinic class.

b. Language class

Time is growing with changes that continue to accelerate. Requires students to have good language quality in this millennial era. To answer this problem, the principal opened Arabic and English classes.

c. Specialization class

In order to maintain student achievements that have been inscribed by alumni in the field of religion and the general public. So the principal opened a spinning class to prepare students to take part in competitions that are continuously held every year, such as: MTQ and the Olympics.

2. How is the implementation of the principal's policy in fostering students at SMP Negeri 1 Hamparan Perak?

Principal policies that have been planned to answer the problems that are present. To run the program that has been planned, solid cooperation is needed for the success of the program itself.

To answer the author's questions, interviews were conducted with principals and teachers in charge of specialization classes to find out how to implement the student coaching program.

"... the implementation of the policies that have been set in student development is carried out according to the schedule set by the curriculum



regencies and carried out by teachers who have been determined according to their respective fields..."

"...specially for the Mtq competition preparation specialization class, we prepare students to take part in the Sarhil, Fahmil and Tahfidz branches. All these requests are prepared by teachers who are experts in these fields. Students are in charge of supervising all these activities in the implementation process according to a predetermined schedule..."

The implementation of the principal's policy must be fully supported by all school members from staff, teachers and students.

The Qur'an clinic is held during teaching and learning activities which are carried out from Monday to Friday by being called by students alternately which is devoted to students who need this program, such as: students who cannot read the Qur'an, students who have not been fluent in reading the Qur'an and are cared for by the Qur'an teacher who has been assigned by the school.

Arabic and English classes are held in the afternoon after teaching and learning activities at school end. This program is carried out by instructors who are presented by the school from outside and inside and are followed by students who are interested in the language class itself.

The specialization class is intended to prepare for the Mtq competition and the Olympics. This program is carried out when the competition will be held about 3 or 2 months before the competition is held, so specialization classes are carried out except for the tahfidz class which is held every art day until Thursday after the teaching and learning activities are completed.

3. How to find out the evaluation of the principal's policy in fostering students at SMP Negeri 1 Hamparan Perak?

The policy program and implementation have been carried out in the student development process, so an evaluation must be carried out to determine the success of the policies that have been carried out.

"...the program that has been implemented will be evaluated by holding a meeting with the teacher council in charge of the principal's policy programs together with the school staff..."

The instrument applied to the evaluation process of school policy activities is to hold meetings and see the success of student achievement.

B. Research Discussion

The principal as a policy maker in fostering students at SMP Negeri 1 Hamparan Perak has been carried out according to the plan. The evaluation process is carried out by supervision and meetings with teachers and school staff by evaluating from the initial activities to the results resulting from student achievements, seen from research and then there are findings as references.



There are four findings in previous studies as a comparison, namely:

1. The first finding is that the Planning for the Implementation of School-Based Quality Improvement Management in Schools in previous studies first identified to see the potential and readiness of schools in implementing SBM based on a SWOT analysis. So that the effectiveness of SBM that is carried out can be taken into account all the consequences and solutions, because good planning is one of the main elements determining the success of an organization's goals.
2. The second finding is that the organization of resources in school-based quality improvement in previous research schools uses the principle of fairness, with the intention that the division of tasks is carried out based on the capacity and professionalism of the personnel. The previous research school organization process included grouping the components of SBM, establishing an authority structure, formulating and determining the method of procedures and providers of SBM facilities based on an agreed plan. This supports the process of implementing SBM towards improving the quality of education.
3. The third finding is that the School-Based Quality Improvement Plan Implementation Process in Schools in previous research, principals supervised with the aim of helping teachers plan and overcome the difficulties they faced. In that way, teachers will feel accompanied so that they can increase their morale to improve the quality of education.
4. The fourth finding is that the School-Based Quality Improvement Supervision in the previous research schools serves as a benchmark for determining the policies of the previous research schools in the future. From the results of the evaluation it will be possible to obtain the level of success and failure, so as to improve the performance of future programs. In addition, evaluation is also very useful as input for schools to formulate targets (objectives) for improving school-based management for the coming year.

CONCLUSION

The principal's policy at SMP Negeri 1 Hamparan Perak is in fostering students by maximizing the experience of schools that are already quite senior in the field of managing Islamic educational institutions with achievements that have been achieved by many students. The success itself is due to several supporting factors, such as: experience, teachers, staff and school principals who continue to work together with each other to realize the school's goals.

The principal's decisions and policies greatly affect the management of student development in an educational institution which is influenced by the success of the goal itself.



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DIFFERENTIATION LEARNING STRATEGIES AT TK IT AL WASHLIYAH

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ABSTRACT

Humans from birth to growing up in childhood have very complex needs. Golden age, the advantage where his brain growth is very rapid because of the number of billions of brain cells. At this time, children have the ability to absorb everything they see and hear. Thus, various good activities are needed to stimulate the needs of their growth and development. Among these needs, an interesting learning strategy and making children happy is one of the driving factors with better stimulants, namely by providing differentiation learning. Differentiation learning is one of the needs of every child, where children can learn with friends in an area with different tasks regardless of ability or age, therefore to be able to develop children's abilities both in cognitive intelligence and creativity children can learn flexibly in pleasant feel of space and time. The target of differentiation learning is that every child is able to learn with different concepts of learning activities but remains focused and follows curriculum planning accompanied by teacher guidance, so that children grow up to be able to create something interesting and valuable as in the results of this study. This research was conducted at TK IT Al Washliyah Klambir Lima, a PAUD institution under the auspices of the Ministry of Education and Culture, a school with an integrated Islamic concept with Tahfizh and English superior content using various interesting and differentiated learning methods. In this study the theme of Differentiation Learning Strategy which includes theories and concepts.

Keywords: Differentiation Learning Strategy, Differentiation Learning, PB, Learning Method, Integrated Islamic School Sekolah

INTRODUCTION

Every child certainly has different wills and abilities whether it's hobbies, personal and other that this is because children are born from different hobbies, characters and habits. Although they have a variety of abilities, but each of them has their own advantages, which with all their advantages they are able to show their identity to be a figure who is considered better by going through various stages of fun learning. The implementation of education carried out today is still widely found to be a mass classical, which only presents learning through the number of students as many as possible. This seems unmet the needs of children in activities in school while education is the need for learners to be able to train and shape the potential and talents of students to be more maximal and not absolute on intellectual abilities only but skills in other fields, whether it is linguistics, musical, spatial, logic, mathematics, kinesthetic and others while paying attention to the level of ability of the child in accordance with the demands of development.

Therefore, the ability and intelligence that the child has in understanding the material presented is needed services and learning concepts specifically in



accordance with the potential of each child. Facing various educational problems on the tendency of children who have a reluctant attitude in learning, bored with the monotonous classroom atmosphere to decrease the spirit of learning, should as teachers educators have a role to solve the problem by making a variety of learning activities programs that are diverse and interesting and still do not ignore the applicable learning curriculum. The learning presented by the teacher and his students can be based on the talents and interests of the students and with different tasks. Teachers act as facilitators as well as guiding while the students conduct their own learning activities with several choices of activities presented by the teacher based on the understanding and interests of the child. When the teacher understands the learning needs of students, then there is also a teacher is able to present differentiated learning that is adding, new experiences in learning to obtain good and fun learning outcomes.

Differentiation learning strategy is an activity that is done systematically but in advance to design the curriculum and what instructions will be presented at the time of learning to students who have different abilities both in their interests and learning needs. Therefore, the most prominent peran in carrying out better results in the educational environment is teachers, which is why advanced educational institutions prioritize prospective teachers who have the right maturity in educating and have disciplines that can support the understanding of the theory and concept of teaching and learning, then in this case teachers will be faced with classroom management. Well-managed and well-conditioned classes can improve learning, as students spend more time completing assignments (Book : 2008.9). However, when learning cannot actively engage students, the class becomes passive. Evertson and Weinstein (2006), suggested classroom management was an effort made by teachers to create a supportive environment in students' academic and social learning (Latifah Hanum 2021).

While these actions are carried out to improve the quality of better class management, namely; care and good relationships between teachers and students implement learning that optimizes students' opportunities for learning, encourages student involvement in academic assignments, encourages the development of social skills and student self-regulation, and the latter uses appropriate interventions to help students who are troubled in behavior, thus, classroom management should truly interact between teachers and students. Referring to the citation, it also states "Teachers who carefully and purposefully study their own students find that each opportunity to watch and converse with students as they work provides another round of formative assessment information that can further guide their teaching and instructional planning. In this way, teachers learn as much from their students' work as do the students themselves. Both teachers and students should be progressively more able to support increasing academic success (Carol et al., n.d.) , with the content of meaning; "Teachers who care and are interested in observing their own students find that every opportunity to witness and communicate directly with students during learning, thus both teachers and students should be more able to support the improvement of learning success so that children can learn more actively and be



able to present their learning outcomes, here is the fulness of the purpose of differentiation learning as follows; (1) Children can be helped in raising awareness in learning,(2) Being motivated in children, so that the acquisition of learning outcomes that are adapted to the child is equivalent to the volume of material presented by the teacher,(3) More than just teachers and children can be helped during this differentiation learning but also the harmonious relationship of teachers and children that will increase the spirit of the child,(4) To help the character of the child become more independent, so that the child is used to being independent and can respect each other's diversity of learning, (5) To increase teacher satisfaction in educating children, especially early childhood. Thus, there is a change in the teaching system conducted by teachers in improving creativity and activities (Dr. Marlina, S.Pd., M.Pd.)

METHODOLOGY

This differentiation learning strategy research was conducted on teachers and principals at AL Washliyah Klambir Lima IT Kindergarten. The study used *Purposive Sample* or selective or subjective sampling) which is a sampling technique in which researchers rely on their own assessment when selecting population members to participate in the study. , i.e. students and teachers and principals who are the subjects of research. The research method used is descriptive method research with qualitative approach. While the data collection techniques used are interviews, observations and documentation, in addition to interviews and observations researchers also use documentation techniques that take documents in the form of images or photos, videos and various data that support research data related to differentiation learning (PB). Students of TK IT Al Washliyah number 22 who have their own classroom and play area. The school also has a special room in the form of a spacious cottage and has many functions so that children can play and explore their imagination in developing their cognitive and motor skills there with a variety of differentiating activities.

Therefore, differentiation learning has principles in its development that include: (1) The Principle of Individuality, which is one of the principles of each child in the teaching and learning process, in this case Suryo-subroto (1997:84) said that when teachers are unable to know the individual differences of each child in the classroom, the results obtained are the cause of failure in providing education to children. (2) The principle of Belajar Tuntas, namely memberikan assignment to the child until the mastery of the learning results is completed and integrated. (3) The Principle of Background or Context, namely the implementation of learning principles including Instruction *should be student-centered*, where the learning is centered on students and teachers only become facilitators and *Learning should have context*, where the learning results have a good impact for the child when outside the environment sekolah (Jennifer Nichols: 2013). (4) Integrated Prinsip, which is an integrated activity to the level of student development is adjusted to the curriculum.



In addition, in order to be able to implement effective learning in differentiation classes, it is necessary to pay attention to the following;

1. Class planning covers several aspects, namely *deepening the material, analyzing the readiness of students, and designing children's experiences in learning differently.*
2. Organizing the class, some things that need to be done is the teacher's preparation to determine the classroom as well as combine the child's tasks, which in this case is also called a 'template'
3. Assessment, by giving an assessment every day teachers can evaluate the progress that has been achieved by children in learning.
4. The role of teachers and children, both have their respective roles, where the teacher as a facilitator, while the child becomes an active student who is able to become a peer, and cooperate in the team.
5. Learning environment, the existence of a comfortable and strategic learning environment becomes the main requirement of differentiated learning (Kusumawati, 2017)

RESULTS AND DISCUSSION

Differentiation learning presented at AL Washliyah IT Kindergarten, has an interesting story, it seems that the activity is done by maximizing the media in the school environment, where teachers and the school really provide opportunities for children to be active learners, and can develop interests and talents that certainly include moral and religious values that must be instilled in the child. TK IT Al Washliyah has the concept of an integrated Islamic school that has a basic superior Tahfiz and English that still refers to the 2013 curriculum. Students of TK IT Al Washliyah number 22 who have their own classroom and play area. The school also has a special room in the form of a spacious cottage and has many functions so that the child can play and explore his imagination in developing his cognitive and motor skills there with a variety of differentiating activities. The first step to start differentiation learning is to conduct an evaluation assessment in advance of the previous learning. If the child has been given the opportunity to learn, then what must be done next is to modify the learning challenges and variations according to the needs of the children.

Differentiation Learning Concepts

Departing from the concept of differential learning (*PB*) which is also termed with *differentiated instruction (DI)*, which in the word differentiation refers to (Elainer P Jhonson: 2002), namely the desire that continues to exist to create diversity from nature into a uniqueness. Differentiation is an approach in designing the curriculum and instruction of students who have diverse skills (Melany Kusumawati : 2017). Furthermore, in another reference the meaning of differentiated of instruction or differentiation learning is a modification in designing the curriculum so that all children can learn in different levels of ability and then use different learning methods and approaches (Andini et al., 2000). Similarly, when referring to the



summary of Article 5 (4) law number 20/2003 on SISDIKNAS where all components of educators and educational personnel to be able to increase the capacity of students to the maximum and meaningful to live if the implementation is in accordance with the needs and excellence. Organizing it is not easy because of the assessment requirements for the needs and individual differences of smart and superior students. Therefore, learning activities for smart and superior students are required to adhere to the principle of *differentiation*.

Furthermore, Access Center (2005) explained that differentiation learning is an effort to improve the child's learning willingness to adjust the characteristics of the child as well as provide assessment, which uses not only one method but several learning methods. Most importantly, differentiation learning is designed to optimize children to learn in a fun way. As Bao stated (2010) "If children do not learn the way we teach them, then we must teach them the way they learn" in other words "If children are not able to do learning activities according to what the teacher wants, then it is the teacher who must change the way according to the will of the children". (Defitriani, 2019)

According to Ann Carol Tomlinson, differentiation is a natural thing for children, because every child does not necessarily have the same abilities and always has heterogeneity in other words *kualiatas* and different abilities. In this case it is expected not to treat students with the same treatment in the classroom, so that it is not fixated on certain students or children only. Differentiation is not just to make children excel but based on students' learning needs. Differentiation in its implementation is not defined as discriminating against certain children, but teachers still prepare a variety of learning to different students. In this case Tomlinson (2000) explains about the concept of differentiation learning, which has its characteristics, among others; (1) Learning is a concept and principle of giving encouragement, meaning that all students are given the opportunity to explore the abilities and advantages that exist in him. (2) There is a continuous assessment of readiness and learning development that is certainly integrated into the curriculum. (3) Make the grouping of students flexible, by applying differentiation learning students learning a variety of learning patterns, sometimes self-learning, group learning completing tasks in their own style. (4) Students are able to explore together with the guidance and direction of the teacher. There are various learning options, so teachers as facilitators are expected to guide and shape the independence of students in learning and then be able to evaluate the learning outcomes.

Based on the characteristics of differentiated learning above, again teachers must understand deeply the students, both in terms of the child's willingness to learn, the interests of the child, and the learning profile of the child. This is stated in Tomlinson's explanation that with differentiation learning all activities are combined regardless of difference to obtain an outcome in the form of ideas and expressions of what children learn. To create a diverse class by giving children the opportunity to improve learning outcomes more well and effectively in their quotation "*In its simple form, differentiated instruction means that you are consistently and proactively creating different pathways to help all your students to be successful*". With the understanding that



in differentiation learning every teacher must be consistent and active in finding solutions to help his students learn and achieve success (Andini et al., 2000)

Tomlinson further explained that the learning process begins when students are able to show their creativity, therefore it can be proven when the teacher gives various tasks to the child. Thus, some of the following can be a reference for teachers before carrying out differentiation learning; (1) Develop assignments based on their difficulty level, (2) Classify students by category, (3) Use varied learning strategies, (4) Find students who fall into the expert category.

While according to Gregory and Chapman (2007:2) in (Andini et al., 2000) explained about things related to differentiation learning is the presence of children who have advantages in certain fields with different ways of learning at different times also with the support of unique brain strengthening, thus it is not too late to learn topics and themes of learning to gain new knowledge. Some of the above opinions concluded that differentiation learning has an important role for the success of children through their day-to-day learning because most of the activities in learning are always related to fun activities. So that the child is able to explore the surrounding world through learning activities that are tailored to the different learning interests of each child and memberi the opportunity for students to create their own tasks. This is in line with what unesco has formulated (Dr. Dadan Suryana 2016). by learning new things children can find many things contained in learning, namely, *learning to know*, *learning to do*, *learning to be* and *learning live together*.

Principles of Differentiation Learning

Table 1. Principles of Differentiation Learning

Differentiated Learning	Learning No Differentiation
Flexible Children learn with peers and peers and sometimes different abilities of each child	Labeling Children distinguished their learning abilities by being with other friends.
Assignments in accordance with the ability of students but still on the objectives Learning	There is a presumption against students for their inability to participate in learning activities
Learning based on assessments and needs learn.	Learning is not based on assessment and learning needs.
Students learn based on the same curriculum objectives but use varying degrees of success.	Students learn with different curriculum objectives.
Students choose and determine for themselves how to learn.	Teachers take full responsibility for the way students learn.
Learning activities unravel the arrangement of steps.	Learning activities are not organized.



For more details the table below can be a basis that distinguishes differentiation learning (PD) / differentiated of instruction (DI) or non-learning differentiation as follows;

There are many things to do before carrying out differentiation learning, one of which is considering the condition of children in their learning level, therefore in doing differentiating learning there are several forms of them (Introduction, n.d.) ;

- (a) *Differentiation of levels*, i.e. by accommodating different levels of achievement of children, for example in the *Thematic* learning about counting the number of objects. In group 1 count the number of fruits, while in group 2 count the number of vegetables.
- (b) *Interest differentiation*, i.e. based on interests that can develop the child's abilities, for example in science learning by dividing several groups sometimes groups planting citrus trees, groups making orange juice etc.
- (c) *Differentiation of access and response*, namely by giving material direction and response of the child spoken through his language, for example by making a group 1 write / draw, while the other group explains the picture orally .
- (d) *Structural differentiation*, i.e. teachers determine the small steps of learning activities based on stages, such as distinguishing groups in numeracy learning, starting from summing and continuing on the subtraction,
- (e) *Differentiation of sequences (sequences)*, i.e. giving each child the opportunity to access various subject matter on different occasions, such as sorting the smallest objects to the largest,
- (f) *Differentiation of teaching styles*, i.e. children are given the opportunity to learn through different teaching methods approaches, things can be adjusted to the conditions of each class.

Differentiation Learning Stages

Some of the steps that must be done will be described below as follows : phase **(1) Mmoaning Learning Differentiation**, To know the things students need to learn based on interests and talents the first thing to do is first the task of the teacher to map the target work that includes table below :

The four mappings above will be outlined simultaneously in each activity of AL Washliyah IT kindergarten students while carrying out. It is also worth noting the assessment conducted by the teacher at the pre-test that aims to know the extent of the ability that different children have or also called *the Level of Learning* which includes: (a) *Independent Level* (independent level), at this level the child is able to do his own when receiving instructions from the teacher. (b) *Instructional Level*, in which case the child still needs guidance to understand the concept of the task given by the teacher. (c) *Frustration Level* (level of frustration), in this condition a child has not been able to receive teacher instructions, the child sometimes gives up and Basically all the children learn, so the teacher must really understand when giving instructions (Andini et al., 2000).



Phase (2) **Make Assessment Instrument Readiness, Interest,** Assessment becomes the main requirement to make differentiation learning that is by collecting information on the level of readiness of children (*readiness*), interest (*interest*) and also learning profile (*learning profile*) thus teachers can know how to learn effective children. In this case the teacher first groups the children and determines what learning materials each group will present with their friends based on each child's interests. Referring to the *2013 curriculum* on thematic learning that on this occasion uses a scientific approach where learning is designed to develop competencies of attitudes, knowledge, and skills through the stages of observing, questioning, gathering information, reasoning, and communicating. This is stated in *kurikulum 2013 Early Childhood Education* (Permendikbud No. 146 Year 2014) in point 3 which contains: *Using thematic learning with a scientific approach in the provision of educational stimuli* (Yolanda &Suryana, 2014).

One of the themes in this thematic learning is Knowing the *Natural Environment* or KD 3.8 with learning materials *of Various Plants and Breeding Of Living Beings* and which is an indicator that children can tell natural events by conducting simple experiments, telling the tasks they create that involve nature directly about living things through images and the results of experiments they do, this contains 2 components, *firstly* giving the opportunity for the child to do his own and *the second* component of the child gives the opportunity to think about any activity done.

There are 3 material items that will be presented by the teacher in this material, namely: **(1) Group 1 in charge of 'Painting'** or making an orange image which in this case is done by painting. Painting for children is a play expressing imagination with visual language with elements such as lines and colors according to their psychological development (Martono, 2017). Here the teacher continues to monitor the child in creating to develop his imagination, **(2) Group 2 tasked 'Cattering Seeds'** or seed sowing the next if it has grown will be planted to grow into an orange tree. Through this activity in line with rosalind charlesworth, this activity becomes a valuable moment for children and can be a great experience for children "can supply such terrific" (Charlesworth, 2015). **(3) Group 3 is tasked with 'Making Orange Juice'** or making orange juice with the aim of applying nutritious and vitamin food and beverage patterns to children. By providing knowledge about good foods to be consumed by children (Group &Tk, n.d.) .

Percentage table of children's learning interests in Al Washliyah IT Kindergarten

No.	Learning Interests	percentage	Differentiation Learning
1.	Student readine (learning activities involving cognitive skills)	20 %	Painting



2.	Student interest (learning activities involving the child's attention, the child's curiosity)	30 %	Cattering Seeds
3.	Student learning profile (learning activities that involve students naturally)	50 %	Making Orange Juice

Source : IT Kindergarten Teacher Al Washliyah Klambir Lima

Stages of Differentiation Learning Activities at TK IT Al Washliyah

a. Activities Before Entering the class / Waiting for The Arrival of children at the Gate

A routine activity every morning is the teacher welcomes the arrival of his students at the gate with a culture of friendly greetings, distinctive smiles and greetings without touching the situation of the Covid-19 pandemic. Children are immediately directed to put their bags in class followed by filling out the absent list by writing their name, after which the child can choose to play freely in the school area with his friends until the bell sounds. Besides, every teacher has been equipped with how to treat the emotions of different children, sometimes children who come with sad, moody, cheerful and other faces. This condition the teacher must really know and be able to handle it in order for the child to remain comfortable in school.

b. Ice Breaking

At 07.45 the bell rings, the routine activity is Ice Breaking, in this activity the children are collected sometimes in rows or circles. This activity aims to pump and motivate the child to be excited and more energetic, one of which is rough motor activities such as gymnastics with the rhythm of music and simple games but still functioning the muscles of the body such as jumping, throwing and catching balls and others. Furthermore, ice breaking activities are also in the form of cognitive development, one of which is question and answer games through pictures or motion displayed by teachers. Because the school's flagship concept is Tahfizh and English, in this game the teacher includes the content of Tahfizh and English that has been taught to children. After ice breaking is finished the children are allowed to enter the classroom.

c. Opening

At 08.00 as usual the class begins with a joint prayer followed by a question and answer and tell about the power of God and introduce the concept of learning that will be implemented now. Until 08.30 teachers convey the mechanism of activities and instruct the children to prepare the media brought (already informed on the previous day) in the form of tools and materials to be used, namely;

- Group 1 (Painting) ☺ 1 lemongrass stem as brush, paint painting
- Group 2 (Cattering Seeds) ☺ orange and ground seeds, (polybek and gloves provided school)



- Group 3 (Making Orange Juice) 1 orange, cup orange squeeze tool and 2 spoons of sugar ☺

Then at 09.00 differentiation learning activities took place.

d. Back to Class / Closing

After the activity is completed, the children can return to the classroom and then there is a joint eating activity, where the teacher is always active in explaining the children's eating menu that is not monotonous and contains nutrients that in this case are associated with differentiation learning that the children have just done. At 10:45 a.m. the children are re-assigned to prepare before going home and usually the teacher reviews the next day's planned activities. Next at 10:55 together read the closing prayer that is the prayer *kafaratul assembly*.

CONCLUSION

Differentiation learning strategy (PB) is a systematic learning approach to design a curriculum easy to understand by students through learning instructions that vary in choice and adjust the needs and abilities of children based on their interests in learning. Therefore, every learning that is carried out must be systematic and structured and based on theory, in addition to the right steps taken by teachers and students, completeness of learning facilities and evaluation of each activity. Differentiation learning does not escape the teacher's involved in understanding the psychological condition of his students, both in terms of learning readiness, interests, and learning style to improve learning outcomes more effectively and effectively. Differentiation learning strategies implemented in AL Washliyah IT Kindergarten have been done well, where teachers are able to present activities with patience until each child is able to do their own tasks. Thus this paper is made with all the shortcomings may be forgiven, hopefully useful for the general public and personal writers in particular.

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METHODS AND STRATEGIES OF THE PROPHET MUHAMMAD IN EDUCATING YOUTH

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ABSTRACT

Youth is the hope of the nation. It is in his hands that the future of this country is determined. Therefore, youth education must have priority in the development of a nation. What has been inscribed by the Prophet in the history of human civilization is something real and proud. It proves that he is the best teacher. He has succeeded in educating generations of friends, including his youth. Because it is quite interesting to examine how the methods and strategies of the Prophet in educating teenagers. This research is a qualitative research with a library research approach. The data were collected from the hadith books which are incorporated in al-Kutub as-Sittah. The method of analysis used the method of content analysis. The researcher found that the Prophet had good educational strategies and methods. Among his methods are story, parable, dialogue and example methods. Meanwhile, among his strategies is to raise the spirit of youth to become the best human beings with knowledge, strong faith, valid worship and noble character and teach an internal control system, namely the belief that we are always supervised by Allah swt. He also goes to the field to monitor the progress of his students.

Keywords: Methods, Educational Strategies, Rasulullah, Youth.

PRELIMINARY

As we know that teenagers are the backbone of this nation. Soon they will be the captains of this country. If their morals and behavior have been damaged, then we are just waiting for the time for the destruction of our beloved country. Therefore, we must find the right and effective solution in dealing with the various problems of today's youth so that our youth can be saved and this nation is ready to become a strong nation.

Our education system is still not able to achieve what society expects. Meanwhile, in a relatively short time the Messenger of Allah. succeeded in changing the culture of a nation from a weak and undignified nation to a strong nation respected by friends and foes alike. Even a non-Muslim book writer, has set the Messenger of Allah. as the number one person who has made a major contribution to human civilization.

Therefore, as the people of the Prophet, we need to be proud to imitate the attitude, personality and principles of the Prophet. This study tries to examine how the methods and strategies of the Prophet Muhammad. in educating his friends, especially teenagers so that they become great people who can rule the world, how the Prophet changed the Arab nation from a humble nation to a noble nation, from an uneducated nation to a developed nation, that is what is important to study so



that a nation that is This great nation can rise up and truly become a developed, intelligent and dignified nation. Hopefully this writing is useful for Muslims and made easy by Allah swt., amen ya rabb al-'alamin.

The method is the path that we must take in order to give students an understanding of the lessons they are learning. The method is very important that must be owned by a teacher before entering the study room, and must be used by a teacher. The method is very influential in teaching with the value method can be good or can be bad, with the method of learning can be successful or fail.

Strategy is a tactic or plan of steps that is carried out systematically. So that educational strategies can be interpreted as systematically planned activities aimed at moving students to want to carry out learning activities with their own will and abilities (Abudin Nata, 2009: 207).

According to Khalid al-Hazimi (2002: 433), there are five basic educational methods, namely: through qudwah hasanah, through the story method, the method of giving gifts or sanctions and methods of advice and methods of giving sanctions or punishments. Meanwhile, Syafaruddin (2014: 125) adds that the method of Islamic education is a dialogue model, delivering the core material through a parable or metaphor and through habituation. Rusdiana (2015: 238-240) added that what Al-Hazimi and Syafaruddin conveyed were the lecture method, demonstration, field trip, assignment, problem solving and experimental methods. Meanwhile, Fuad bin Abdul Aziz ash-Syallhub (2015: 85-180) added that the teaching system and method should be by preparing students to receive lessons, there is good communication between educators and students and teachers should present subject matter with methods that are in accordance with level of thinking and understanding of students.

LITERATURE REVIEW / METHODOLOGY

This is a type of qualitative research with a character study approach with a library research method. The research data was collected from the books of hadith, especially from the books included in al-Kutub as-Sittah. Data analysis was carried out using content analysis method. This is because the data analyzed is data in the form of text or writing and notes or manuscripts both printed and electronic.

RESULTS AND DISCUSSION

Rasulullah saw. has been successful in educating youth. His method in educating youth is as follows:

1. Method of similes or Metaphors

The proverb method is a way of teaching in which the teacher conveys the subject matter by making parables/examples. Rasulullah saw. have used this method on many occasions. Among them as mentioned in the hadith narrated from a young friend of the Prophet. namely Abdullah ibn Umar that the Messenger of Allah. said: The parable of the owner of the Qur'an is like that of the owner of a wild



camel, if he takes good care of it, he can hold it in, and if he releases it, his camel will run away.

2. Dialogue Method

The Messenger of Allah had a dialogue with his young friend Abdullah ibn Abbas by saying: O son, indeed I will teach you a few sentences, namely guard Allah, Allah will take care of you, take care of Allah, you will find it in front of you, if you ask then ask Allah and if you ask for help then ask Allah for help. ask Allah.

3. The method of puzzles and questions

The Prophet used this method so that his companions were concentrated and interested in listening to him. It was as conveyed by his young friend, Abdullah ibn Umar, that the Messenger of Allah. said: "Among the trees there is a tree whose leaves do not fall, and it is like a Muslim. Tell me what is it?! People think it's a desert tree, and I think it's a date palm. Abdullah said: I am ashamed. They said: O Messenger of Allah, tell us about it. said the Messenger of Allah: This is a date palm tree (al-Bukhari).

4. Gesture Method

Sahl ibn Sa'ad he said: The Messenger of Allah. has said: "I was sent by Allah with a time of Judgment like these two fingers". Then he pressed between the index and middle fingers.

5. By exemplary method (qudwah)

The Prophet became an example for all his people, including the younger generation of friends. The role model is shown by noble character, compatibility between words and deeds and the past in terms of carrying out goodness. This had a great influence on the companions, so they followed in the footsteps of the Prophet.

6. Story method and story telling

The Prophet conveyed many stories and stories during his life to his companions, including his youth. Among the stories that have been told are the story of 3 people who were locked in a cave, the story of the repentance of people who have killed 100 times and others.

7. Method of habituation

The Prophet taught his people to get used to worship from a young age. He said: "Order your children to pray when they are seven years old and beat them if they do not pray at the age of ten and separate their beds," (Abu Dawud, 2001: 82).

The Prophet's strategy. in educating youth are as follows:

1. The Prophet raised the prestige of youth by explaining their virtues



There are many hadiths from the Prophet Muhammad, who has explained and explained the virtues of youth. From here we can understand several things,

- a. the Messenger of Allah, wants teenagers to be aware of their potential so that they are diligent in using their time for good things, things that can increase their potential in the future.
- b. The Messenger of Allah wanted parents to be aware of this so that they would not waste their teenage children who are a mandate from Allah swt. So that they educate and nurture their teenage children well so that later they become children who are devoted to their parents.
- c. That the Messenger of Allah, great attention to youth.

2. Encouraging youth to actively learn and explore knowledge

Rasulullah saw, emphasized to his friends, including teenagers, to be active in learning. He explained that it is obligatory for all Muslims, he said, "Seeking knowledge is obligatory for every Muslim" (Ibn Majah, 2000: 34). On another occasion he said about the virtue of seeking knowledge, namely in a hadith narrated by Abu Dawud and authenticated by Sheikh Albani: "Whoever takes a path in order to seek knowledge, Allah will make it easy for him the path to heaven. And indeed the angels lay down their wings because they are pleased with the seeker of knowledge. Indeed, a scholar is asked for forgiveness by all that is in the heavens and on earth, including the fish in the water. Indeed, the virtue of a scholar over a layman is like the virtue of the full moon over all the stars in the sky. And indeed the scholars are the inheritors of the Prophets" (Abu Dawud, 2000: 459).

3. Instilling strong faith and aqidah in teenagers

Because a strong foundation will make a building strong, then among the missions of the Prophet Muhammad, in educating teenagers is to instill strong faith and belief in teenagers. A teenager who has been awakened from the beginning of a strong faith will later become a tough person, a person who is ready to accept and bear any religious orders. It is as stated in:

- a. Jundub bin Abdullah said: "We used to be with the Messenger of Allah, and we are still young. At that time we learned faith from him before studying the Koran, then we studied the Koran so that our faith increased because of it" (Ibn Majah, 2000: 10).
- b. Hadith Barra 'is about prayer which contains sentences of faith containing exaltation to Allah. The hadith is from al-Bara' bin 'Azib from the Messenger of Allah he said: "If you want to sleep, then you should perform ablution first and then lie down on your right side and say: O Allah! Truly I have surrendered myself to you, I have turned my face to you, I have left my business to you and I have leaned my back on you, this is only out of fear and hope in you. Indeed,



there is no place to complain and a safe place except to return to you. Truly I believe in your book which you have sent down and in your prophet which you have sent. So if you die that night, you will surely die in the fitrah (holy) so make this prayer your last word on that day. (Al-Bukhari, 2000: 45).

- c. The Hadith of Mu'adh is about the rights and obligations of a servant. The hadith is from Mu'adh bin Jabal, he said, "I was once ridden by the Prophet on a donkey, then he said to me, "O Mu'adh, do you know what is the right of Allah to the servants and what is the right of the servants to Allah? ?" I replied, "Allah and His Messenger know best". He also replied, "Allah's right over the servants is that they worship Him alone and do not commit any shirk to Him, while the rights of the servants over Allah is that Allah will not punish those who do not shirk Him in the slightest." I asked, "O Messenger of Allah, don't I (need) convey good news (this) to people?" He replied, "Do not convey this good news to them (because) they will later be leaning on themselves". (Al-Bukhary, 2000: 308).

4. Continuous coaching in terms of worship

When children have entered their teens, education in terms of worship continues to be improved, if childhood is still limited to compulsory worship, teenagers are taught sunnah worship. Rasulullah saw. said to 'Abdullah bin 'Amr bin al-As r.a. who was still a teenager, "الليل امر الليل ان لان ل لا الله يا" [O Abdullah! Do not be like sianu, he wakes up at night but does not want to pray tahajjud] (Al-Bukhari, 2000: 184).

5. Conduct training for pre-teen children.

Among the guidance of the Prophet in educating pre-adolescent children are:

- a. Calling the new born child and obeying him

A friend named Abu Rafi' said, "بالصلاة اطمة لدته حين بي الحسن لم ليه الله لي الل رأيت" [I saw the Messenger of Allah. the call to prayer in the ears of Hasan bin Ali shortly after being born by Fatimah], (At-Tirmizi, 2000: 368).

- b. It is stated in the book of Tuhfah al-Ahwaẓi that with this call to prayer, the newborn child will not be disturbed by the jinn (Al-Mubarakfury, 89).

Provide halal, good and nutritious food, such as honey, dates and breast milk. In Sahih Muslim from the hadith Abu Hurairah said, "لي الله ل ال فيه. لها الصدقة من بي الحسن أخذ" bin zakat wealth and he wants to eat it and put it in his mouth. Then the Messenger of Allah immediately said: "Akh ... akh ... waste! Know that we do not eat zakat wealth], (Muslim, 2007: 490).



Imam Nawawi said: "This hadith shows that a small child should also be prevented from doing things that adults are prohibited from doing and this is the obligation of parents, (An-Nawawi, 1392 H.: 175).

In the narration of Al-Bukhari and Muslim from Abu Musa al-Ash'ari he said, "البركة له اهيمة اذ لم ليته الله لي النبي به لامر لي وليد" [I was blessed with a child and I brought it to the Messenger of Allah. Then he gave him the name Ibrahim and then cut him with dates and the Prophet. pray for blessings for him], (Al-Bukhari, 2001: 974).

- c. Give a good name, shave his head

In the narration of Imam Muslim it is stated that the Prophet. met a little boy named 'Ashiyah then he said: "Your name is Jamilah", (Muslim, 2000: 215).

- d. Give enough attention and affection

In a narration mentioned that the Prophet kissed Hasan grandchildren him, "قبل ما الولد من عشرة لي إن الأقرع فقال, جالسا التميمي حابس بن الأقرع وعنده, علي بن الحسن وسلم عليه الله صلى النبي " [The Prophet. kissed Al-Hasan bin 'Alise while at the side of the Prophet there was Al-Aqra' bin Haabis At-Tamimiy who was sitting. So Al-Aqra' said, "I have 10 children, none of them I have ever kissed". So the Prophet sallallaahu 'alaihi wa sallam also looked at Al-'Aqra' then he said, "Whoever does not love then he will not be loved"], (Al-Bukhari, 2000: 1049).

- e. Get used to prayer

Rasulullah saw. said, "المضاجع اء ليها واضربوهم سنين أبناء الصلاة لادكم مروا" [Instruct your children to pray when they are seven years old and beat them if they do not pray at the age of ten and separate their beds, (Abu Daud, 2000: 82).

6. Instilling good morals and manners as well as character education in teenagers

When we examine the Qur'an and hadith, we find that the essence of Islamic teachings is the cultivation of good morals and manners. This becomes clear when we find a lot of hadiths that tell about the virtues of good morals and explanations about adab and morals on various occasions and different moments. It is even clearer when the Messenger of Allah. emphasizes that his missionary vision is the perfection of morals in mankind. He said: "الأخلاق ارم لأتمم إنمأ" [Only I was sent to perfect good morals] (Malik bin Anas, 1997: 556).

Among the hadiths that show moral and adab education conveyed by the Prophet to teenagers are:

- a. The Messenger of Allah taught Mu'adz bin Jabal how to behave with Allah, etiquette to oneself and manners to others. The Messenger of Allah said: "Fear



Allah wherever you are. And accompany bad deeds with good deeds so that he can erase the evil sin. And associate people with good morals” (TirmiŽi, 2000: 460).

- b. The Prophet reminded teenagers to be able to keep their mouths so they don't tell lies because it can lead to things that are very detrimental to them. The Messenger of Allah said: "Indeed honesty will lead to goodness and kindness will lead to paradise. And someone who is always honest in his life, Allah will define him as a siddiq. And verily, lying will lead to evil and evil will lead to hell. Indeed, someone who always lies in his life, Allah will set him as a liar”] (Al-Bukhari, 2000: 1063).
- c. One day the Messenger of Allah eat with his family, namely Umm Salamah and her son. At that time, Salamah, who was still young, ate her food while taking food to and fro. Rasulullah immediately advised him, he said, " ابيبينك ل الله لامرا " ايلي [O son! Read bismillah, and eat with your right hand and eat what is near you] (Al-Bukhari, 2000: 1063).
- d. The Messenger of Allah taught the correct manners of sleeping:
From al-Bara 'bin Azib from the Messenger of Allah. He said: "If you want to sleep, then you should perform ablution first and then lie down on your right side and say: O Allah! Truly I have surrendered myself to you, I have turned my face to you, I have left my business to you and I have leaned my back on you, this is only out of fear and hope in you. Indeed, there is no place to complain and a safe place except to return to you. Truly I believe in your book which you have sent down and in your prophet which you have sent. So if you died that night, you would have died in the fitrah (holy) so make this prayer your last word (on that day)” (Al-Bukhari, 2000: 45).

7. Build a strong personality that is chivalrous, independent and istiqamah.

This is done in a number of ways, including:

- a. Giving confidence in leading the army of war as the story of Osama bin Zaid r.a., who was 18 years old. He led the troops of the Muslims to fight the Roman army and managed to return home with a victory. Allah is the Greatest!
- b. Respect the rights of youth and their opinions.

One day the Messenger of Allah get the drink that was given to him. After he drank some, he saw that on his right he was a teenager and on his left was an old man. According to the sunnah, the one who is entitled to get the first turn is the one sitting on the right, namely the teenager. So the Messenger of Allah asked the teenager while asking for permission: "Would you allow it if I gave the old one first?" So the teenager said: "O Messenger of Allah! By Allah, I will not give



in to others to get your gift." So the Prophet finally gave the first part to the teenager (Al-Bukhari, 2000: 996).

- c. Provide opportunities for youth to show their abilities and prowess. It is like what he did to Rafi 'bin Khudaij and Samurah bin Jundub.
- d. Highlight their scientific abilities and praise them.

We can see this when the Prophet Muhammad SAW. said about the companions who excel in the field of the Koran: "Take the Koran from the following 4 people: From Abdullah bin Mas'ud, from Mu'adz bin Jabal, from Ubay bin Ka'ab and from Salim Maula Abu Huzaifah" (Muslim, 2000: 1082).

8. Teach some skills

In a narration it is narrated that the Prophet also taught his companions life skills. This is as explained in the hadith: "From Abi Sa'id al-Khudri r.a. that the Prophet once passed a teenager skinning a goat, but he didn't do well. Rasulullah saw. said to him: "Please step aside so I can show you how". Then he put his hand between the skin and the flesh, then pressed it until it reached the armpit. After that he went to lead the prayer without ablution" (Abu Daud, 2000: 37).

9. Maintain the honor of teenagers and keep them away from things that can damage

Rasulullah saw. Motivating youths who have been able to get married to get married soon, he said: "O youths! Whoever among you is able to marry, then get married. Because by getting married it will be easier to lower your gaze and guard your genitals more. Whoever is not able to marry, then let him fast, indeed fasting can be a shield for him" (Al-Bukhari, 2000: 906)

10. Giving rewards and punishments to those who are entitled

In terms of giving rewards, one of the models is that he does it with praise, congratulations, prayers and gifts.

a. Congratulations

Rasulullah saw. once congratulated Ubai bin Ka'ab and praised him when he was able to answer the Prophet's questions" (Muslim, 2007: 199).

b. Giving compliments

Rasulullah saw. have praised Mu'adz bin Jabal for a pretty good question. Mu'adz bin Jabal has told it (At-Tirmiẓi, 2000: 595). Rasulullah saw. Also praised the beauty of the voice of Abu Musa al-Ash'ari r.a. This has been narrated by Abu Musa himself as narrated by Imam Al-Bukhari (2000: 904).



c. Praying

Rasulullah saw. pray for a friend who excels like Ibn Abbas. Ibn Abbas r.a. said: "I used to be embraced by the Messenger of Allah. Then he prayed for me saying: "O Allah! Teach him wisdom!" (At-TirmiŽi, 2000: 866).

d. Giving gifts

In addition to praise, the Prophet. also give prizes to those who excel or who win in a race or competition (M. Mujib Ansar, 2013: 183).

As for punishment, then among what the Prophet did. is sometimes angry, reproaching, hitting, showing anger with a red face and so on.

a. Angry

The Prophet once angry with Osama who asked intercession for the person who stole so as not to cut off his hand (Muslim, 2007: 114).

b. reproach

An example of innuendo and reproach is when the Prophet received a report that Mu'az extended the prayer reading when he was the imam of the prayer which caused a congregation to leave and was labeled a hypocrite by Mu'az. Then the Messenger of Allah was angry with Mu'az (Al-Bukhari, 2000: 115).

c. Hit

Rasulullah saw. found a friend who was slightly out of the saff so that the line was not straight. The Messenger of Allah straightened it by lightly hitting it or pushing it with the wood (at-Tabari, 1407 H.: 32).

The Prophet taught self-control / self-control:

Hadiths that show how the Messenger of Allah. teaches a lot of self-control systems, such as the hadith conveyed by the Prophet. to Ibn Abbas r.a. namely the Messenger of Allah. said: "Take care of Allah! Surely Allah will take care of you" (At-TirmiŽi, 2000: 572). Rasulullh saw. also said to Mu'aĶ bin Jabal r.a. and in another hadith to Abu ar r.a., he said: "Have faith in Allah wherever you are!" (At-TirmiŽi, 2000: 460).

In another hadith, the Messenger of Allah describes the highest level of a Muslim, namely Ihsan. The Prophet explained the meaning of ihsan: "Ihsan is that you worship Allah as if you see him, and if you can't see him then he actually sees you" (Al-Bukhari, 2000: 12).

In another hadith, the Messenger of Allah said to Abdullah bin Mas'ud r.a.: "Shame on Allah with absolute shame!" (At-TirmiŽi, 2000: 560).

On another occasion the Messenger of Allah. emphasizes the existence of a reward for our every deed, therefore let us do good and do what we will be proud to see



on the Day of Judgment. Rasulullah saw. said about leaders so that they realize that all their actions will be accounted for: "All of you are leaders and all leaders will be held accountable for what they lead" (Al-Bukhari, 2000: 387).

The Messenger of Allah. go to the field or make observations

This is as seen in the following hadith: Abu Hurairah radhiyallahu'anhu narrated that the Messenger of Allah. said, "By the One in Whose hand is my soul. Indeed, I once was determined to order people to bring firewood and light it, then I would order people to call the call to prayer for prayer [in congregation] then I would order one to lead the people [congregation] who were there and then I would set out to find the men who did not participate in the congregational prayer so that I could burn their houses down" (Al-Bukhari, 2000: 106).

CONCLUSION

The researcher found that the methods and strategies implemented by Rasulullah saw. very good and relevant to be applied today. Among his methods are:

1. Dialog method;
2. story method;
3. habituation method;
4. exemplary method;
5. The imagery method.

The strategies that he has implemented include:

1. to raise the authority and spirit of youth by explaining their virtues.
2. Encouraging youth to actively learn and explore knowledge.
3. Instilling strong faith and aqidah in adolescents.
4. Continuous coaching in terms of worship.
5. Conduct training for pre-teen children.
6. Instilling good morals and manners as well as character education in adolescents.
7. Build a strong personality that is chivalrous, independent and istiqamah.
8. Teach some skills.
9. Maintain the honor of youth and keep them away from things that can damage.
10. Giving rewards and punishments to those who are entitled.
11. The Prophet taught self-control / self-control.
12. The Messenger of Allah. go to the field or make observations to see firsthand how the students are progressing.



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METHODS FOR THE DEVELOPMENT OF ISLAMIC EDUCATION MANAGEMENT AT DAYAH SALAFIAH IN ACEH

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ABSTRACT

This study aims to determine the methods of developing Islamic education management in the Salafiah Dayah in Aceh. This research method uses a descriptive qualitative method. The implementation of the development management method is carried out by following systematic steps, namely by forming a HUDA (Aceh Dayah Ulama Association) which is responsible for elaborating the management of Dayah development so that the negative stigma as a GAM combatant home base can be erased and it can be understood that Salafiyah Dayah in Aceh is not a combatant home base. GAM is purely a place for the people of Aceh in particular and the world community in general to be able to study/study the religion of Islam. The results of the study that Islamic education in Dayah Salafiyah in Aceh can be used as a conclusion which shows that, the method of developing Islamic education management has novelties that are creative modifications for management development and methods of application that are adapted to the characteristics and universal goals of the establishment of Dayah Salafiyah throughout Aceh namely; 1) Centralistic Management was modified to be Sharing Power Management, 2) Human Resource Management was modified to Cadre Management, 3) Infrastructure Management was modified to Basic Need Oriented Management, 4) Financial Management was modified to Balancing Management, 5) Risk Management was modified to Management Sustainable.

Keywords: *Islamic Education Management Development Method*

INTRODUCTION

Islamic education organized by Dayah Salafiyah in Aceh has had a long history based on historical literature on the spread of Islam in Southeast Asia and the archipelago. Islamic education in Aceh, which has been implemented for centuries and is still ongoing today, even in Acehnese society has formed a phenomenal mindset in this millennial era, namely education in Dayah is more pronounced (real fact action) the characteristics of a student and educated) in actualizing science and civilization in living social life, both politically, economically and socially piety (sensitive and caring) among fellow nation's children who experience deficiencies in obtaining knowledge and welfare.

Teacher is one element of education stakeholders who play a leading role in educational institutions, the role of teachers in improving the quality of education can not be ignored as the teacher has a central role and in the success of national education. Syahputra, dkk (2019:2). Kawon (2009) The existence of Dayah Salafiyah in Aceh in the historical literature of its establishment is as a universal fortress in fighting for and maintaining the system of government of the Aceh kingdom in the frame of a kaffah Islamic Shari'a. This can be proven by the birth of the Qanun Al-



Asyi (Aceh Kingdom Law) named Qanun Meukuta Alam (Aceh Darussalam Kingdom Constitution) when Aceh was led by Sultan Isandar Muda.

The meaning of the existence of management principles according to Mesiono (2020:111) is inseparable from (1) division of labor, (2) responsibility/accountability, (3) discipline, (4) justice, (5) defeating individual interests against the public interest, (6) unity of command, (7) award/reward. The existence of Islamic education in this millennial era which is held by Dayah Salafiyah in Aceh has innovated, both in the learning system, curriculum and even in terms of managing the Dayah Salafiyah institution which has developed by adopting the application of management touch, human resources, infrastructure, finance, risk and sub-systems. management in the form of organizational behavior (organizational behavior).

In response to the survival mode in providing Islamic education by Dayah Salafiyah in Aceh in this millennial era, known as 4.0 (four point zero), Dayah Salafiyah in Aceh as one of the Islamic educational institutions recognized for its existence based on Government Regulation Number 55 of 2007 concerning Religious and Religious Education has partly answered this challenge with the presence of the Wajar Dikdas Ula, Wustha, Kejar Package C, Mu'is (MI, MTS, MA) programs, Ma'had 'Aly (Bachelor/SI) and Marhalah Tsaniyah (Master/S2). Based on the background (Instructions of historical and description) regarding the implementation of Islamic education in the Salafiyah Dayah in Aceh, the authors are interested in studying the Management Development of Islamic Educations methods used (implemented) in the Salafiyah Dayah in Aceh with the title: Methods of Islamic Education. Methods of Development of Islamic Education Management in the Salafiah Dayah in Aceh.

METHODOLOGY

The approach used in this study is a qualitative approach with a descriptive method. Mulyana (Satori and Komariah, 2010:23) suggests that "Qualitative approaches tend to lead to naturalistic phenomenological research and ethnographic research. Therefore, qualitative research is often interchanged with naturalistic research or naturalistic inquiry and ethnography in cognitive anthropology. In qualitative research, the instrument is the researcher himself. Researchers as instruments must also be "validated" how far qualitative researchers are ready to conduct research which then goes into the field. Instruments in research that use the approach qualitative researcher is the main instrument. As a "key instrument" the researcher makes his own set of observation guidelines, interview guidelines, and study documentation which is used as a general guide in the recording process. To obtain valid and valid data, especially those obtained through observation and interviews, examination techniques are needed. One technique used is to check the degree of trust or credibility. Data credibility can be trusted in various ways, while how to increase the trustworthiness of qualitative research is a technique / method of gaining trust with the criteria of credibility, reliability and objectivity.



RESULTS AND DISCUSSION

Salafiyah Dayah Management System in Aceh

The Salafiyah Dayah management system in Aceh was initially very dependent on a charismatic leadership pattern. Leadership management (Leadership Management) at Dayah Salafiyah in Aceh is still able to survive and can face the challenges of the current era (Millennial Era) lies in the charisma and big name of a leader called Abi, Abati, Abon, Abah, Abu and honorary degrees other Acehnese people who are pinned to the charismatic clerics of the Salafiyah Dayah leaders throughout Aceh.

Entering the nineties (2.0/ two point zero) Dayah Salafiyah in Aceh has begun to improve itself by developing methods of management development (multi methods of management development) in the management of Dayah Salafiyah in Aceh. Improving this management pattern was based on the attitude of the Dayah Salafiyah scholars in Aceh at that time in dealing with the prolonged Aceh conflict situation, so that it had an impact on the process of implementing Islamic religious education, especially the Acehnese who were studying in Dayah Salafiyah.

During the Aceh conflict, many Dayah Salafiyah were suspected by a handful of security forces (TNI and Brimob) as a base for GAM combatants because generally Dayah Salafiyah in Aceh did not use the applicable national curriculum, such as in madrasas or Islamic boarding schools on the island of Java. Responding to this phenomenon, the leaders of Dayah Salafiyah in Aceh again explored methods of developing Islamic education management (Management Development of Islamic Educations) in order to remove the negative stigma of a handful of security forces who patrolled the village at that time by returning to the nature of Islamic management which based on Sirrah Nabawiyah.

The implementation of the development management method is carried out by following systematic steps, namely by forming a HUDA (Aceh Dayah Ulama Association) which is responsible for elaborating the management of Dayah development so that the negative stigma as a GAM combatant home base can be erased and it can be understood that Salafiyah Dayah in Aceh is not a combatant home base. GAM is purely a place for the people of Aceh in particular and the world community in general to be able to study/study the religion of Islam.

After HUDA was formed, it began to be studied theoretically about theories and methods of development management that could be integrated into the existing Salafiyah Dayah management structure throughout Aceh. Prior to the theoretical study and analysis of management development methods in the management of Dayah Salafiyah, Dayah Salafiyah was managed privately, so that it could be understood that there were multiple perceptions about the existence of Dayah Salafiyah in Aceh. The results of the analysis of HUDA experts stated that private management also has a weak side about the existence of Dayah Salafiyah after being abandoned by its charismatic leader and gradually dimming which in the end Dayah Salafiyah could not carry out the teaching and learning process anymore due to the pattern of leadership and empowerment of human resources. which changes with



the assumption "Na Ureung Beut Meunyona Ureueng Seumeubeut" (someone learns if someone teaches).

On the basis of analysis and predictiveness, the Salafiyah Dayah Ulama have the attitude to apply development management methods into a system that applies to Salafiyah Dayah in Aceh with the aim of maintaining the existence (sustainability) of the Islamic religious education process organized by Islamic educational institutions in the Salafiyah Dayah unit under the name of the Islamic education institution. different ones.

The first improvement was carried out in the process of cadre of leadership of Dayah Salafiyah by forming a formation in each Dayah to determine the hierarchy of leadership of Dayah Salafiyah in Aceh. The formation of the formation team is left to the policies of each Salafiyah Dayah with different nomenclatures, but the substance is the same, namely as an independent expert council in owning and establishing the leadership hierarchy in the Salafiyah Dayah.

The application of this cadre process is the application of development management methods in the determination system which we know as "The Right Man On The Right Place" or "Wadha'k Syeik Fil Makan". The development of this development management method has been going well based on random sampling in several Salafiyah Dayahs in Aceh, such as Mudi Mesra Samalanga, Babussalam Blang Blahdeh, Darul Ulum Tanoh Mirah, Nurul Islam Babah Buloh, Raudhatul Ma'arif Cot Trueng, Nasrul Mutha' allimin Ie Rheut, etc.

Centralized Management modified to Sharing Power Management

Salafiyah Dayah in the era of the 70s / d 80s were generally managed centrally whose management pattern was centered on one person (One Man Vote) or often known as top down, namely all patterns and processes that occurred in Dayah Salafiyah were based on one source, namely the leadership of the Dayah. . However, today the pattern has been modified into a pattern or method of sharing power management which shows that there is a division of authority in the management of Dayah Salafiyah in Aceh with a structural division of responsibilities with the principles of coordination, evaluation and correction.

The application of the sharing power method is generally implemented at the managerial level with the composition of the substance of the implementation of separate responsibilities between the general management structure, such as the separation of the management of education and teaching processes from the management of the development of the Dayah Salafiyah institution with a single unitary managerial operation. This can be described in a structural scheme as follows:

Structural Scheme of Modification of Salafiyah Dayah Management Method

1. Coordination Line

Descriptively, it can be explained that the development of the management model in Dayah Salafiyah Aceh today is oriented to answer the challenges of the times, namely the management of Dayah Salafiyah is no longer managed centrally as in the 70s and 80s.



The development of sharing power management is to be able to share responsibilities in the implementation of the Salafiayah Dayah management, so as to fulfill the principle of shared responsibility in the management of Islamic educational institutions in the Salafiayah Dayah. The management of sharing power can also minimize the potential for obsession of power (abuse of authority) in determining a policy in the implementation of a decision on the management of Islamic educational institutions in Dayah Salafiayah.

The management of sharing power focuses on shared responsibilities and joint control functions that are inter-managerial coordination, so that the management implementation process will run well or on the track in accordance with the vision and mission of the Dayah Salafiayah. In this case it is a mutual success and if it fails, then it is a mutual failure.

Human Resource Management modified to Cadre Management

Modification of the method of human resource management into cadre management is implemented by adopting a recruitment pattern for prospective students studying at Dayah Salafiyah with two standard categories, namely, ula and first grade. Human resource management in Dayah Salafiyah is a managerial pattern that has a very big responsibility, namely forming human resources that are ready to use in various categories, therefore in Dayah Salafiyah the process of fulfilling good and complete human resources academically and characteristically begins of the process of recruiting new students.

The selection process to enter Dayah Salafiayah in Aceh currently uses a direct test (Viva) academically and an interview test. The process of character building and academic ability is the responsibility of human resource management in the Salafiyah Dayah, so that every process and stage of recruiting or accepting new students, actually applies the content and competency standards determined by each Salafiyah Dayah in Aceh.

The process of modifying human resource management into cadre management in following the educational process at Dayah Salafiyah in Aceh aims to shape the character of *Ureung Aceh Yang Beut and Seumeubeut*. This character can be implemented if continuous cadre is carried out with the proof that every teacher council who teaches in Dayah Salafiyah does not get teaching honors from the Dayah Salafiyah institution. This is in accordance with the character of the Aceh Dayah *ureung*, namely *beut* and *seumeubeut*.

The teacher cadre system who teaches at Dayah Salafiyah is taken from seniors who meet academic and character qualifications by taking a direct test (Viva) by an assembly called the *Tarjih* assembly. This assembly will test and decide in an open session about whether or not a senior *santri* is eligible to become a candidate for a Dayah teacher, class teacher or only graduated at the *Guree Meulang* level (consulting partner and scientific contribution).



Infrastructure Management modified to Basic Need Oriented Management

Mesiono (2018:74) Infrastructure Management (facilities and infrastructure) according to Mesiono is in charge of regulating and maintaining educational facilities and infrastructure so that they can contribute optimally and meaningfully to the course of the education process. Infrastructure management in the Salafiyah Dayah in Aceh was modified to be basic need oriented which is an elaboration that is applied to the Salafiyah Dayah with effective and efficient principles. The development of the Salafiya Dayah infrastructure is developed according to needs, not just building and continuing to build buildings or dormitories, while the element of its utilization is far from long-term needs and is correlated with the Islamic religious education process which is characterized by the terms *ureung Aceh beut* and *seumeubet*.

The implementation of facilities and infrastructure management according to Mesiono (2017: 98) must be carried out effectively and efficiently in the context of considering having a firm statement as a guideline for its implementation. Implementation of infrastructure management at Dayah Salafiyah in Aceh is oriented to basic needs, this can be proven empirically that every building in Dayah Salafiyah is the result of cooperation between fellow students in the process of its establishment, but there is also third party assistance involving building consultants. The main essence in implementing basic need oriented management in Dayah Salafiyah in Aceh is to foster a sense of belonging (*Self of Belogging*) for every resource involved in management and who participates in the educational process in Dayah Salafiyah.

Basic need oriented is very easy to describe in facts and daily realities and the simplicity of the lifestyle in the management of Dayah Salafiyah in Aceh, especially there are dormitories and simple *bale-bale beut* (classrooms) according to their respective construction standards. In Dayah Salafiyah it will never be found that there are unused buildings, dormitories and classrooms because their designations are temporary. In Dayah Salafiyah, all building, dormitory, *bale beut* and skeleton are utilized optimally and sustainably. This is related to the material contained in the construction of the building which is a *waqf* of the *ummah*, so nothing should be unused, everything must be optimized.

Effective and efficient principles with a vision of optimization in mobilizing human resources contained in Dayah Salafiyah make infrastructure management modified into basic need oriented management. Today's empirical facts show that every infrastructure contained in the Dayah Salafiyah complex all functions optimally because the pattern and learning process in Dayah Salafiyah adheres to long life and long time is educations.

Every infrastructure owned by Dayah Salafiyah will not be devoid of the teaching and learning process, even at certain hours because in Dayah Salafiyah learning is all time and a 24-hour process with a shift system and personal initiatives to continue to explore and develop themselves academically and character. because it has been instilled that every time spent in Dayah Salafiyah will be worth worship in the perspective of the seeker of knowledge by means of *fi sabilillah*. Therefore, it



is not surprising that if we come to Dayah Salafiyah throughout Aceh, we will meet no day without studying and no day without worship.

Financial Management modified to Balancing Management

Financial Management according to Mesiono (2018: 72) is an activity to plan, obtain, use and account for school finances to interested parties. Financial management at Dayah Salafiyah was modified into balancing management. In financial management, Dayah Salafiyah is an implementation of the old pattern that was abandoned during the Aceh upheaval era, so that at that time, Dayah Salafiyah experienced a setback in financial management because it was very dependent on assistance from the Central and Regional Government. At that time, Dayah Salafiyah did not receive support from the public or third parties in financial and stability contributions because they were often suspected of being part of the movement's supporters.

After the conflict period was over, Dayah Salafiyah returned to her trademark again in implementing financial management with a balancing management pattern. Balancing Management is the management of Dayah Salafiyah's financial balance which is based on the operational and maintenance needs of the Dayah's infrastructure. The balance of financial needs for Dayah Salafiyah in Aceh as described above is only for the operational segment and for the addition and maintenance of infrastructure. While in the honorarium segment for leadership and teacher councils, Dayah Salafiyah adheres to the Beut and Seumeubeut principles. With this principle, the financing segment for the honorarium of the leadership and teacher councils is not included in the financing component in the financial structure of Dayah Salafiyah in Aceh.

The financial resources managed by the financial management of Dayah Salafiyah are a source of balanced collaboration between community contributions, students, guardians of students, the government and other third parties who contribute to advancing Dayah Salafiyah in Aceh. The use of finance accompanied by financing is generally for operations and maintenance as well as the construction of new buildings (facilities and infrastructure) in accordance with needs.

The contribution of financial income from the process of accepting new students generally does not apply a fantastic amount of Down Payment. In Dayah Salafiyah, they were only asked to contribute operational costs, maintenance and construction of facilities and infrastructure with an affordable nominal, which was under one million. While the completeness of learning tools and cooking utensils and other equipment are prepared by each student according to their needs and abilities.

Risk Management modified to Sustainable Management

Sustainable Management is a modification of the risk management method applied to the service industry and the manufacturing industry. The implementation of Sustainable management in Dayah Salafiyah in Aceh generally aims to maintain the specificity of the pattern of Islamic education and a sustainable strategic design regarding the pattern and dynamics of the management of Islamic education in



Dayah Salafiyah Aceh with the characteristic of Aceh with the motto "Beut, Seumeubeut". The program for managing patterns and models of Islamic education organized by Dayah Salafiyah in Aceh is guided by the initial concept, namely, forming the character of Acehnese people with integrity in the motto "Aceh Seuramoe Mecca".

The steps taken during the implementation of Sustainable management on Dayah Salafiyah in Aceh can be explained as follows:

1. Develop plans in the form of short, medium and long term programs.
2. To mobilize and empower resources optimally with indicators and competency standards that have passed the test (Viva).
3. Implement the entire series of programs that have been planned in realizing all program designs that are included in the short, medium and long term priorities.
4. Carry out evaluation actions to be able to measure the level of achievement of success or map obstacles to review and change for the better, so as to meet optimal, effective and efficient targets.

Sustainable management steps in Dayah Salafiyah in Aceh basically refer to four main elements of general management, namely, planning, organizing, actuating and evaluating. This adoption shows that in the implementation of management or management actions are not always tied to theoretical options, but management is more creative and innovative in the description in the field.

Practically, Sustainable management in Dayah Salafiyah in Aceh is applicable to the core elaboration of the management theory itself, namely Science and art (science and style/action). The combination of knowledge about management patterns and characteristics is a unity that cannot be separated from each other, such as the pattern of implementing Dayah Salafiyah education in Aceh which has a characteristic that is not economic oriented or compensation for an intangible product provided. by Dayah Salafiyah to the students as well as to the guardians and the community as stakeholders of the Dayah Salafiyah Aceh.

While the characteristics of the implementation of education at the Salafiyah Dayah in Aceh have its own curriculum, the pattern of applying punishment and awarding is also different from other educational institutions. The pattern of appreciation and consequences applied to Dayah Salafiyah in Aceh is generally not in the form of certification, but what is more valuable is an expression of acknowledgment from the highest leadership for a belief to be able to represent him in every mazakarah and ba'sul masail event (discussion on ummah problems). .

This pattern of giving rewards has been running for hundreds of years and is still considered very relevant as an effective step to continue the continuity of cadre as a step in anticipating the scarcity of competent Muslim scholars and intellectuals in the future. This can be proven by the birth of ashabiyah such as Darussa'adah, Al-Aziziyah, Madinatuddiniyah, NUDI and BUDI. These names are a unity of rewards labeled by the elder leader (Guree Syiek) as the next generation of the Darussa'adah, Al-Aziziyah, Madinatuddiniyah, NUDI, BUDI breeds.



The tethering of the labels shows that the Sustainable management of Dayah Salafiyah in Aceh has been going well, in fact the trend is increasing over time. Dayah Salafiyah Organizational Behavior in Aceh. In the management of an organization or Islamic educational institution, it is generally based on the characteristics of Islamic management, namely to fulfill the guidance of the caliphate and the mandate given to it, Mesioni (2019:74). Characteristics of organizational behavior and behavior in the management of Dayah Salafiyah in Aceh refers to the example and devotion of a student to the teacher. This has become a trade icon for the Salafiyah Dayah in Aceh that organizational behavior is based on example, so the discussion on organizational behavior that applies to the Salafiyah Dayah in Aceh has a similar descriptive between one Salafiyah Dayah and other Salafiyah Dayahs throughout Aceh and the archipelago.

CONCLUSION

From the results of the discussion about the methods of developing Islamic education management at Dayah Salafiyah in Aceh, it can be made as a conclusion which shows that, the method of developing Islamic education management has novelties that are creative modifications for management development and methods of application that are adapted to the characteristics and the universal objectives of the establishment of Dayah Salafiyah throughout Aceh, namely; 1) Centralistic Management was modified to be Sharing Power Management, 2) Human Resource Management was modified to Cadre Management, 3) Infrastructure Management was modified to Basic Need Oriented Management, 4) Financial Management was modified to Balancing Management, 5) Risk Management was modified to Management Sustainable.

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The 1st International Conference of Islamic Education (InCISED) 2021



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SOCIAL SIMULATION LEARNING MODEL IN RA KESUMA NAMORAMBE

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ABSTRACT

This study aims to determine the implementation of the social simulation learning model at RA Kesuma Namorambe. This study used a qualitative descriptive approach which was carried out in the 2020/2021 academic year. The results of the research found using observation, interviews, and documentation research instruments, the results of the study can be concluded that the planning of social simulation learning model activities is prepared by the teacher by referring to the themes, indicators of core competence (KI) and basic competence (KD) that have been determined by the teacher. government. The planning process was carried out jointly by the teachers at RA Kesuma as a way to share information related to planning development.

Using a variety of strategies in order to adapt to themes, indicators, core competencies (KI), and basic competencies (KD). Strategy is the teacher's way of delivering lessons tailored to the teaching materials and the achievement of the learning objectives to be delivered. Optimizing the achievement of learning objectives is determined based on the suitability of the chosen strategy. The strategies implemented in RA Kesuma are used in various ways in order to avoid boredom of the children and to adapt them to the themes, core competencies (KI), and indicators.

Keywords: Social simulation, core competition, basic competencies.

PRELIMINARY

Early childhood is a precious moment for every child and a valuable opportunity for parents to optimize their child's development. The precious moment is called the golden age or the golden age that is only owned once in human life, namely the age range of 0-8 years. So this opportunity is very unfortunate if was wasted by parents by not optimizing the development of children. Kindergarten school or RA is a solution and a surefire step for parents to entrust their children to be given the right stimulus based on psychology, age, and paying attention to other developments through learning, because TK/RA teachers are people who have been fostered in this regard.

The Simulation Learning Model is one of the best models to be applied at the age of children because the age of children is the world of play (Riyan Rosal & Yosma Oktapyanto, 2016). Added by Fadlillah stating that one of the characteristics of early childhood is love to play (Fadlillah, 2017). Through playing children can optimize aspects of their development, one of which is the cognitive aspect. The same opinion was added by Vygotski in Khadijah stating that play has a direct role in the development of children's cognition (intelligence) (Armanila, 2017).



Social simulation is a learning model consisting of macro role playing learning and micro role playing learning. A similar opinion was added by Siagian stating that the term use of the model indicates that this learning has several strategies, namely learning macro role playing and micro role playing learning (Siagian, 2014).

Simulation learning in its implementation, children act out an event or real event using their imagination and symbolic thinking skills which make playing more fun and in turn can stimulate children's development (Riyan Rosal & Yosma Oktapyanto, 2016).

LITERATURE REVIEW/METHODOLOGY

The focus of this research is planning the activities of the social simulation learning model, the strategy for the activities of the social simulation learning model, and the evaluation of the activities of the social simulation learning model. To reveal the substance of this research, in-depth observations and with a natural setting are needed. Thus, the approach taken is a qualitative approach, namely the research method used to examine the condition of natural objects, where the researcher is the key instrument, the data collection technique is inductive/qualitative data analysis, and the results of qualitative research emphasize meaning rather than generalization.

RESULTS AND DISCUSSION

In qualitative research, the role of the researcher is very important, namely as a key instrument. It can be understood that the validity of the data will ultimately be submitted to the research subject, whether the data obtained or the analysis is really in accordance with the perception/view of the subject. Therefore, the presence of researchers plays a role as planners, implementers, data collectors, analyzers, data interpreters, and at the same time reporting research results.

a. Role Playing Learning Planning

Based on the results of interviews and document studies, it was concluded that role-playing learning activities were planned based on conformity with the themes and sub-themes to be compiled into the RPPH. The planning is carried out by the teacher and made the day before the implementation of learning activities at school. Planning has a very important role in the implementation of early childhood learning because planning is a guideline held by teachers in carrying out development activities in schools every day. The plan contains instructional objectives (indicators), strategies, methods, media, and evaluations. Each of these elements must be planned by the teacher beforehand and at the same time as a guide for the teacher to teach the next day.

The planning of role playing learning activities is prepared by the teacher by referring to the themes, indicators, core competencies (KI) and basic competencies (KD) that have been determined by the government. The planning process was



carried out jointly by the teachers at RA Kesuma as a way to share information related to planning development.

b. Implementation of Role Playing Learning Activities

Based on the results of interviews and document studies, it is concluded that the strategy of role-playing learning activities uses a scientific approach that is adapted to themes, indicators, core competencies (KI), and basic competencies (KD). The scientific approach is one approach in building a way of thinking so that children have reasoning abilities obtained through the process of observing to communicating the results of their thoughts which are applied as an approach to role playing learning.

According to the narrative of one of the teachers who teach at RA, in using role-play learning the teacher's role in it is only limited to motivating children and provoking children's knowledge about the roles that will be played according to the theme through the process of observing children. The rest of the children play their roles according to the pleasant behavior they remember about the events according to the repeated themes through pretending to communicating the results of their thoughts. Thus, aspects of language development, creativity, and children's self-confidence will develop optimally.

c. Evaluation of Role Playing Learning Activities

Based on the results of interviews and documentation studies, it was concluded that the evaluation of role-playing learning activities was by using various assessments such as tick lists, fortopolio, anecdotal notes, observation sheets, and so on so that information related to child development was valid. Valid means the suitability of the measuring instrument with the measured indicator.



Gambar 1: Children play the role of being a trader

The simulation model is a learning model that supports in optimizing the developmental stimulus aspects of early childhood aspects. Based on the explanation above, the golden age is the right time to optimize children's development because more than 70% of children's potential will be formed and influenced based on the stimulation given at an early age. (Riyan Rosal & Yosma



Oktapyanto, 2016). Social simulation learning model is learning that aims to stimulate aspects of children's socio-emotional development, language skills, and cognitive.

Simulation comes from English which means pretending or imitating (Hassan, 2014). Thus, simulation learning is that children learn by imitating. This simulation learning is considered appropriate to be applied to early childhood because in early childhood children are more likely to imitate and remember what is done by adults. Children really like learning simulations that provide opportunities for children to repeat adult behavior that cannot be played in the real world, such as girls who like to play motherhood with their friends because they cannot be mothers in the real world. Thus the desires, interests, emotions, aspirations can be channeled properly in this learning model which is played with their peers.

Based on the model approach, the simulation has an accompanying impact on children, namely social skills, communication skills, daring to express aspirations related to real events experienced by children. Social simulations provide opportunities for children to express emotions that make the learning atmosphere fun for children. The term model is a design of learning activities that are more child-centred. The learning model basically has a planning component in which there are materials, media, methods and several strategies in it. (Ali, 2015).

In the social simulation learning model there are two strategies in it, namely playing macro roles and playing micro roles, the material in this learning must be related to real events that will be played by children, media is also very much needed in this game in order to increase children's imagination in playing.

Simulation learning is a game technique that is adopted from the original event that was handed down by the child. The term simulation is also interpreted as imitating exercises before doing the real thing. The events imitated are based on the theme and also based on the goals to be achieved. Thus, children will form new understandings related to concepts or principles and solve problems more easily because they are simulated based on real reality. Social simulation emphasizes more on socio drama so that children will have social skills and early social capital to make children aware that they are social beings.

Mulyani Sumantri and Johar stated the objectives of using the simulation method, as follows:

- a. Instilling social values in children that apply in everyday life.
- b. Become a stimulus to aspects of child development.
- c. Develop communication skills with friends or other people.
- d. Train children in playing cohesiveness.

Based on the above objectives, it is appropriate if social simulation learning is applied to early childhood optimally. These diverse goals are certainly not produced in one application but are based on the objectives of certain themes. This



means that the goals to be achieved must be adjusted to the planned theme (Johar, 2017).

Children can play actively if they can enable symbolic play (as if oriented play). The tendency for social play is symbolic play. So this is where the role of the tutor or teacher in interacting with children as agents (Smith, 2010). Elkonin (2005) shows that the level and duration of pretend play (role playing) tends to increase as well as aspects of children's social development when children start playing with peers (Sticca et al., 2019).

The pretend play (role playing) approach is child-centred. Children choose how long to play, and how actively they want to be involved. Children can also form small groups and follow the script on their own. A tutor or teacher simply suggests an activity with the theme of social pretend play (role playing), applying a fortopolio of play guidance strategies such as encouraging naturalistic forms of instruction (eg setting up a learning environment). This approach is a mix of teacher-led and child-initiated (Sticca et al., 2019).

According to Hamzah B. Uno social simulation as a model (Uno, 2014). The term model is defined as resembling the original shape like an airplane model, meaning an object that resembles the original shape of an airplane. Thus, as well as the social simulation model of children pretending to be traders, policemen, farmers, imitating like real traders because they are accompanied by rules of the game.

The use of social terms so that children have social skills such as cooperation, being able to communicate, and taking lessons related to social life. Role playing is determined based on its relation to the theme and sub-themes, for example the theme of God's plants with the sub-theme of fruit plants, then the role playing is determined by the role of children as fruit farmers, fruit traders, and so on.

In role playing, children learn to use the concept of roles, be aware of the existence of different roles and think about their own behavior and the behavior of others. Thus this learning makes children have high social skills, when playing with their peers children will practice their ability to communicate, meaning that the development of language aspects is emphasized here because role playing is more dominated by children releasing their emotions and aspirations related to events or events that they remember and repeat. by playing a role. (Uno, 2014).

Role playing is highly valued by both children and adults and can make a significant contribution to early childhood development. However, certain pedagogical practice interventions prevent children from realizing their potential. Moreover, despite major developments in the early years of education at the curriculum and policy level, Admissions classes have not been adequately conceptualized in a way that determines the most appropriate provision for 4 and 5 year olds. Thus we argue for the development of a more critical play pedagogy that takes into account the forms of resistance observed in children's play, and that encourages children's participation in the construction of pedagogical practices (Rogers & Evans, 2007).



Role-playing games have come a long way since the ubiquitous 'Wendy-house' of the previous decade. Even less gender-specific 'Home corners' have been added in many classrooms with rich and stimulating role-playing contexts, such as hospitals, travel agencies and spaceships. Some would question the assumption that the early years of Early Setting should provide opportunities for children to engage in role play, as they seem so central to the development of early social and symbolic activity.

But the increasing trend towards structuring role-playing games in such a way as to reflect the current topic or theme, suitable for delivering specific curriculum areas according to the chosen theme, and realistic use of props, may not require the same level of agreement among different players. demanded by more flexible and open materials (Trawick-Smith, 1998; Rogers, 2000). Social skills, such as negotiation, for example, are less likely to be needed when real-life props are provided than when children change objects from, say, 'sticks to horses' (Vygotsky, 1978) (Rogers & Evans, 2007).

Role playing is closely related to children's ability to think symbolically. The quality of role playing will be active if children play by assuming an event or object being played is the same as the original which is called symbolic thinking. Through social play, children's social skills will develop with the presence of peers who share and depend on each other in playing. Thus the child will understand by himself if the egocentric nature that exists in him must be removed if he wants to be fun playing with his friends, and that is the most basic social capital that must exist in every individual (Aida & Rini, 2015). Social simulation learning model is learning that aims to stimulate aspects of children's socio-emotional development, language skills, and cognitive.

Play is an effort to optimize early childhood development. Development is a potential given to every human being, thus a special play approach is needed for early childhood as a stimulus to optimize this potential, namely cognitive, motor, artistic, language, social, and religious aspects. Playing is designed so that children are actively involved and happy, but without realizing it, children have received a stimulus and their potential to develop according to the developed aspects of the game.

Playing based on the needs of children's psychological development is closely related. Children's cognitive abilities in neuroscience studies will develop if there is a stimulus or interaction between the senses and game tools. Thus playing using game tools can improve children's intelligence. (Armanila, 2017).

According to Trianto in his book *Developing the Thematic Learning Model* states that simulation is a planned learning model with the material or theme suitability with the specified objectives, media with the strategies used (Trianto, 2010). Thus, role playing is a strategy used in the application of the social simulation learning model.

According to Brewer in Khadijah, the role-playing model is a vehicle for children to act or act out the actions of adults. As in playing macro roles, children play the role of doctors because they cannot become doctors in the real world and



that is a very exciting thing for children (Etc, 2020). The definition of a role-playing model is to play a role or dramatize a character / character that is worthy of the original. Role playing provides opportunities for children as a vehicle for channeling expressions, acting, feelings about characters or characters that children like (Armstrong, 2002).

Children become more active if their favorite characters have imagination in their minds, then the child's speaking ability has shaped their language and cognitive development. For example, a child who is actively playing a military character means that the child speaks like a soldier with a firm and loud voice that can train his language development (Inten, 2017).

The indicators or those that shape the role-playing child put forward are dramatizing, the child is said to play a role if he has dramatized or acted like the character he plays. Active and fun, occurs because the child is playing with his friends and also with the presence of supporting game tools such as a doctor's uniform if the child plays a doctor and other attributes make the game more exciting.

In playing the role of the child will show his confidence. Not a few children will be shy to appear when playing a role. So the thing that must be considered is building the child's self-confidence. The child will be confident if he is able or not awkward to show his work such as acting in a role play, does not hesitate to play a role, is not easily discouraged. In this case what affects it is the role of the teacher such as motivating children, inviting children to recall the characters/events that the child likes, the child will be confident in playing the character or event he likes. The more children have a confident attitude, the children are not awkward in participating in other learning and it will be easier for children to develop other aspects. (Siska, 2011).

There is some theoretical and empirical evidence that the availability of certain roleplay materials may increase the occurrence of social pretend play. Trawick-Smith et al. The dual potential attribute serves to rotate the material. Play materials incorporate a certain stimulus character: it may stimulate children to engage in certain types of play, and integrate new themes into their play, and thereby nurture and enrich it (Pellegrini & Bjorklund) The second function of play materials has a social component: focus the attention of peers and their involvement into the theme of shared play and thereby promote social play.

Smilansky and Shefatya describe the development of children's use of play materials and objects: from simple manipulation to using replicas to imitate adult styles. activities, then objects as instruments for the enactment of roles and the use of unstructured materials to maintain roles, and finally playing without objects or gestures. Following this reasoning, we can conclude that the availability of more complex roleplay material (realistic vs. unstructured) challenges children's play behavior due to the ambiguous function of the unstructured material, which then leads to an increase in the complexity of the game. We distinguish between highly structured/realistic materials and unstructured/unrealistic materials (eg, wooden sticks). Dodge and Frost investigated the different compositions of play materials



and the types of play that children engage with these materials (Kalkusch et al., 2020).

The availability of realistic material appears to be particularly relevant for younger children, while slightly older children exhibit repetitive symbolic play activities when realistic play material is accessible at the same time as non-realistic material (McLoyd; Trawick-Smith, Woodard, McLoyd investigated a triad of two age groups (3.5 years and 5 years) and found that game material structure was not associated with cooperative pretend play. In addition, children replaced unstructured material more frequently, and children -children of both age groups engaged in pretend play more frequently. In a sample of 3 and 4 year olds, Trawick-Smith et al. investigated specific play materials and their impact on play quality. The researchers found that children engaged in high-quality play relatively high quality that often includes symbolic actions with non-realistic materials such as blocks (Duplo bricks) and materials pretend play (simple human figures) (Kalkusch et al., 2020). Role-play (that is, pretending in which children imagine and act out the part of another person or individual) (Taylor et al., 2013).

1. Macro Role Playing

Macro role play is a play that leads to sociodrama, pretending to play a role using uniforms and attributes that resemble the original. The child plays the role of a doctor, so the attributes that resemble the original are doctor's uniform, stethoscope, and so on so that the child understands his role which will build his imagination and make him confident. Macro role play is planned by the teacher based on the theme, media, and goals that the child wants to achieve (Siagian, 2014).

2. Micro Role Playing

Micro role play is playing by using small tools around the child. These small objects are not like objects in macro role playing, but children who play their imagination and think symbolically so that the object is considered as the original (Siagian, 2014). Like a child thinking of a soapbox as a train while singing a train ride. Micro role playing appears without the child's planning, but the imagination that arises when he sees an object he finds interesting and the child will bring up his symbolic thinking ability to imagine the object as real (Nurani et al., n.d.).

Thus, the basic difference between macro role playing and micro role playing is that macro role playing is more focused on playing socio drama. Whereas in micro role playing, children are more concerned with symbolic transformations in imaginary play activities or imagining even used goods that are considered attractive to children such as soap boxes used by children who are fantasizing as toy cars, and so on.

The teacher's role in it is only limited to motivating children and provoking children's knowledge about the roles to be played according to the theme. The rest of the children play their roles according to the pleasant behavior they remember about events according to the theme that is repeated through pretending. Thus, aspects of



language development, creativity, and children's self-confidence will develop optimally.

CONCLUSION

Planning has a very important role in the implementation of early childhood learning because planning is a guideline held by teachers in carrying out development activities in schools every day. The plan contains instructional objectives (indicators), strategies, methods, media, and evaluations. Each of these elements must be planned by the teacher beforehand and at the same time as a guide for the teacher to teach the next day.

The planning of social simulation learning model activities is prepared by the teacher by referring to the themes, indicators of core competence (KI) and basic competencies (KD) that have been determined by the government. The planning process was carried out jointly by the teachers at RA Kesuma as a way to share information related to planning development.

Using a variety of strategies in order to adapt to themes, indicators, core competencies (KI), and basic competencies (KD). Strategy is the teacher's way of delivering lessons tailored to the teaching materials and the achievement of the learning objectives to be delivered. Optimizing the achievement of learning objectives is determined based on the suitability of the chosen strategy. The strategies implemented in RA Kesuma are used in various ways in order to avoid boredom of the children and to adapt them to the themes, core competencies (KI), and indicators.

Using a variety of assessments, including tick lists, fortopolio, anecdotal notes, observation sheets, and so on so that information related to children's early literacy is valid. Valid means that there is a match between the measuring instrument and the indicator being measured, because the indicators of early childhood literacy vary, the assessments used must also vary.

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POLITIZATION OF ISLAMIC HIGHER EDUCATION; BETWEEN REALITY AND HOPES

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ABSTRACT

Educational politics is an explanation or general understanding determined by the highest educational authorities to direct thoughts and determine actions with educational devices in various similarities and diversity along with goals and programs to realize them. Islamic Higher Education is expected to become an inner dynamic in order to drive the development of science and economics in its community. Islamic Higher Education Institutions will lead the Indonesian nation to achieve brilliant progress and civilization based on Islamic values. To improve the quality of Islamic Higher Education, it is very important to pay attention to the issues of Leadership, Professionalism of Human Resources, and Building Islamic Culture through Internal and External approaches.

Keywords: Politics, Islamic Education, Islamic Higher Education

INTRODUCTION

Maimunah (2013:12) Education is a media in the intellectual life of the nation and will bring a nation and state to the era of enlightenment, or most clearly a civilized nation. Education aims to build a national order that is wrapped in the values of intelligence, sensitivity, and concern for the life of the nation and state, bringing a nation into a civilized and cultured nation. Muhsin (2007:22) The quality of an education is a "big" dream of a sustainable process that ultimately leads to development, and this arises from the strategic mission of the country's national agenda. The success of a nation is largely determined by the quality of Human Resources (HR) and educational facilities are the most reliable way to obtain reliable human resources. Through the government's role in developing and advancing the quality of education, this can be categorized as an orientation in the realm of "educational politics".

In the world of Islamic education, Cahyono (2015:2) Politics/policy of Islamic education is essentially a form of strategy from the government's thoughts to manage, control, and process all Islamic educational institutions, in order to achieve the expected goal of educating the nation's life.

Based at the current phenomenon of Islamic Higher Education, it is important to look further at the various forms of government policy directions in advancing Islamic Higher Education. Through this paper, I will summarize the criteria for the basic thinking of the Islamic community, especially people who will think for the advancement of Islamic education in Indonesia, namely: where have it been?, what



is the reality like?, and what are the desired expectations?. All of these are specifically for Islamic Higher Education in Indonesia.

METHODOLOGY

This study uses a basic theory method that uses data from library research or taksonomik reasearch. The author reads and studies books or literature related to the problem under study. The main sources used in this research are books related to the politics of Islamic education in this century, While the secondary data sources, that is books, journals, news media, and others that discuss the subject of the title under study. The steps used in data processing in this study are descriptive analysis steps, is a step that describes or describes a thing about the problem being research.

RESULT AND DISCUSSION

Understanding the Politics of Education Policy

Politics and education are in a system that is closely related to each other. Syafaruddin (2008:58) Educators throughout their work in the educational process, always maintain politics because the educational process applied by educators will provide a source of value and real contribution to the world of politics. Therefore, educators make a significant contribution to politics, especially the stabilization and transformation of political systems that are developing or on going.

Kurnianto (2012:238) Politicization is making things political. Putra (2016:31) Understanding the meaning of policy, is an output of political processes or actions. The political decisions of a country through the institutions authorized to implement them, the result of all of that is a political policy. If it is associated with education, the output of the process of "politicization" of a country (government) in the field of education is education policy.

Tilaar and Suryadi (1993:7) Education policy is the formulation of various ways to realize the goals of national education. The achievement of the constitutional mandate "UUD 1945 (1945 State Constitution)" for national education is translated into various education policies. Furthermore, various educational policies are planned to be realized or achieved through social institutions or social organizations in the form of educational institutions, both formal, informal, and non-formal.

The form of education policy is the Education Law, Presidential Instruction, Government Regulation, Court Decision, Ministerial Regulation, and office holders concerning the output of work programs in managing education.

Tilaar and Nugroho (2008:140) Education policy is the whole process, and the results of the formulation of strategic educational steps that are described from the vision and mission of education in realizing the achievement of educational goals in the community within a certain period of time. In further developments, Nata (2008:7) educational policy is an explanation or general understanding determined by the highest educational authorities to direct thoughts and determine actions with educational devices in various similarities and diversity along with goals and programs to realize them.



Nata (2008:8-9) There are five components concerning the politics of education, namely: 1) Educational politics concerns the government policies of a country with regard to education; 2) Educational politics is not only in the form of written laws and regulations, but also includes other policies related to education; 3) Educational politics is aimed at the success of education providers; 4) Educational politics is carried out for the achievement of state goals, because state goals are the main target in the implementation of education, then all policies taken by the government must not deviate from state goals; 5) Educational politics is a system of administering a country's education.

Politics and education are two things that are closely related and influence each other. In other words, various aspects of education will always contain political elements. On the other hand, every political activity has something to do with educational aspects.

As it can have a negative impression, that according to the perspective of "interest group theory", Sirozi (2013:5) education politics is a complex and changing system of interest groups, forms of pluralism that are running, which interfere with each other, and bring down each other when they define related issues and take steps to reach out to other groups of investigators. They often fight with each other to get the policies and programs they want on behalf of educational institutions.

Islamic Higher Education Development

The Ministry of Religion through the Directorate General of Education and Culture has issued a program for the 2015-2019 Islamic Higher Education policy direction. <http://pendis.kemenag.go.id> (2015:acces 21 July 2021) It can be seen that the policy directions issued are for the purpose of improving the quality of Islamic Higher Education, namely: 1) Increasing access to religious higher education; 2) Improving the quality of religious higher education services; 3) Improving the quality of lecturers and educational staff of religious colleges; 4) Improving the quality of research results and innovations of religious universities.

The future of Indonesian civilization will be formed through Islamic Higher Education. The main mandate of Islamic Higher Education is the development of Islamic religious sciences, by not forgetting the necessity to improve the morality of the Muslim community, as a good intention in advancing the existence of national civilization.

Mastuki (<http://diktis.kemenag.go.id/NEW/>:acces 19 July 2021) Islamic values originating from the study of the Qur'an and Hadith, which can then be contextualized and integrated with other supporting scientific fields, will automatically be an added value for alumni in continuing and developing their various scientific treasures. If this noble intention is realized, Muslims and the Indonesian people may be proud to have an Islamic college. Therefore, generations will be born in guarding the nation as there is a very basic and inherent expression for alumni, namely the title "muslim intellectual scholar" in their respective fields of e following can be seen in the number and details which are quite significant for the development of the whole Islamic Higher Education institutions:



1. There are 58 state campuses (management and coaching), consisting of: 17 campuses of State Islamic University (UIN), 35 campuses of State Institutes of Islamic Studies (IAIN), and 6 campuses of State Islamic College (STAIN).
2. There are 792 private campuses (in a coaching nature), consisting of: 590 campuses of Private Islamic College (STAIS) and 92 campuses of Private Islamic Institute (IAIS), and 110 campuses of Private Islamic University (UIS).

Kementerian Sekretariat Negara R.I. (2012:43-44) In accordance with the policies issued by the government, there are several prerequisites for the establishment of Islamic Higher Education, which can be seen as follows:

1. State Higher Education (PTN) are established by the government;
2. Private Higher Education (PTS) are established by the community by forming a legal entity with a non-profit principle and must obtain a ministerial permit;
3. The organizing body as referred to in paragraph (2) can be in the form of foundations, associations, and other forms in accordance with the provisions of laws and regulations;
4. Universities that are established must meet the minimum standards of accreditation;
5. Universities are required to have a statute;
6. Changes or revocation of Private Higher Education (PTS) permits are carried out by the minister in accordance with the provisions of the legislation; and
7. Further provisions regarding the establishment of State Higher Education (PTN) and Private Higher Education (PTS) as referred to in paragraph (1) to paragraph (5) as well as changes or revocation of Private Higher Education (PTS) licenses as referred to in paragraph (6) shall be regulated in a Government Regulation.

Islamic Higher Education Institutions are now not only *da'wah* institutions but also academic institutions in responding to various community problems. As an institution based on the Qur'an and Sunnah, it is expected to become an inner dynamic in order to drive the development of science and economics in its community. The Islamic Higher Education Institutions will lead the Indonesian nation to achieve brilliant progress and civilization, based on Islamic values.

Marginalization of Islamic Education Institutions

The expertise of Indonesian Muslim scholars has not been much involved in the field of education, both general and religious, so it is not surprising that the concept of Islamic education that can be contributed to the national education system law is very minimal and unable to provide significant added value except as a supplement, especially as a counterweight.

According to Zahodi (2014:37), it was early detected that the Islamic leaders themselves did not have adequate expertise in the field of Islamic education, even though they were present but maybe they were not involved in the committee discussing the draft law on the national education system or because they lost in the debate about the education concept system that is good and sustainable so that to this



day the concept of Islamic education still occupies a marginal position in the frame of the national education system in Indonesia. Muslim scholars and scholars are less concerned with the concepts of Islamic education because they are more focused on the study of Islamic sciences such as; interpretation, hadith, shari'a, socio-cultural issues, religious rituals and ceremonial activities.

Zahodi (2014:40) There are three elements that trigger the marginalization of Islamic education in the context of national education in Indonesia, namely:

1. There is no concept of an Islamic educational institution that has been tested for perfection and the efficacy of the results initiated by Islamic figures of national caliber in Indonesia;
2. The low concern of officials towards Islamic educational institutions; and
3. The low interest of the Muslim community itself to know more about various models of Islamic educational institutions.

Masdar (1999:185) As a result of the marginalization of Islamic education, it raises many problems, including the increasingly widespread secular understanding among the Muslim community. The implications of the marginalization of Islamic education in Indonesia continue to give rise to unresolved problems such as the scarcity of scholars and ulema from formal education made by the government, and the increasing practice of secularization values among the younger generation of Islam. The ulema and national intellectuals are powerless to face the political bargaining of the incumbent government, as if they are only capable of criticizing but unable to change the wrong concept, then the interests of the people who are their hopes will be in vain.

In Kuntowijoyo (1998:348), According to Donald K. Emerson, that Muslims in Indonesia are an active minority, in the sense that even though they are in the majority and they are under the control of a government that is fascinated by secular development. The government seems to ignore the issue between religion and education for Muslims through the rules and policies that have been made.

Zahodi (2014:42-43) Another marginalization of Islamic education has emerged because of the lack of high attention and concern from Islamic political parties and Islamic officials to fight for Islamic education in the context of national education. Those at the top of power, such as officials in the Ministry of Religious Affairs, Ministry of Education and Culture, as well as members of the parliament in charge of education (especially Muslims), they have lack a clear and expert concept of Islamic education.

The Weakness of Islamic Higher Education; The Root Source of Politicization

The weakness in this case is defined as the powerlessness of the ability of stakeholders and policy makers in managing their institutions professionally, towards efforts to understand a problem. Moreover, there is no clear, directed, and measurable concept of strategy or management to solve the problem clearly.

The politicization of Islamic Higher Education occurs because there are various potential weaknesses in the management of Islamic Higher Education institutions.



They may not understand or master how to solve the updated issues on higher education. They also might not have capability or seem to ignore the subject matter of urgent issues concerning the future of the institutions they manage.

Nata (2001), The following are some conditions of Islamic Higher Education institutions that are still marked by their weaknesses, including:

1. Weaknesses in human resources, management, and funds. Meanwhile, it is known that if an educational institution wants to exist functionally in the midst of an increasingly competitive current of life as it is today, it must be supported by these three things, namely human resources, management, and funds.
2. Islamic Higher Education Institutions are still not able to optimally strive to realize Islam in accordance with its ideals. On the other hand, society still positions Islamic educational institutions as the main pillar that supports the continuity of Islam in realizing its ideals, namely giving grace to all nature.
3. Islamic Higher Education Institutions are still seen as incapable of realizing Islam in a transformative manner. The fact that the Islamic community in practicing their religious teachings has stopped at the symbolic and formalistic level.
4. The tendency of the campus community to be unable to create a strong civil society, namely a society that supports high human values such as the values of justice, togetherness, equality, partnership, honesty and so forth.
5. Islamic Higher Education Institutions, even other Islamic educational institutions are less attractive to the public. Society in general prefers schools in educational institutions that do not use Islamic labels.

The weakness of Islamic Higher Education institutions as explained above is at least a problem that must be answered by the current education system and policy in Indonesia. This is because education holds the highest mandate of this nation as a means to foster and develop a complete human being, as reflected in the Preamble to the 1945 Constitution, "to advance the general welfare and educate the nation's life".

Efferi (2013:110) On the other hand, there is an unpleasant impression, there is a dilemma faced by Islamic Higher Education institutions, both those organized by the government (state) and the community (private). Basically, this educational institution is under the guidance of the Ministry of Religious Affairs, but by the regulation of the National Education System (Sisdiknas), it is qualified as a general education institution equivalent to an educational institution that is under the direct guidance of the Ministry of National Education. Thus, if we interpret Islamic Higher Education as a subsystem of the national education system and functionally under the guidance of the Ministry of National Education. This ambiguous position, on the one hand, can be said to help the Ministry of Religious Affairs. Because the burden of responsibility for the development is divided with both the Ministry of National Education and the Ministry of Religious Affairs. But on the other hand, making the administrative flow into two doors. As a result, there is a convoluted impression when dealing with a problem regarding improving the quality of Islamic Higher Education.



It is important to understand that some of the weaknesses of Islamic Higher Education institutions seem to be a homework for stakeholders, especially Muslims themselves in finding a way out and at the same time being able to minimize the potential of politicizing efforts towards and influence on negative things. Moreover, it will also be related to the "image of Islam" in this country, in terms of managing education for better, professional, and quality.

The Politics of the Success of Quality Islamic Higher Education

The higher education environment is essentially an academic environment, in the sense that the environment is full of every moment the people in it must be required to understand and master knowledge that is endless, prioritize professionalism, ethics, morals, as well as being educated. As an effort and hope to find a way out towards the actualization of the ideals of the academic environment to suppress the impact of erratic political games that disrupt the quality of Islamic Higher Education, it is very important to pay attention to matters that are very principal and substantive.

Leadership Problem

The problem of Islamic Higher Education leadership will remain the dominant factor when discussing issues related to the progress and decline of an Islamic Higher Education institution. However, leadership in an educational institution has strategic potential for various political policies and influences the wheels of the organization of an Islamic higher education institution, depending on the extent to which a leader carries out movements that affect the progress of the institution he leads. Russell (2013:79) who states that leadership in Higher Education has at least several things: a). Having initiative development; b). Involving other people in decision making; c). Stimulating the growth and development of others; d). Developing professionalism; e). Showing attention to subordinates; and f). Paying attention to applicable values.

A leader of higher education, especially Islamic Higher Education, must be able to actualize as well as articulate some of the prominent characteristics above, with a distinctive pattern and style, then the process towards quality success can of course be realized. Because a proven leader is a good administrator in leading his organization.

Human Resources Professionalism

This means that as an Islamic Higher Education institution wherever it exists, the issue of professionalism should be the main pressure point in carrying out organizational management. According to A. Malik Fajar (1995) who said that the attitude of professionalism is not only a characteristic of good work in the modern world, but it is also the substance of religion. Therefore, professionalism in the management of Islamic Higher Education administration must be put forward or prioritized.



Building Islamic Culture; Through Internal and External Approach

The establishment of an Islamic college is a necessity that should be grateful for and must be supported as well as possible. Baharuddin (2000:56) Internally, the institution must build communicative and cooperative relationships with various parties, in the sense that all those entrusted with managing the institution must work hand in hand to be able to create or build a culture with an Islamic "family" atmosphere. Externally, Islamic universities must intensely build a network of cooperation with outside parties, both in the intellectual field and in other fields that are the concern of a university. With the support from outsiders, Islamic universities must be able to take advantage of mutually beneficial and supportive cooperation moments in terms of the problem of the purpose of developing knowledge.

In the end, these three main things can actually be the basis of mutual attention to be able to provide quality change in the academic environment of Islamic universities. As a result of the impact of the conditions of the politicized atmosphere, the direction and purpose of the continued existence of the development of formal educational institutions are the pride of Muslims.

CONCLUSION

The main mandate of Islamic Higher Education is the development of Islamic religious sciences, by not forgetting the necessity to improve the morality of the Muslim community, as a good intention in advancing the existence of national civilization. The marginalization of Islamic education institutions is very clearly felt, it has been early detected that the Islamic leaders themselves were not considered to have adequate expertise in the field of Islamic education, so that to this day the concept of Islamic education still occupies a marginal position in the frame of the national education system in Indonesia. As an effort and hope to find a way out towards the actualization of the ideals of the academic environment to suppress the impact of erratic political games that disrupt the quality of Islamic Higher Education, it is very important to pay attention to issues of Leadership, Human Resource Professionalism, and Building Islamic Culture, through Internal and External approaches.

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ETHICS OF LEADERSHIP BASED ON ISLAMIC VALUES

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ABSTRACT

Leadership ethics in the view of Islam is as a servant to the subordinates he leads. The aim of the research is that a leader can have values to serve the subordinates he leads with compassion, love and sincerity. This research method uses a qualitative approach to library research. The data analysis technique uses content analysis. Associated with the leadership, then in fact a power in any form is a mandate from Allah SWT who will be held accountable. Thus, morality and ethics in the implementation of a mandate of power must be the basis of a strong foundation so as not to fall into the abuse of authority and power.

Keywords: Ethics, Leadership, Islam

INTRODUCTION

When a person grows and forms in groups, children from childhood need a group of people who pay attention to them. The older the child, the greater the need to join groups outside the family and the wider the association, the more problems will arise due to the differences in the group's development and the different cultural, economic and social levels of each.

Morals and ethics are human behavior in everyday life that has been attached to a person. Morals concern matters relating to good, bad, right and wrong actions in the actions of a human being whose role models are sourced from the Qur'an and the Hadith of the Prophet Muhammad. While ethics are derived from the results of the culture and customs of a place that apply in a society (Habibah, 2015).

Therefore, the cultivation of moral values is not enough just to convey the truth of the concept (by saying it should be this way and that with direction), but there needs to be a walking truth (real can be seen) that is played by a leader as a model human, so that it can be imitated or imitated. In this regard, Ki Hajar Dewantara formulated three roles or behaviors that a leader must display, namely; *ing ngarso sung tulodo* (in front of a role model), *ing madyo mangun karso* (in the middle must be able to build the spirit of subordinates in work or work), *tut wuri handayani* (in the back must be able to encourage initiative and confidence in subordinates to be creative in overcoming problems) (Suhifatullah, Thoyib, & Dahlan, 2020).

(Rosif, 2015) Said, the concept of ethical education can be implemented with the *ta'dib* process, simply as an effort to instill and inculcate *adab* in humans in education. Thus, *adab* can be interpreted as content or content that must be implanted in the process of Islamic education. According to Ibnu Maskawaih, ethical education has a big role in human civilization. Building a culture and civilization will preserve or harmonize the community itself. However, the individual constituents will not be able to realize all these cultures, without being balanced with education.



If you take the effort through moral education, it will form and maintain a dynamic ethics.

Next (Efendi, 2019) concluded that Ibn Miskawaih was a moral figure rather than an ethical figure. This is in line with what Iqbal and Mohammed Arkoun said which stated that Ibn Miskawaih was a moral and humanist. This opinion seems to be supported by Oliver Leaman by arguing that Ibn Miskawaih talks more about character than theories about morals. This conclusion confirms the previous opinion of Fazlur Rahman which stated that moral philosophy has never been produced in Islamic history. Furthermore, he argues that there is no ethical system in the Islamic world that truly characterizes ethical characteristics with a substantive Islamic identity. Nevertheless, Ibn Miskawaih has succeeded in combining Greek philosophical thought with teachings in Islam. So that he can be said to be an astute Muslim thinker.

According to (Nizar) The relationship between ethics and religion is very closely related, namely the existence of mutual contents that complement and support one another. Both have basic similarities, namely both investigating and determining the size of good and bad by looking at human deeds. Therefore, ethics and religion become a necessity of life that has a function and remains valid and needed in social life, for example in terms of politics, law, economy, culture and so on. Ethics supports the existence of religion, where ethics can help humans use their minds to solve problems. Ethics is based on rational argumentation while religion is based on God's revelation whose truth is absolute (absolute).

LITERATURE REVIEW / METHODOLOGY

A qualitative approach (library research) is used in this study with a literature study research method or literature. Literature study is a collection of data based on the results of research by researchers and then re-observed to become research material. A qualitative approach is a more appropriate method relevant to use in terms of observing and analyzing the phenomena that occur.

Literature study or literature study is defined as a series of processes related to literacy, methods of collecting library data, then recording to be processed into research materials (Zed, 2004). In literature or library research, there are matters that are the main characteristics such as in library files based on valid research results so that they are not required to look directly at each source.

Because they have been dealing with data that is already available, then library data is a secondary source or researchers get data from second hands instead of original data directly from field research, and finally the data from literature is not limited to space and time (Zed, 2004).

Data collection techniques are carried out using documentation techniques, by analyzing from various sources in which there are written sources related to the themes and topics to be discussed. After collecting data, the results of the data are then processed for later analysis using descriptive methods in order to describe how the discussion in this research is carried out. The data sources used are research articles, books and various journals that support this writing.



DISCUSSION AND RESEARCH RESULTS

Language Ethics in literature (Ancient Greek: "ethikos", meaning "arising from habit") is a matter of where and how the main branch of philosophy that studies values or qualities is the study of moral standards and judgments. Ethics includes the analysis and application of concepts such as right, wrong, good, bad, and responsibility.

The word ethics was once used for the customs and practices that distinguished one society or group from another. It comes from the Greek word, Ethos. Later, it started to mean character and temperament and people started using the term ethics, to describe proper behavior. This raises two questions, namely to whom something is ethical or not and how can we determine right and wrong? These questions make sense when we consider them deeply in the context of society.

Starrat defines ethics as the rules, beliefs, assumptions and values that define the boundaries of moral life. Ethics in schools requires teachers to act according to rules, beliefs, and values. Price points out that ethics is a guiding process by which people's actions can be described as good or bad. Ethics deals not only with results but also processes and showing what should and should not be done. Ethics primarily aims to determine what is good or right to do.

Islam places ethical values in the highest place. Basically, Islam was revealed as a code of moral and ethical behavior for human life, as stated in the hadith: "I was sent to perfect noble character". The closest terminology to the notion of ethics in Islam is morality. In Islam, ethics (morals) as a reflection of Islamic belief (faith). Islamic ethics provides strong internal sanctions as well as implementing authority in carrying out ethical standards. The concept of ethics in Islam is not utilitarian and relative, but absolute and eternal.

Referring to the notion of ethics, it is necessary to mention leadership and ethical leadership. Maxwell argued that ethics is the power to influence people. This power is obtained through ways such as interaction with others, intimidation and the use of force. However, influential leaders are actually the ones who know how to win the hearts of employees before asking them to follow suit. Because everyone wants to be respected, a leader's influence depends on establishing good relationships with others by making ethical decisions. Otherwise, enforcement of the rules will become increasingly difficult and the leadership of school administrators into question.

Almost without exception, every individual feels that he or she adheres to ethical standards of behavior. Perspectives on what constitutes ethical behavior can vary greatly from person to person but for each of us, we see the world through the lens of personal experiences, perceptions of ourselves and others, and beliefs about expectations caused by and from others. Ethics consists of a large number of philosophical perspectives on right and wrong behavior. All of these perspectives are based on a set of underlying assumptions about rights, responsibilities, and relationships.

Ethics and one's assumptions about the obligations of a leader are closely related. By understanding an individual's beliefs and values and the goals a leader seeks to achieve, we can anticipate that person's ethical perspective and actions in



dealing with others. Because beliefs and values are unique and personal, expectations and assumptions about ethical behavior differ from person to person. Thus, a wise leader will not only realize the importance of his own ethical perspective but also want to understand the ethical perspective of others.

Ethical dilemmas and moral decision-making Ethical dilemmas often occur in organizations. Ethical dilemmas arise when two alternatives may have a positive outcome or when both options may be undesirable. The difficulty lies in the uncertainty in assessing the full nature of the impact of a choice, its implications for achieving objectives, and its impact on stakeholders.

In the screenplay of Ronald W. Rebores book "The Ethics Of Human Relations" it says "He was very loyal to his administrators, teachers, and staff members and defended them in the face of all criticism from parents, community members, the news media, and even the board of education. Every attack on them is an attack on him. He was their leader, and everyone seemed to appreciate his sincerity and concern for their well-being."

To carry out their duties as supervisors, the qualifications that must be internalized into them are the ability to provide assistance and direction to school personnel which includes principals, teachers and school staff who are experiencing difficulties. The assistance provided is professional assistance so that all school personnel can carry out their respective duties.

Based on the results of research and experience from various countries, both developed and developing countries, it turns out that their success in improving human quality is through education. Education is the leading sector (main sector) in the development system, empirically it is believed that education can improve the quality.

Human Relations (human relations) is the main requirement for the success of a communication, both individual communication and communication that occurs within an institution or agency. Mastery in creating Human Relations employees in institutions or agencies will greatly assist a leader in assisting vertical communication and horizontal communication. Communication includes everything we do because communication is a tool that we do in interacting between someone to other people or other groups.

Human relations is a human relationship that is more emphasized on spiritual elements which include: nature, character, behavior, personality and other psychological aspects contained in humans that lead to happiness and satisfaction.

This spiritual process with feelings of happiness takes place in two or three people who are involved in a communicative relationship, namely interpersonal communication that is dialogical in nature, so that each of them knows, is aware, and feels the effect. If everyone is happy, then the human relations activity is a success. If it does not create a sense of satisfaction, then the human relations is said to have failed.

In human relations activities, it is inseparable from the existence of leaders in providing motivation to subordinates to increase the work productivity of subordinate members. Therefore, an institution must continue to pay attention to the



needs of its subordinates, because organizational members are important assets for an institution, and provide a comfortable environment so that members feel at home and loyal in working with feelings of pleasure and satisfaction, without any burden or compulsion in accordance with the vision and mission that the institution or organization wants to achieve. The goal is to inspire enthusiasm and work activities with a productive cooperative spirit with feelings of happiness and a satisfied heart, both economic satisfaction, psychological satisfaction and social satisfaction.

Human Relations In the view of Islam, it is not only a human relationship, but also a command that must be carried out. This is in line with the word of Allah SWT:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

The Mean: "So it is because of the mercy of Allah that you are gentle with them. If you are hard-hearted and harsh-hearted, they will certainly distance themselves from those around you. therefore forgive them, ask forgiveness for them, and consult with them in this matter. Then when you have made up your mind, then put your trust in Allah. Verily, Allah loves those who put their trust in Him". (QS. Ali 'Imran 003: 159)

In relation to the concept of integrated quality management, everyone is a leader for himself. Therefore, proportional trust from the leadership system that takes place in the organization becomes one of the state guarantees that integrated quality management can be implemented in every organization. Without this trust, it is difficult for organizational personnel to give the best of themselves for the benefit of the organization. Every organization must be based on a system that has been built on an ongoing basis in accordance with the empirical experience of the organization. Improvements are carried out simultaneously with the running of the organization. Changes in the attitude of each organization's personnel in responding to the organizational environment both internal and external will enable the organization to be able to make improvements. The response given for the benefit of the organization will familiarize the organization with making improvements every time.

There are three main approaches to ethical human relations (Rebore, 2014).

a. Psychodynamic Approach

Focuses on the structure of personality and how personality influences the perceptions, actions, and decisions of educational leaders and others with whom they interact.

b. Humanistic Approach

The individual's orientation as he understands himself has a significant influence on the development of relationships with others. Such a relationship will benefit or harm the psychological health of the person.

c. Cognitive Behavioral Approach.

The behavior of educational leaders changes over time. Behavior is exposed to a variety of good and negative experiences; Educational leaders' reactions to



experiences are shaped by past reactions and how they process those reactions to change future behavior.

Therefore, an effective process to improve the quality of human resources is carried out through: (1) selection, (2) recruitment, (3) placement, (4) coaching, and (5) continuous promotion by taking into account the experience of the performance of the personnel, and also how he completes his daily tasks. But what is no less important is to pay attention to how committed he is to the organization.

Islamic educational institutions are places where the process of Islamic education takes place along with the civilizing process and can bind individuals who are under its auspices, so that this institution has legal force. Islamic education that takes place through an operational process towards its goals, requires a consistent system and can support the spiritual moral values that underlie it. These values are actualized based on the authenticity of students' natural development needs combined with the influence of the existing cultural environment.

Ridwan Amin explained that Islamic management theory is universal, comprehensive, and has the following characteristics:

1. Management and society have a very close relationship, management is part of a social system that is filled with values, ethics, morals and beliefs that originate from Islam.
2. Islamic management theory solves the problem of management power, there is no difference between leaders and employees. The difference in leadership levels only shows the authority and responsibility of superiors and subordinates working together without any differences in interests.

Their goals and expectations are the same and will be realized together. As the word of God which reads;

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تُحٰلِفُوْا شَعْبِيْرَ اللّٰهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدٰى وَلَا الْاَقْلٰبِيْدَ وَلَا ءَاْمِيْنَ الْبَيْتِ
الْحَرَامِ يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَرِضْوَانًا وَاِذَا حَلَلْتُمْ فَاصْطَادُوْا وَلَا يَجْرِمَنَّكُمْ شُرَآءُ اَنْ صَدُوْكُمْ
عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا وَتَعَاوَنُوْا عَلٰى الْبِرِّ وَالتَّقْوٰى وَلَا تَعَاوَنُوْا عَلٰى الْاِثْمِ وَالْعُدُوْنِ وَاتَّقُوا اللّٰهَ
اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿٢﴾

The mean; "..... And please help you in (doing) righteousness and piety, and do not help each other in sin and transgression. And fear Allah, verily Allah is severe in punishment". (QS. Al-Maidah 05: 2)

The verse above explains that Islam commands humans to work together in everything, except in committing sins and perpetrating against fellow creatures.

3. Employees work with sincerity and a spirit of professionalism, they contribute to decision making, and are obedient to their superiors as long as they side with sharia values.
4. Leadership in Islam is built with sharia values and mutual advice, and superiors can accept suggestions and criticisms for the common good.



Human resources in organizations are resources that function and act as organizational drivers. Every organization needs qualified human resources to be able to carry out its programs. Therefore, the programs that have been established are socialized with various approaches to the available human resources, so that they can carry out the program according to their respective responsibilities.

CONCLUSION

Leadership ethics in the view of Islam is as a servant to the subordinates he leads. Based on these values, then a leader should serve the subordinates he leads with compassion, love and sincerity. Associated with the leadership, then in fact a power in any form is a mandate from Allah SWT who will be held accountable. Thus, morality and ethics in the implementation of a mandate of power must be the basis of a strong foundation so as not to fall into the abuse of authority and power.

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ISLAMIC EDUCATION LEARNING MANAGEMENT IN SMP IT AL-HIJRAH 2 LAU DENDANG

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ABSTRACT

In the mid 1990s, in Indonesia the term excellent schools began to emerge. This movement of excellence was then developed by the management of education at the level of the education unit (school) in the forms of schools that have trade marks in society whose patterns and varieties are currently developing. The establishment of SMP IT Al-Hijrah 2 Lau Dendang in 2009 is a request as well as a concern from the community and parents of students about the moral damage of students today. SMP IT Al-Hijrah 2 Lau Dendang combines the national education curriculum, namely KTSP, as well as Departemen Agama (DEPAG). SMP IT Al-Hijrah 2 Lau Dendang is also part of the Jaringan Sekolah Islam Terpadu (JSIT). This research uses descriptive research with a qualitative approach. The results of this study describe that 1) the planning of Islamic education in SMP IT Al-Hijrah 2 Deli was carried out in a participatory manner, 2) the organization of PAI learning at SMP IT Al-Hijrah 2 Deli Serdang was carried out in the form of a functional organization, 3) implementation the PAI Learning program at SMP IT Al-Hijrah 2 Deli Serdang, is carried out by compiling the needs needed, plays an active role in initiating and implementing policies that are made, providing directions and explanations when a program is being implemented and guiding, motivating and evaluating the sustainability of a program, 4) evaluation of Islamic Education learning at SMP IT Al-Hijrah 2 Deli Serdang in the form of internal evaluation.

Keywords: Management, Learning, Islamic Religious Education.

INTRODUCTION

The Research Problem

In learning activities, it is necessary to choose the right strategy so that the learning objectives can be achieved. Educational reforms in the teaching and learning process, which offer a number of innovative lessons, need to be continued as a correction to conventional learning that has been used so far. Along with the dynamics of life that increasingly demands speed, accuracy, vigilance, intellectual, emotional, spiritual and creative development of students, conventional methods are deemed unable to meet educational needs in the present and future. In the mid-1990s, in Indonesia the term "excellent schools" began to appear. This excellent movement was later developed by education managers at the education unit (school) level in the form of schools that have a trade mark in society whose patterns and varieties are currently developing. As one example is a full day school based on Islam. This condition cannot be separated from the increasing awareness of religion as well as having a sense of pride towards schools that were previously marginalized. Moreover, the output produced by integrated Islamic schools is not inferior to superior schools which so far seem to be dominated by non-Muslim schools.

In July 2003 a number of practitioners and observers of Islamic education formed a forum called Jaringan Sekolah Islam Terpadu (JSIT). JSIT is an institution



that seeks to empower Islamic schools with its main mission: Islamic, effective and quality (Muhaimin, 2000: 1). One of the Integrated Islamic schools located in Deli Serdang is Sekolah Menengah Pertama Islam Terpadu (SMP IT) Al Hijrah 2 which is located at street Perhubungan, Lau Dendang Village, Percut Sei Tuan District. SMP IT Al Hijrah 2 was founded on the basis of the request and concern of parents of students about the damage to the morale of students at this time. Based on the request of the parents of the IT SD alumni in 2008/2009, a meeting was held at the same time asking for the commitment of the parents to support the teaching and learning process at SMP IT Al Hijrah. In 2009 registration was officially opened at SMP IT Al Hijrah. SMP IT Al Hijrah 2 in addition to adding the word "Islam" also added the word "Terpadu" because it combines the National Education Curriculum, namely KTSP and the Ministry of Religion. Because this IT SMP is one of the Islamic schools included in Jaringan Sekolah Islam Terpadu (JSIT), the curriculum used is also the JSIT curriculum.

The Formulation of Research Objectives

In general, this study aims to describe the management of Islamic education learning at SMP IT 2 Al Hijrah Deli Serdang. When detailed, this research specifically aims to: 1) Describe the planning of learning Islamic religious education at SMP IT 2 Al Hijrah Deli Serdang. 2) Describe the organization of Islamic religious education learning at SMP IT 2 Al Hijrah Deli Serdang. 3) Describe the implementation of Islamic religious education learning at SMP IT 2 Al Hijrah Deli Serdang. 4) Describe the evaluation of Islamic religious education learning at SMP IT 2 Al Hijrah Deli Serdang.

Theoretical Study

Management comes from the Latin word "manus" which means hand, and "agree" which means to do. These words are combined into "managere" which means to handle something, to organize, to make something as it is desired by utilizing all available resources. Ricky W. Griffing in Sulastri (2014: 9) defines management as a process of planning, organizing, coordinating and controlling resources to achieve goals effectively and efficiently. Effective means that the goals can be achieved according to the plan, while efficient means that the tasks are carried out properly organized and according to schedule.

In Islam, the essence of management is al-tadbī r (regulation). The word al-tadbī r comes from the Arabic "dabbara" which means to regulate, manage, lead. This word is often found in the Qur'an, as the word of Allah Swt:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٥﴾

The meaning: "He regulates the affair from the heaven to the earth; then shall it ascend to Him in a day the measure of which is a thousand years of what you count." (QS. as-Sajadah/32: 5)



From the contents of the verse above, it can be seen that Allah Swt is a natural manager. The orderliness of this universe is a testament to the greatness of Allah Swt, in managing nature. However, because humans created by Allah Swt, has been made a “khalifah” on earth, then he must manage and manage the earth as well as possible as Allah governs this universe (Hidayat dan Wijaya, 2017: 185).

Islamic learning management can also be interpreted as a process of managing including planning, organizing, controlling and evaluating activities related to the learning process of the learner by involving various factors in it in order to achieve the goal. For this reason, until now there has been no difference in principles between management in one field and another because all management activities are related to efforts to achieve a goal. Therefore, the principles of management between one another are the same, which differ only in the field of work, showing that the principles of management are universal. In relation to the Islamic education teacher as a manager in learning, he can present himself as a teacher, and it can be said as a learning designer. This is intended so that the ability as a learning designer does not just appear without the provision of knowledge about various things related to every step of designing Islamic education learning. Ideally, every Islamic Education teacher as a content expert in the field of study or learning resources in the form of people should be able to become Islamic Education learning so that the learning methods developed can improve the quality of learning outcomes. However, if a teacher is not able to present himself as a professional Islamic education designer, it needs to be developed with collaboration experts with Islamic education learning design experts and learning media experts in developing learning optimally. For this reason, being a designer of Islamic education requires several conditions, namely: 1) understanding, appreciation, and experience of religious values, 2) analytical skills, 3) developing abilities, 4) measuring abilities (Muhaimin, 2008: 218).

Starting from the explanation above, it can be seen that planning, organizing, mobilizing and evaluating resources is a process of managing human resources and other resources to make Muslims who believe and have noble character. Thus, Islamic education learning management is a management process which includes: planning, organizing, controlling and evaluating activities related to the learning process of the learner by involving various factors in it in order to achieve the goal.

RESEARCH METHODOLOGIES

This study uses a qualitative descriptive research method with a phenomenological approach, in which descriptive research is not intended to test certain hypotheses, but only describes "what is" about a variable, symptom, or situation (Arikunto, 2003: 310). Moleong (2017: 6) defines qualitative research as research that intends to understand phenomena about what is experienced by research subjects such as behavior, perceptions, motivations, actions and others holistically and by describing in the form of words and good language in a special context naturally and utilizing various natural methods. While the



phenomenological approach aims to clarify the circumstances experienced in a person's daily life, or return to his own reality (Abidin, 2002: 7). Thus, qualitative research is "naturalistic research" because the research is carried out in natural conditions. In this case the researcher seeks to describe the management of Islamic education learning at SMP IT Al Hijrah 2 Deli Serdang.

The place of research to be researched is at SMP IT Al Hijrah 2 Deli Serdang, steer Perhubungan, Lau Dendang Village, Percut Sei Tuan District, Deli Serdang Regency, North Sumatra. The time of the research carried out by researchers from November 2020 to February 2021. The data sources of this research are 1) Principal of SMP IT Al Hijrah 2 Deli Serdang, 2) deputy head of School; Public relations, student, curriculum, infrastructure, educators and students of SMP IT Al Hijrah 2 Deli Serdang.

In collecting data, this research uses techniques including: Interview, document study, observation. Analysis of the data used in this study while in the field is to use data analysis model Miles and Huberman. According to Miles and Huberman in Prastowo (2012: 241), qualitative data analysis is an analytical process consisting of three activity lines that occur simultaneously, namely data reduction, data presentation, and conclusion drawing or verification.

To test the validity of the research data obtained, the researchers used a credibility test or trust in the research data, among others: 1) Extension of the researcher's participation in the research setting. 2) Doing diligent observation with a view to finding characteristics and elements in situations that are very relevant to the problem or issue being sought and then focusing on these things in detail. 3) Triangulation. There are 3 kinds of triangulation as a comparison technique, namely source triangulation, technical triangulation, and time triangulation.

RESEARCH RESULTS DAN DISCUSSION

Research Results

A. PAI Learning Planning at SMP IT Al-Hijrah 2 Deli Serdang

Talking about planning learning programs, including PAI learning programs, actually starts with the preparation of the curriculum at the education unit level or abbreviated as KTSP for each educational unit. Therefore, it has been confirmed that SMP IT Al-Hijrah 2 Deli Serdang at the end of the school year or when the child is having even semester holidays, teachers and employees are busy with the agenda for the end of the school year meeting and meeting to welcome the new school year. From the evaluation of the current school year, it becomes the starting point for developing programs of learning activities for the next school year. Thus it is necessary to review the curriculum, or often called curriculum revision. Revision of the curriculum is needed because of changes such as the number of students who are less or more, government policies that may undergo changes, and so on.

1. Teacher Preparation in Learning

Teachers of Islamic religious education subjects at SMP IT Al-Hijrah 2 Deli Serdang always prepare their learning tools. In planning the learning of



Islamic religious education teachers refer to the existing syllabus. The steps taken by the teacher in planning learning include: 1) Creating an annual program (Prota), 2) Creating a semester program (Promes), 3) Determining KKM, 4) Making KD sorting, 5) Determining the effective week, 6) Make a Learning Preparation Plan (RPP), by determining several components, namely; subject identity, competency standards, basic competencies, indicators of learning objectives, teaching materials, learning methods, learning steps, learning facilities and resources, and assessment and follow-up.

2. Preparation of Study Materials

The materials presented by the teachers of SMP IT Al-Hijrah 2 Deli Serdang were taken from textbooks that were already available and various sources to increase and breadth of knowledge, treasury so that teachers were more qualified and mastered the material presented, Islamic religious education teachers also considered the conditions students and conformity with the surrounding environment.

Thus the curriculum used is in line with existing changes. Considering the discussion of the curriculum is so broad in scope, in the presentation of this data, we only mention a little about the structure of the curriculum in each of the schools mentioned above. In the planning stage, in addition to considering the material, structure and content of the School Competency-Based Curriculum, it also considers the condition of students and the facilities and infrastructure that support it. All components at SMP IT Al-Hijrah 2 Deli Serdang were involved. All components referred to are Principals, Teachers, Employees, School Committees, Parents/Guardians of students, relevant agencies and the surrounding community.

b. Organizing PAI Learning at SMP IT Al-Hijrah 2 Deli Serdang

1. Scheduling

The strategies used by the teachers of SMP IT Al-Hijrah 2 Deli Serdang in learning are 1) Scheduling teaching and learning activities, 2) Motivational management, 3) Making notes on student learning progress, 4) Determining learning controls.

2. Learning Approach

The approach taken by teachers, especially Islamic religious education teachers, in delivering material to students uses the following approaches: 1) feelings (Qalbu) approach. The taste approach is an approach to arouse students' feelings in understanding and believing in the truth of Islamic teachings by living up to the values contained therein. 2) Rational Approach. The rational approach is one of the approaches taken by teachers in presenting religious learning materials in schools implementing a common sense approach in learning so that students can understand and understand the values of learning. Reason approach is an attempt to give the role of ratio (reason) in understanding this life. 3) Exemplary Approach. The approach to learning Islamic religious education applied by the teachers is to use an



exemplary approach. This learning approach is applied as a teacher's effort in instilling good attitudes or instilling character values. One example is the teacher creating good social conditions for all components of the school, learning discipline, worship, politeness in speaking and acting and always being disciplined in carrying out tasks.

3. Learning Method

The learning method used in delivering the material is using various methods. The teacher before determining the method first considers among: 1) the characteristics of the material presented, 2) the existing facilities, 3) including the ability of the teacher and the students concerned, 4) can arouse students' enthusiasm for learning, 5) the goals to be achieved. In delivering one material, two or three methods can be used. As has been done in the learning process, namely using the lecture method, assignment method, discussion method, socio-drama method, practice method, story method, habituation method, and rihlah method (educational visits).

C. Implementation of PAI Learning at SMP IT Al-Hijrah 2 Deli Serdang

The implementation of this learning activity cannot be separated from the planning process that has been described in advance, of course it is already in the form of a plan or program of activities. In other words, the implementation of this activity is the implementation of plans or programs that have been made in the planning process. The implementation of learning activities carried out by the teachers at SMP IT Al-Hijrah 2 Deli Serdang went through the following stages:

1. Class preparation. Before teaching the teacher makes class preparation by preparing and checking learning materials, teaching aids, teaching media so that they are really ready so that nothing is left behind.
2. Open lesson. This activity is after the preparation is considered sufficient, then the teacher opens the lesson by: a) Saying greetings to students, b) Preparing students to be calm and leading prayers together, c) Attending students and writing class journals that are available, d) Delivering information, e) Motivate students.
3. Implementation. After a series of preparations made by the teacher and students look ready then the teacher does:
 - a. Pre-test. This pre test was carried out by the teachers of SMP IT Al-Hijrah 2 Deli Serdang in the context of the teacher assessing students' abilities, recalling the previous material.
 - b. Learning Techniques. That is, the teacher conveys the learning steps that will be taken in the learning that will take place.
 - c. Submission of Material. That is, the teacher conveys the material needed in the learning that takes place with the method formulated in the lesson plan.
 - d. Exercises. That is, the teacher tries to teach students in groups or individually to do exercises in accordance with lesson plans made either orally or in writing.



- e. Evaluation. That is the final stage of learning the teacher gives a post test either orally or in writing to students, so that the teacher knows to what extent the learning objectives have been achieved.

D. Evaluation of PAI Learning at SMP IT Al-Hijrah 2 Deli Serdang

The teacher conducts a written assessment of learning. The form of written assessment is carried out in formative tests and summative tests.

1. Cognitive Assessment.

Cognitive assessment in the form of tests applied by teachers of Islamic education subjects in the form of:

- a. Written test, namely by doing/answering questions in the form of multiple choice and essay, which have been prepared by the subject teacher.
- b. Oral tests, namely questions asked by the teacher orally to determine the level of absorption of the material submitted by the teacher orally to determine the level of absorption of the material that has been discussed.
- c. Memorize the verses of the Qur'an and the prayers, by coming in front of the class or staying in place.
- d. Daily test, which is a test that is carried out periodically every time a certain material is finished. The forms of daily test questions include: descriptions and multiple choice.
- e. Individual or group assignments, namely tasks that must be done by students to add to the assessment. As for the individual in the form of tasks. As for group assignments in the form of discussion tasks with predetermined subject matter materials.

2. Affective Assessment

Assessment in the affective domain includes matters relating to motivation, interest and sincerity in carrying out various tasks, as well as discipline in following procedures. Affective assessment carried out by teachers in Islamic religious education learning is used to measure the ability of students through:

- a) The level of interest of students.
- b) Respond to the information given by the Islamic religious education teacher in the classroom.
- c) Study the content of Islamic religious education lessons related to values.
- d) Provide feedback when a dialogue occurs in a presentation in class.
- e) Response when Islamic religious education lessons are starting.

Affective assessment is also used by teachers to measure students' interest in taking Islamic religious education lessons. The interest of students is very influential on the success of the learning process.



3. Psychomotor Assessment

Assessment of the psychomotor domain is an assessment carried out to determine the motor skills of students by looking at the performance that has been mastered by students related to body movements in learning. To achieve competence in psychomotor materials, the teacher holds a learning experience in the form of imitating the game, the movements that are mastered in the practice of praying Dhuha, it can also be when students memorize and behavior when resting and want to pray in congregation in the mosque.

Research Discussion

Based on the analysis of the research description above, there are 4 (four) findings related to the research focus, namely:

First finding: in this study it was found that the PAI learning planning carried out by the principal in its implementation took place well and harmoniously. Educational PAI learning planning at SMP IT Al-Hijrah 2 Deli Serdang is carried out by considering related aspects. The planned form of planning is in the form of human resource planning and infrastructure and development resources. The formulation of the PAI learning plan for education at SMP IT Al-Hijrah 2 Deli Serdang was carried out through deliberation by involving all important components in an organization, including: principals, school committees, deputy principals, teachers, and employees. In the continuity of this deliberation, the principle of participation is used to provide suggestions and positive ideas that can be applied in planning for learning improvement at SMP IT Al-Hijrah 2 Deli Serdang.

Regarding deliberation carried out by involving existing components in order to achieve common goals and consensus in order to achieve common goals. This is contained in the Qur'an, as the word of Allah SWT:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

The meaning: "And those who respond to their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out of what We have given them." (QS. asy-Syura/42: 38).

The word *وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ* according to al-Maraghi's explanation, the word deliberation is when they face an issue, then they consult with each other, so that the matter is discussed and studied together, especially in matters of war and others (Maraghi, 1989: 87) .

The meaning of this verse is the word of Allah Swt:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿٥٩﴾

The meaning: "Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from



around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust." (QS. Ali-Imran/3: 159).

The phrase *وَشَاوِرْهُمْ فِي الْأَمْرِ* according to Ibn Arabi in al-Maraghi is that deliberation softens the hearts of many people, sharpens the brain and becomes the path to the truth. And no one consults unless he is guided (Maraghi, 1989: 88).

In another statement, al-Maraghi (1989: 195) explained that the congregation (deliberations) was far more likely to be wrong than individual opinions in various conditions. The danger that arises as a result of submitting the problems of the Ummah to individual opinions, however true that opinion is, the consequences will be more dangerous than leaving their affairs to public opinion.

From the paragraph above, it can be understood that with the decision-making and policy-making of SMP IT Al-Hijrah 2 Deli Serdang which was carried out by means of this deliberation, the personnel involved in it had a full sense of responsibility and played an active role in PAI learning management for SMP IT Al - Hijrah 2 Deli Serdang.

The decision-making situation faced by a person will affect the success of a decision to be made. After a person is in a decision-making situation, he will then take action to consider, analyze, make predictions, and make choices about existing alternatives. Meanwhile, management activities carried out by school principals to improve the quality of educators or teachers at SMP IT Al-Hijrah 2 Deli Serdang are carried out by providing guidance for teachers through discipline, assessment of teacher performance, assessing the development of KBM, training, seminars and empowering activities. subject teacher deliberations (MGMP). In relation to teacher development, school principals should view this as a form of principal's effort to teachers or educators to improve teaching abilities which lead to PAI education learning management.

In terms of the teacher development process carried out by the principal, the teacher's position should be placed as a learning. Therefore, this paradigm must be able to be poured by the principal into several guiding principles that allow collaboration between principals and teachers, including scientific; implemented systematically, cooperatively; good cooperation between coaching and teachers, constructive; coaching in the context of professional, realistic improvement; according to the circumstances of the teacher's needs, progressive; implemented step by step, innovative; try new things, create a feeling of security for the teacher and, provide an opportunity to evaluate with the coach and teacher. While this coaching function is devoted to efforts; 1) maintenance of the best teaching program, 2) assess and improve the factors that affect learning, 3) improve the learning situation of students.

So in summary, the guidance carried out by the principal of the teacher serves to foster a climate for learning processes and outcomes through a series of teacher development efforts that take place right on target, so the expected target is the emergence of a high professionalism attitude in every movement and it is rare for a



teacher or educator. This is important because educational leaders have the responsibility to create an organizational culture and a conducive climate for efforts to increase growth and enhance the development of educational institutions in accordance with the required quality standards (Hidayati, 2015: 167).

Thus, the planning of PAI education learning at SMP IT Al-Hijrah 2 Deli Serdang involves all parties in the organization by deliberation. Educational PAI learning planning by deliberation is also known as participatory planning. Participatory planning is a plan that involves all elements in order to solve the problems faced with the aim of achieving the desired conditions. This is as stated by Abe (2002: 81) as follows:

Participatory planning is planning which in its aim involves the interests of the people, and in the process involves the people, either directly or indirectly. The ends and means must be seen as one unit. A goal for the benefit of the people and if it is formulated without involving the community, it will be difficult to ensure that the formulation will be in favor of the people.

From this understanding that participatory planning is planning that involves all elements in order to solve the problems faced with the aim of obtaining the expected conditions, creating aspirations and a sense of belonging.

From this understanding that participatory planning is planning that involves all elements in order to solve the problems faced with the aim of obtaining the expected conditions, creating aspirations and a sense of belonging.

There are 3 (three) reasons why participatory planning has important characteristics, namely:

1. Participation is a tool to obtain information about the conditions, needs and attitudes of local groups without which development programs will fail.
2. They will trust the development program more if they feel involved in the preparation and planning process, because they will know more about the ins and outs of the program and will have a sense of ownership of the program.
3. It is a democratic right if a group of people are involved in the development of the program (Conyers, 1995: 154).

With the direct involvement of all parties in the organization at SMP IT Al-Hijrah 2 Deli Serdang, the impact on the participatory planning is to avoid manipulation, and to add value to the legitimacy of the planning formulation, the more the number of those involved, the more people will be involved. good.

This is as stated by Abe (2002: 90), that with the direct involvement of the "community" in planning, it has a positive impact on participatory planning, namely:

1. To avoid manipulation, community involvement will clarify what the community really wants.
2. Adding value to the legitimacy of the planning formulation, the more the number of those involved, the better.
3. Increase public awareness and political skills.



The second finding is that the organization of PAI education learning at SMP IT Al-Hijrah 2 Deli Serdang has met the standardization. It is proven that SMP IT Al-Hijrah 2 Deli Serdang carries out the organization of PAI education learning by:

1. Orientation. Is a way of direction by providing the necessary information so that a program and activity runs smoothly and well.
2. Command. It is a request from the principal to the personnel under him to carry out or repeat a certain activity under certain circumstances.
3. Delegation of authority. In delegating this authority, the principal delegates some of the authority he has to his subordinates.

As for the organizational chart of SMP IT Al-Hijrah 2 Deli Serdang, the division of labor is a breakdown of work tasks so that each personnel in an organization has the authority and responsibility in carrying out a set of activities or programs that have been assigned to each personnel in the organization. Both of these aspects are conscious of organizing an organization to achieve the goals that have been set efficiently and effectively. The need for an organization is very much needed and is related to the large and small scale of its implementation.

The organization of educational PAI learning at SMP IT Al-Hijrah 2 Deli Serdang is carried out by detailing all tasks, work that must be carried out and carried out by every personnel in the organization of SMP IT Al-Hijrah 2 Deli Serdang in terms of achieving the planned goals. The division of the burden of duties and responsibilities into activities that can be carried out by each individual by coordinating their implementation with members of the personnel so that it becomes an integrated and harmonious whole in an organizational management. Organizing has created the basis for mutually supportive cooperation between management personnel in achieving school goals. The existence of cooperation in an educational institution as the main capital in achieving quality and stakeholder satisfaction through a continuous quality improvement process. This is reinforced by the explanation that the main role of organizational structure and evaluation consists of two, namely: to coordinate employee activities and to motivate employees and equip them with incentives. Organizational structures and controls shape people's behavior and determine how they act in an organization. By dividing tasks according to the existing school organizational structure. To regulate the work procedures of the principal, the principal gives task authority to the vice principal in the curriculum field.

Thus, the organization of PAI education learning at SMP IT Al-Hijrah 2 Deli Serdang, according to its form, uses a functional organization. A functional organization is an organization in which the authority of the highest leadership is delegated to the head of the section who has a functional position to work on to implementers who have special expertise (Pananrangi, 2017: 147). This matter is also reinforced by the results of research that organizational management is concerned with all actions related to the details and division of all tasks that are possible to carry out. The principal organizes the implementation directly and involves the person in



charge of the curriculum. The way of organizing is done by asking the teachers for a final assessment so that the final assessment can be analyzed. The results of the analysis will be submitted to the teachers concerned, so that input is obtained that the results have been achieved or not.

The advantages of using a functional organization are 1) specialization can be carried out optimally, 2) employees work according to their respective skills, 3) productivity and efficiency can be increased, 4) overall coordination can be carried out at the upper echelons, so that it runs smoothly and orderly, 5) solidarity, loyalty, and discipline of employees who carry out the same function are usually quite high, and 6) the division of tasks becomes clear (Pananrangi, 2017: 152).

The weaknesses of this form of functional organization include; 1) work often becomes very tedious, 2) it is difficult to carry out employee transfers from one department to another because employees only pay attention to their own specialization fields, and 3) there are employees who are concerned with their own fields so that overall coordination is difficult.

The third finding, the implementation of PAI learning has been carried out enough in activities that support the achievement of goals, namely PAI learning management at SMP IT Al-Hijrah 2 Deli Serdang. The planning carried out at the beginning of the new academic year that has been prepared partially has met the standards and demands of PAI learning management management, one of which has been planned which includes most of the PAI learning management activities and programs at SMP IT Al-Hijrah 2 Deli Serdang.

Thus, the implementation of the PAI learning management program at SMP IT Al-Hijrah 2 Deli Serdang, carried out several stages in PAI learning management planning and preparing the needs needed, playing an active role in initiating and implementing policies made, providing direction and explanation when a program was being implemented. implemented and guide, motivate and evaluate the sustainability of a program. This is also supported by a journal that in the implementation of PAI learning is said to be good if it can play an active role and implement constructive policies, and provide direction and explanation when the program is implemented.

The fourth finding, with the existence of guidelines in the implementation of the evaluation carried out by the principal. In this case, it is basically carried out by the principal as a policy maker but cannot be separated from the coordination and cooperation between personnel in an organization to tell each other what is aimed at achieving common goals. Evaluation in this form is a process in which certain aspects of a procedure must be adjusted to the plans that have been implemented. The suitability of planning with implementation will be a benchmark for achieving goals. In addition, this evaluation will reveal the weaknesses of human resources (educators) and the lack of infrastructure that serves as a supporter in PAI education management activities at SMP IT Al-Hijrah 2 Deli Serdang.

Thus, the form of evaluation of PAI education learning at SMP IT Al-Hijrah 2 Deli Serdang is an internal evaluation. Internal evaluation is an evaluation carried out by the head of the field within the organization itself. Basically, the evaluation



must be carried out by the top leadership itself. However, in practice this is not always possible. Therefore, each unit leader in the organization is obliged to assist the top leadership in carrying out functional evaluations in accordance with their respective fields of duty. Evaluation as an organic function is built in every leadership position. They must supervise a special unit that assists and on behalf of the top leadership conducts evaluations of all heads of fields within the organization, as is done by the inspectorate general within the Ministry. This is further strengthened by the explanation that the role of supervising is the school principal, supervisor and then the person in charge who has been trusted. To adjust the data obtained, the principal also conducts direct evaluations in the field by paying attention to students, and ensuring the correctness of reports submitted by teachers. In a research journal, it was also stated that the principal is a central figure who really needs to evaluate within a certain time the achievement of the goals and results of the program that has been implemented.

CONCLUSION

1. PAI Learning Planning at SMP IT Al-Hijrah 2 Deli Serdang involves all parties in the organization by deliberation. PAI Learning Planning with deliberation is also called participatory planning. Participatory planning is a plan that involves all elements in order to solve the problems faced with the aim of achieving the desired conditions.
2. Organizing PAI Learning at SMP IT Al-Hijrah 2 Deli Serdang, according to its form using a functional organization, which is an organization where the authority of the highest leadership is delegated to the head of the section who has a functional position to work on to the implementers who have special expertise. The division of the workload into activities that can be carried out by each individual so that there is coordination of the work of the members of the organization into an integrated and harmonious whole.
3. Implementation of the PAI Learning program at SMP IT Al-Hijrah 2 Deli Serdang, carrying out several stages in PAI Learning planning and compiling the needs needed, playing an active role in initiating and implementing policies made, providing direction and explanation when a program is being implemented and guiding, motivate and evaluate the sustainability of a program.
4. Evaluation of PAI Learning at SMP IT Al-Hijrah 2 Deli Serdang is an internal evaluation. Internal evaluation is an evaluation carried out by the head of the field within the organization itself. Basically, the evaluation must be carried out by the top leadership itself. However, in practice this is not always possible. Therefore, each unit leader in the organization is obliged to assist the top leadership in carrying out functional evaluations in accordance with their respective fields of duty.



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MOTORIC DEVELOPMENT STRATEGY FOR EARLY CHILDREN IN THE ERA OF THE COVID-19 PANDEMIC IN RA RAHMAH EL-YUNUSIAH II MEDAN

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ABSTRACT

The period of the Covid 19 pandemic has changed learning activities at all levels of education including PAUD to be carried out online. This study aims to determine the form of strategies undertaken by early childhood teachers in stimulating the motor development of early childhood in the Covid 19 pandemic era. This study uses a qualitative descriptive approach with data collection techniques using descriptive. The subjects of this research consisted of 32 students at RA Rahmah El-Yunusiah II Medan. This research was conducted by distributing questionnaires made through Google Form and the links distributed to teachers via the Whatsapp application. The results of this study provide an overview and information about how early childhood teachers' strategies in stimulating children's motor development in the Covid 19 pandemic era. Furthermore, the research results from this article can be used as a reference for teacher teaching strategies in stimulating early childhood motor skills in the learning process. online in the era of the Covid pandemic 19.

Keywords: Teacher Strategy; Covid 19; Motor Development

INTRODUCTION

The term motor skills describes a variety of physical competencies, including balance and stability, coordinated movement, and object manipulation. The difference between gross and fine motor skills in the article of L. Zhang et al. (2018) namely gross motor skills require coordination of larger body muscles in balance, posture, orientation, and trunk and limb movements while fine motor skills integrate smaller muscles for activities such as drawing, writing, reading, and speech and usually includes manual dexterity and visuomotor integration. Coordination and control for many types and forms of movement have complex relationships between physical activity, fine motor skills and gross motor skills perceived in early childhood (Wainwright et al., 2020). Activities that involve many movements including play activities in early childhood are also important factors in the development of physical and motor competencies because the early childhood period is the optimal time for the development of motor skills that serve as the foundation for further complex physical activities.

Physical activity is important for many aspects of children's health and development. Tandon et al. (2020) explained that physical activity in the early years of early childhood promotes the development of gross motor skills and fundamental movements, which are the foundation for building self-confidence and the skills



children need for an active life later in life. Fine motor skills and gross motor skills can be acquired by children naturally through play, but even so, there are many things that can hinder this natural process from happening optimally, this supports the argument that fine motor skills and gross motor skills need to be taught to children and require a high level of instruction. to master the complex movements required to perform more complex motor skills given targeted practice and practice. Furthermore, according to Temple et al. (2016) in a study of developmental theory states that directed physical activity at an early age will help maximize children's fine motor and gross motor skills . The more quality the process of growth and development at an early age will affect the quality of human life in the future. Children who are engaged in physical activity, they will have basic competence in basic motor skills , and children learn basic motor skills through well-designed and planned movement programs (Robinson et al., 2012).

At the beginning of 2020 an extraordinary phenomenon occurred, namely the spread of the COVID-19 virus which caused changes to all daily routines including the routines of early childhood attending school. As of April 1, 2020, UNESCO recorded as many as 1.5 billion school-age children affected by the COVID-19 pandemic in 188 countries in the world, including around 60 million of them in Indonesia. Furthermore, in Indonesia, based on the official Circular Letter of the Ministry of Education and Culture No. 4 of 2020 concerning the Implementation of Educational Policies in the Emergency Period for the Spread of Covid-19, it contains several provisions regarding the learning process during the pandemic including rules for conducting online learning, rules regarding activities and assignments during online learning, and rules regarding the teacher's role in providing feedback during online learning at home. So that the entire learning process is directed to distance learning, which is carried out online. Of course, with the change in the learning implementation process from what usually teachers and children meet face-to-face , due to the COVID-19 pandemic which has not improved, teachers must adapt to the process of implementing distance learning, namely online, which until now has not been known how long it will last. so that teachers must be ready and adapt to these unusual learning conditions by continuously improving skills, especially skills in managing technology in the online learning process. To maximize distance learning, teachers in early childhood education use applications such as Zoom Meeting, WAG (Whatsapp Group), and Google Meet.

As in Ismawati & Prasetyo's research (2020) it is stated that one of the applications that teachers often use during the online distance learning process is the Zoom Meeting application, which is quite effective in overcoming distance and time and is able to optimize the online learning process for young children. early. In addition, online learning can indirectly introduce children to technology. In the early days of the online learning process starting and being introduced, children were very enthusiastic, especially learning using supporting tools such as smartphones and laptops which according to children were very interesting so that children were very enthusiastic to participate in learning (Szente, 2020). But on the other hand there are



obstacles that accompany the distance learning process with this online system, as mentioned by Agustin et al. (2020) in his article that there are several obstacles experienced by PAUD teachers in teaching during the pandemic, one of which the author highlights the obstacles with the highest percentage seen from the indicators of learning materials where teachers have obstacles when determining the right activities/materials. Based on these facts, of course this cannot be left alone. Because learning materials are one of the important components in the learning process, there are 6 aspects of early childhood development that must be stimulated so that learning materials must be able to facilitate aspects of child development. One aspect of development that is quite difficult to design learning materials during online learning is motor skills in early childhood. Further in the article Rasmitadila et al. (2020) also mentions that one of the obstacles or barriers for teachers in carrying out online learning in the era of the covid 19 pandemic is a teaching strategy that is less attractive and varied so that it affects the motivation for children's involvement in the learning process, besides that this also causes the learning process to be not optimal. . If the online learning process is not optimal, it will also affect the optimization of various aspects of early childhood development, one of which is the development of fine motor and gross motor skills. Given these various obstacles or obstacles, it is necessary to investigate how variations in the forms of learning strategies are carried out by PAUD teachers during online learning because teachers are required to be creative in presenting the learning process in addition to that, even though learning is carried out online, it can still be done online. optimally facilitate various child development processes, this is supported by the findings of Yao Jijun (2020) that teacher teaching strategies and methods have a significant impact on children's learning outcomes.

Therefore, the purpose of writing this article is to find out about what and how the strategies of PAUD teachers in stimulating motor skills of early childhood in the era of the covid-19 pandemic. The author hopes that the results of this study can help teachers add studies on strategies that teachers can do to stimulate motor skills in early childhood in the era of the covid-19 pandemic and can also be an additional reference for further researchers.

LITERATURE REVIEW/METHODOLOGY

This study uses a qualitative descriptive approach. Descriptive method approach is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. The approach is directed at the background and the individual *holistically* (whole).

The writer uses a descriptive qualitative research approach with this case because it can make it easier for the author to make observations and analyze the results of the observations made.



RESULT AND DISCUSSION

Furthermore, based on the results of the open questionnaire data, various teacher answers were obtained regarding the strategies carried out in stimulating fine motor skills and gross motor skills, the following is a form of strategy that has been classified in the form of the method used by the teacher is presented in table 1:

A. The teacher's strategy in stimulating fine and gross motor skills during online learning with lecture and discussion methods

No	Teacher's strategy in stimulating mo skills torik smooth over online learning	Teacher's strategy in stimulating gross motor skills during online learning
1	The teacher gives an example first by showing/providing video on WA parents.	The teacher gives an example first by showing/ providing video on WA parents.
2	Explain about learning activities that it will be done in the whatsapp group after that the teacher gives assignments to the child and the child immediately does the activity the.	Explain about learning activities that will be done in the whatsapp group after the teacher gives assignments to children and the child immediately does the activity the
3	Using whatsapp groups and explaining to children how to make works such as collages, pasting etc with the help of parents	Giving directions to parents to help and support children do light physical activity while in school House
4	The teacher gives an example first movements by displaying/ providing videos to parents' WA.	The teacher gives an example first movement by displaying/give the video to WA parents.

Based on table 1, it can be seen that the learning strategies used by teachers are very varied. The teacher's strategy in stimulating fine and gross motor skills with the lecture and discussion method is to maximize the approach and provide direction to parents to assist children in the implementation of the learning process by utilizing WAG (whatsapp group) as the medium .



B. The teacher's strategy in stimulating fine and gross motor skills during online learning with direct practice methods metode

No	Teacher's strategy in stimulating fine motor skills during online learning	Teacher's strategy in stimulating gross motor skills during online learning
1	Move finger to pick up objects, draw, imitate lines	Practice directly by doing activities such as gymnastics through movement and song
2	Invite children to do activities pinching, squeezing objects at home that can stimulate children's fine motor skills	Directing the child to move according to instructions to move according to the music
3	Give examples of meronce activities, or cut out patterns which the child then has to practice the same activities	One of the strategies is the teacher invites the children to water their house plants
4	Every time before starting learning, invite children to stretch their fingers to the accompaniment of an exciting song	Prepare dance movements or movements that are adapted to the theme and then invite the children to practice the movements in the order
5	Together they practice making works such as folding paper into animal shapes or other objects that are adapted to the learning theme tema	Me invites children sing while moving the limb to the accompaniment of songs
6	By providing creative and interesting learning activities such as coloring with airbrush techniques, tasting with cotton buds, sticking with dry leaves and so on.	movements such as gymnastics, clap and others through video
7	Sending videos of playing activities that stimulate fine motor skills such as playing ubleg, squeezing newspapers, printing sand and asking the children to practice at home then sending videos of activities to the teacher	Give directions and examples for children to walk on a catwalk that increases the difficulty level of the catwalk every day
8	Teach children how to fold paper into 2 or 3 folds	Give directions and examples to children to walk on tiptoe
9	Show the teacher's video when doing finger sports, then the child imitates	Inviting children to practice simple movements when doing homework such as sweeping, mopping, etc



Based on table 2, it can be seen that the strategies that were carried out were directly directed by the teacher through video conferencing by utilizing applications such as those previously mentioned, namely zoom meetings, google meet, and even home visits. The teacher's strategy in stimulating children's fine and gross motor skills with the direct practice method is more showing pre-work activities, involving music and songs, and practicing simple movements that are often done everyday. In line with Suggate et al. (2017) in his research which states that playing activities carried out by children on a daily basis can indirectly affect the development of motor skills, especially if these daily activities are properly directed, they will be able to have a more focused positive effect on development. children's physical motor skills. Physical activity triggers children's imagination, which leads to exploration and stimulation in their environment, which supports the development of motor skills, physical activity consisting of gross and fine motor behavior can strengthen the context of children's motor skills strongly (Akamoglu et al., 2019).

C. The teacher's strategy in stimulating fine and gross motor skills during online learning with the assignment method

No	The teacher's strategy in stimulating fine motor skills during online learning	The teacher's strategy in stimulating gross motor skills during online learning
1	By giving weekly assignments, children can develop their fine motor skills through writing and coloring in learning books	Assigning children to record videos every day when children do light exercise while at home
2	Giving tasks such as making collages, cutting patterns, making crafts, the process of making these assignments is videoed by parents	Assigning children to record videos every day when children do light exercise while at home
3	Explain and give examples according to the theme first through books, videos and provide teaching materials once a week and provide materials for follow-up for parents of children at home, so that children can follow and do it at home. For example: writing, drawing etc.	Assigning children to record videos when children are exercising with the help of parents
4	Assigning children every week to give videos of simple movements when doing homework such as washing dishes, cleaning glass and others	Recording weekly activities that have weekly themes such as jumping
5	Give assignments every week for children to draw geometric shapes	Send videos of playing activities that stimulate gross motor skills such as playing jumping frogs,



		helping parents sweep, fantasy gymnastics, and asking children to practice at home then sending activity videos to the teacher
6	Give assignments every week for children to draw daily activities carried out according to their imagination	Assigning to perform movements such as learning the movements of prayer and ablution
7	Provide video tutorials when the teacher makes plasticine for the children to practice later and record it as an assignment	Inviting children to run in the morning to stimulate children's gross motor skills
8	Provide opportunities for children to create dance movements according to their own imagination accompanied by songs and recorded as assignments.	The teacher makes learning videos and gives examples of gross motor skills according to the lesson plan, children are asked to imitate and send photos/ videos

In table 3 it can be seen that the strategy carried out by the teacher is more focused on assignments, the assignment in question is almost the same as the direct practice method, but at some points the teacher provides opportunities for children to practice imitating movements, making crafts, creating dance movements accompanied by music and dance. The songs that children like with their own imagination are then recorded into videos and sent to the teacher. Physical activity that is really directly practiced will make an imprint on the child's development process. Moreover, physical activity and movement experiences during preschool age help children improve their motor skills. In addition, the increase in hand and finger control leads to an increase in fine motor skills (C. Zhang & Quinn, 2018). Therefore, through exercise programs, children continue to integrate previously acquired motor skills into more complex action systems, therefore proper stimulation can help this natural process . Gallotta et al. (2018) explained that physical activity can positively affect children's growth and development, contributing to the balance of cognitive, emotional, and social development and especially physical skills . Based on tables 1, 2, and 3, it can be understood that the form of strategies used by teachers in stimulating aspects of children's development, especially the development of fine motor skills and gross motor skills of children is very varied. Moreover, in this online learning process, teachers are required to be more creative in presenting learning experiences that remain meaningful, moreover motor skills are not enough to rely on lecture and discussion methods. Motor skills must also be supported by practicing more hands-on activities. The more directed physical activity that is carried out and practiced directly by the child, the more optimal the motor development process will be. Furthermore, one of the motor skills, namely object control skills or



called manipulative skills such as catching, kicking and throwing can form the foundation for better motor skills in early childhood in the future (Reska, 2015). Therefore, the development of motor skills in early childhood must be stimulated in such a way that it can develop optimally according to the stage of development .

CONCLUSION

The results showed that teachers had implemented online learning by utilizing technology, namely using the help of application media to be able to maximize the stimulation of motor skills, both fine motor and gross motor skills. The methods used have also been varied and combined according to needs such as lectures and discussions, assignments and direct practice. The methods used have also been varied and combined according to needs such as lectures and discussions, assignments and direct practice. The strategies carried out are also quite a lot, such as involving parents at home to provide activity directions in the form of videos that have been prepared by the teacher himself, utilizing the movements of daily activities, utilizing items that are around the child, using music and songs, where the child is given the opportunity to practice directly the movements that have been directed by the teacher.

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SPIRITUAL CULTURE IN ISLAMIC EDUCATION IN NORTH SUMATRA

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ABSTRACT

At this time education often fails in shaping the character of students who are knowledgeable and do not have a distinctive Islamic character, it is necessary to strengthen spiritual culture, so that educational values are embedded in the dreams of Islamic educational institutions, especially in North Sumatra. . The purpose of this research is that Islamic educational institutions in the world must prepare facilities and infrastructure as well as special guidance and practice to develop a spiritual culture in Islamic education, so that later graduates from Islamic educational institutions in the world have Islamic characteristics that are strong and have strong character. competent knowledge in their respective fields. The research method used is descriptive analysis which concludes that graduates of Islamic education often become human beings who are claimed to be radical, un-Islamic terrorists, or do not have Islamic character, and often violate the norms made by the state/government. . This indicates that spiritual culture in Islamic education does not produce graduates of Islamic education with Islamic character in accordance with Islamic law brought by the Prophet Muhammad SAW.

Keywords: Islamic Education, Spiritual Culture, Islamic Character

INTRODUCTION

In the world of Islamic education, the values of Islamic education are the most basic things that must exist, given that Islamic education greatly influences the civilization of the Islamic world. For this reason, the task of Islamic educational institutions in shaping Islamic character in the world of Islamic education is actually very heavy, and requires a long process.

Islamic educational institutions, especially in North Sumatra, have developed a lot of theories of Islamic education in the world of Islamic education which should when realized it will produce graduates/alumni of Islamic education who apply Islamic values in daily life in society, but the phenomenon What happens in society is that there are still many graduates / alumni of Islamic education who not only do not apply Islamic values, but instead make the image of Islamic education itself become bad and it is as if Islamic education is wrong in the world of education. In fact, Islamic education has implemented the values of Islamic education, but the values of Islamic education have not yet become a characterizing culture for graduates/alumni of Islamic education.

From very simple methods to more intensive methods have been applied, but the results are very minimal. Therefore, there is a need for revisions or renewals that must be built continuously both for Islamic educational institutions and for students,



which indeed needs to be continuously monitored very significantly. The steps that must be taken are:

1. Strong intention and must be straightened out in case of deviation.
2. Rituals / Exercises on an ongoing basis supported by special exercises and accompanied by daily activities.
3. Monitoring both in terms of physical and psychological assessment
4. Strengthening spiritual materials while carrying out daily activities
5. Providing continuous assessment and evaluation.
6. Improvements in the course of life that experienced deviations/errors.
7. Giving rewards/diplomas for those who have been able to successfully apply spiritual culture in daily life.

So after doing the things related to the development of students above, we can formulate that the purpose of this research is to apply relevant and continuous training so that it is expected to contribute to changes in Islamic education with Islamic character and very useful in building Islamic civilization in the wider community. , so that in the future there is a shortage or cannot apply these values, so that it becomes a continuous revision and renewal of Islamic education. Because considering everything related to education, of course, it cannot be separated from the factors that influence it. One of the factors is the development of the times in the digital world that forces us to adapt to the digital climate that continues to increase drastically and competitively.

This research is related to the theory of the Qur'an and some Muslim intellectuals who assert that if the heart (Qalibun) is good then all human activities will be good too, and if the heart is sick then human activities are sick, meaning it will come out. of the true values of Islamic education. This is in accordance with the hadith which means: "Behold, indeed in the body there is a lump of flesh. If the meat is good, the whole body is good. If it breaks, it destroys the whole body. Know, that lump of flesh is the heart (heart)." (Narrated by Bukhari and Muslim).

RESULTS AND DISCUSSION

This study aims to answer the demands of education which are increasingly complex in accordance with the times. Basically, the majority of the population in Indonesia is Muslim, so the education that should excel in Indonesia is Islamic education. (Hasan Asari (ed.) 2015: 39), then Islamic education should actually dominate education and be able to answer the challenges of education in today's modern era.

Actually, to start the paradigm of Islamic education, we must first place the concept of Islamic education so as not to be trapped by the influence of educational methods or ideas outside of Islam. Therefore, the concept of Science was developed through the Qur'an and hadith after that the next method is the concept of Science in the philosophy of Islamic education, in Islam it can be understood that Allah swt is the source of all knowledge, then all knowledge comes from Allah SWT, it can be concluded that first, science can be defined as the arrival of the meaning or form of



something into the human soul or seeker of knowledge, secondly, something that is accepted by an active and creative soul, then science can be defined as the arrival of the human soul on the meaning of something or an object of knowledge. (Al Rashidin. 2012: 45). Meanwhile, according to (Wan Mohd. Nor Wan. Daud 1994: 163). The concept of Science is actually an immersion in a view of nature and insight tamadun. Therefore, the elements of this natural view of course have implications for education.

At this time we often get the concept of science that has been applied, but has not yet produced the best graduates / alumni according to Islamic education, so it often happens in society that Islamic education alumni do not have the character as students who are in accordance with Islamic education recommendations, because in building Islamic educational values will greatly affect the civilization of the Islamic world. Actually, Islamic civilization has stagnated and even declined, until it was later colonized by other civilizations, (Nur A. Fadhil Lubis 2015: 3).

Muslims are now struggling fully to bounce back from stagnation and even setbacks due to the weak application of the values of Islamic education. Various efforts were made by institutions and other Muslim intellectuals, but these efforts still stagnate when compared to education outside of Islam. One of the development and advancement of Islamic education, the empowerment of Islamic education in Indonesia is continuously intensified starting from the Dutch colonialism to the era of the independence of the Republic of Indonesia, improvement efforts to achieve optimal quality, the world of education has made many breakthroughs and thoughts. (Haidar son of Dauly. 2009: 110).

Changes and developments that occur in the life of human society require a menu that is of course different from the menu of previous life. The ability to be able to prepare a menu that is in accordance with the changes and developments in education clearly cannot be separated from the role of education. (Al Rashidin. 2009: 16).

Pesantren is one of the Islamic educational institutions that develop the empowerment of the oldest Islamic education in Indonesia which has an important contribution to the intellectual life of the nation. (Muhammad Rapon. 2021: 38). Starting from the era of independence until now, Islamic boarding schools exist in carrying out their functions as the most advanced and superior educational institutions compared to other educational institutions, after being reviewed, it turns out that Islamic boarding schools apply continuous learning continuously, so that they become an inherent spiritual culture. For students, besides that, pesantren are also able to change bad behavior into good on an ongoing basis. This is in accordance with the theory of behaviorism, which is a form of change experienced by students in terms of their ability to behave in new ways as a result of the interaction between stimulus and response. (Al Rashidin and Wahyudin Nur Nasution. 2011: 20). If this can be done continuously, the hope of progress in Islamic education will be clear and of course will greatly affect civilization in the world.

In spiritual culture, many efforts have been made so that spiritual culture plays a role in the world of Islamic education, starting with a strong and straight



intention then carrying out Worship in accordance with Islamic law in totality, because Islam is a complete and perfect religion, there is not one aspect left. from human life, then a believer will adapt his activities to the teachings of Islam, and Allah commands that he enter Islam in a kaffah manner. (Ramli Abdul Wahid. 2017: 25), and also confirmed by Allah in the Qur'an, namely: Udkhulu Fi Silmi Kaffah. (Surah Al-Baqarah (2): 208). After the application that has been entrenched in students. So it is necessary to continuously confirm first. The current scientific observation process is not enough with just one experiment, but needs to be repeated in various ways, before the results are released to the public. (Ali Abdul Azhim. 1989: 80).

Besides that, humans as physical and spiritual beings need to be given Sufism guidance and education. So that the human tendency to seek divine values, because basically humans are spiritual beings, as well as physical beings, so that the good qualities and names of Allah will be born in him. (Muzakkir. 2018: 20). So if the values of Allah's good qualities and names have been embedded in the human being, then the human will be safe and good at guarding himself from changes that will damage the values of Islamic education and produce morals with Islamic character. . The human character will usually produce behavior that is good at being grateful, patient, sincere, trusting and always hoping for the pleasure of Allah swt alone. And will produce happiness, peace of mind, peace and feel the love of God. (Haidar Putra Daulay. 2009: 134). And of course the ultimate goal of implementing spiritual culture in Islamic education is to become 'Abid. Which is the embodiment of the Muslim personality, so that if a human being has completely devoted himself to Allah, it means that he is already in the dimension of life that is prosperous in this world and happy in the hereafter. (Lahmuddin Lubis and Wina Asri. 2020: 43).

CONCLUSION

In the development of education, of course, there are many advances and setbacks in the world of education, especially the world of Islamic education. All of that takes a long process in navigating the world of education, but the expectations of Islamic teachings require Muslims to become successful people in the world of Islamic education who apply spiritual values and culture in Islamic education in order to achieve the goals of Islamic education, namely as Khalifatullohi fil Ardhi and Servant of Allah. completely, in order to be happy, peaceful, peaceful and dominate the civilization of the world, and of course also be happy in the hereafter.

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IMPLEMENTATION OF EDUCATIONAL MANAGEMENT AT MTS AL-JAMIYATUL WASHLIYAH TEMBUNG

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ABSTRACT

Research on the Implementation of Educational Personnel Management at MTs Al-Jamiyatul Washliyah Tembung aims to determine, 1) Recruitment of Education Personnel, 2) Organization of Educational Personnel, 3) Supervision of Educational Personnel. In this study using the Method This research was conducted using a qualitative approach, research that produces descriptive data in the form of written or spoken words from people and observed behavior. The process of implementing the management of education personnel in an effort to improve the quality of education at MTs Al-Jam'iyatul Washliyah Tembung. The results of the research on management of education personnel at MTs Al-Jam'iyatul Washliyah Tembung, Procurement of educational personnel is an activity to meet the needs of education personnel in an educational institution, both in number and quality. Educational staff planning is an activity to determine the needs of education personnel, both quantitatively and qualitatively for now and in the future. This planning is certainly related to the plan to organize educational staff to support and increase success in the implementation of education in madrasas. Organizing is the division of work that is planned to be completed by group members and is a function that must be carried out by every manager at all levels, types of activities and forms of large and small organizations. In the management of education personnel, organization is needed to regulate educators by placing educators to teach according to their abilities in order to create professional educators. Supervision is the process of observing or monitoring the implementation of organizational activities to ensure that all work being carried out goes according to a predetermined plan. Based on the results of the study of documentation and interviews, it can be concluded that the head of the madrasah acts as a supervisor in creating reliable management of education personnel. Supervision is expected to be able to overcome in various ways that can be avoided so that organizational goals can be achieved. Goals that have been planned and can run effectively and efficiently.

Keywords: *Education Personnel Management*

INTRODUCTION

Education is a conscious effort made by the community and government through guidance, teaching and or training activities, which take place at school and outside school throughout life to prepare students to be able to play roles in various living environments appropriately in the future. Management is very important in all areas of life. With management, the performance of an organization can run optimally. Likewise with educational institutions. With good management, an educational institution will be able to develop optimally as expected. Education management in Indonesia is a central point in realizing the goals of human resource development. Educational management requires a good planning, implementation and supervision so that the educational process runs optimally.



Syamsuddin (2009:37), Management is an integral component and cannot be separated from the education process as a whole. It is within this framework that awareness grows of the importance of SBM which gives full authority to schools and teachers in regulating education and learning, planning, organizing, supervising, accounting for, regulating and leading human resources and other facilities in order to assist the learning process in accordance with school objectives.

Endin (2010: 67), the success of an organization, both as a whole and various groups in a particular organization is very dependent on the quality of leadership contained in the organization concerned. In fact, it can be said that the quality of leadership contained in an organization in carrying out its various activities is mainly seen in the performance of its employees. Furthermore, Syafaruddin and Asrul (2014: 85) Madrasah principals are managers who direct and carry out strategic steps in an effort to run the school organization so that it runs effectively and achieves the desired target. Therefore, principals make breakthroughs by directing all school components to be involved by developing a framework and making targets to be achieved in some time in the future.

Law on the National Education System (Sisdiknas) Number 20 of 2003 chapter I General provisions Article 1 serial number 5 states that "Educational Personnel are members of the community who devote themselves and are appointed to support the implementation of education". Based on the provisions of this law, it can be understood that educational staff are professionals whose duty is to support the implementation of educational activities in educational institutions. The field of tasks carried out by these professionals is "Implementing administration, management, development, supervision, and technical services to support the educational process in educational units.

According to Mulyasa (2010: 81), the management of education personnel in schools should be aimed at empowering education personnel effectively and efficiently to achieve optimal results, but still in pleasant conditions. In this regard, the functions of management of education personnel in schools that must be carried out by teachers and principals are to attract, develop, pay, and motivate education personnel in order to achieve educational goals optimally; help education personnel achieve positions and standards of behavior; maximize career development, fiber aligns individual, group and institutional goals.

Furthermore, Mulyasa (2005:154), every institution always wants its personnel to carry out their duties optimally and contribute all their abilities for the benefit of the institution, and work better from day to day. Besides that, the education staff themselves, as human beings, also need improvement and improvement in themselves, including in their duties. In this regard, the function of coaching and developing education personnel is a personnel management function that is absolutely necessary, to improve, maintain, and enhance the performance of education personnel. This activity can be done by means of on the job training and in service training. This coaching and development activity does not only concern the aspect of ability, but also concerns the careers of education staff.



In carrying out their duties and functions, the ranks of leaders in the education office, including school principals, have their respective leadership styles, which greatly affect the performance of education personnel in their respective work environments. Many school failures and successes are determined by the principal, because the principal is the controller and determinant of the direction the school wants to take towards its goals.

Motivation is an important part in every activity, without motivation there is no real activity. Educational staff will work seriously if they have positive motivation then they will show interest, have attention, and want to participate in a task or activity. In other words, an educator will do all his work well if there is a motivating factor (motivation). In this regard, leaders are required to have the ability to motivate their educational staff so that they can improve their performance.

Education Personnel Management

Management is a process of regulating and utilizing organizational resources through the cooperation of members to achieve organizational goals effectively and efficiently. This means that management is the behavior of members in an organization to achieve its goals. Mondy and Premeaux in Abdullah (2011:11), argue that management is certain ways or activities so that all members can work in accordance with procedures, division of labor, and supervised responsibilities to achieve common goals. According to Amirullah (2013: 33), the management of educators and education is an activity that must be carried out starting from the education and education staff entering the educational organization until it finally stops.

Mulyasa (2010:81), Management of education personnel in schools should be aimed at empowering education personnel effectively and efficiently to achieve optimal results, but still in pleasant conditions. In this regard, the functions of management of education personnel in schools that must be carried out by teachers and principals are to attract, develop, pay, and motivate education personnel in order to achieve educational goals optimally; help education personnel achieve positions and standards of behavior; maximize career development, fiber aligns individual, group and institutional goals.

Wahyuli (2010:44), All personnel involved in schools/madrasahs are basically resources who have the authority to achieve school/madrasah goals. In particular, the resources available in madrasahs are resources that have the authority to carry out the learning process, and resources that support the learning process. These two resources make a significant contribution so that in achieving educational goals, they are in synergy with each other.

From some of the quotes above, it can be concluded that management is a process of setting and behavior of members in an organization to achieve its goals. While the management of education personnel is an activity that must be carried out starting from the education and education personnel entering the educational organization until they finally stop.



Management of Education Personnel in Madrasah

The success of education in madrasas is largely determined by the success of the madrasa principal in managing the available educational staff at the madrasa. In this case, increasing productivity and work performance can be done by improving the behavior of education personnel in madrasah through the application of various modern personnel management concepts and techniques.

Management of education personnel in madrasas aims to utilize educational staff effectively and efficiently to achieve optimal results, but still in pleasant conditions. In connection with that, the management function of education personnel in madrasas that must be carried out by madrasah principals is to attract, develop, remunerate, and motivate madrasa education staff to achieve educational goals optimally, help education staff achieve positions and standards of behavior, maximize career development, and align goals individuals, groups, and organizations.

Mulyasa (2004:152), The implementation of management of education personnel in Indonesia includes at least seven main activities, namely planning, education personnel, procurement of education personnel, coaching and development of education personnel, compensation, and assessment of education personnel. All of this needs to be done properly and correctly so that what is expected is achieved, namely the availability of the necessary educational personnel with the appropriate qualifications and abilities and can carry out the job well.

a. Planning

Educational staff planning is an activity to determine the needs of education personnel, both quantitatively and qualitatively, for now and for the future. The preparation of a good and appropriate education personnel plan requires complete and clear information about the work or tasks that must be carried out in every educational institution. Therefore, before preparing a plan, it is necessary to do a job analysis (job analysis), and job analysis to obtain a job description (a description of the tasks and jobs that must be carried out). This information is very helpful in determining the number of education personnel needed, and also to produce job specifications according to the needs of society and the times. This job specification provides an overview of the minimum quality of candidates for education that can be accepted and needed to carry out the work properly.

b. Procurement

Procurement of education personnel is an activity to meet the needs of education personnel, both in number and quality. In order to get education personnel that meet the needs, recruitment activities are carried out, which is an effort to find and get as many candidates as possible for qualified education personnel, to then select the best and most capable candidates.



c. Coaching and development

Every institution always wants its personnel to carry out their duties optimally and to contribute all their abilities for the benefit of the institution, and to work better from day to day. This coaching and development activity does not only concern the aspect of ability, but also concerns the careers of education staff.

d. Promotions and mutations

After determining the candidate for education to be accepted, the next activity is to make the candidate for education staff become a legal member of the organization so that they have the rights and obligations as a member of the organization or institution. To provide opportunities for education staff to work in different situations, transfers are made.

e. Stopping

Dismissal of educational staff is a personnel function that causes the release of the organization and personnel from their rights and obligations as an institution where they work and as educational staff. Henceforth, each party may be involved in the agreement and provisions as former education personnel and former workplace institutions.

f. Compensation

Compensation is the remuneration provided by the education office and madrasa to education staff, which can be valued in money and has a tendency to be given regularly. Compensation, other than in the form of salary, can also be in the form of allowances, housing facilities, vehicles and others.

g. Rating

To carry out the functions stated, a transparent, objective and accurate assessment system for education personnel is needed. Assessment of education personnel is usually more focused on individual achievements, and their participation in madrasa activities. This assessment is not only important for madrasas, but also for the education personnel concerned. The task of the head of Madrasah in relation to the management of education personnel in Madrasahs is not an easy job because it not only seeks to achieve the goals of the school, but also the goals of education personnel (teachers and non-teachers) personally. Therefore, madrasa heads are required to work on educational personnel management instruments such as attendance lists, rank lists, curriculum vitae, work history lists, and the condition of education staff to assist the smooth running of education in the madrasas they lead.

Management of education personnel in Madrasah includes seven main activities, namely planning, education personnel, procurement of education personnel, coaching and development of education personnel, compensation, and assessment of education personnel. Educational staff planning is an activity to determine the needs of education personnel, both quantitatively and qualitatively, for now and for the future. The preparation of a good and



appropriate education personnel plan requires complete and clear information about the work or tasks that must be carried out in every educational institution.

METHODOLOGY

This research was conducted using a qualitative approach, Moleong (2000:3). Research that produces descriptive data in the form of written or spoken words from people and observed behavior. Meanwhile, descriptive research is a form of research aimed at describing or describing existing phenomena, both natural phenomena and human engineering. This approach is considered more relevant because it aims to find out how the process of implementing education staff management in an effort to improve the quality of education at MTs Al-Jam'iyatul Washliyah Tembung.

RESULTS AND DISCUSSION

Recruitment of Education Personnel at MTs Al-Jam'iyatul Washliyah Tembung

Recruitment of education personnel is an activity to meet the needs of education personnel, both in number and quality. In order to get education personnel that meet the needs, recruitment activities are carried out, namely in order to find and get as many candidates as possible for educational personnel who meet the requirements, and then the best candidates are selected. Based on the results of the study of documentation and interviews, it can be concluded that in the recruitment of education personnel, every education staff who is accepted must have a high level of competence and skill. Recruitment of education personnel is an activity to meet the needs of education personnel in an educational institution. For this purpose, it is necessary to make a selection, through oral, written and deed/practice examinations. The recruitment activity is to find and get the best prospective educators so that they can contribute their abilities for the benefit of MTs Al-Jam'iyatul Washliyah Tembung. Furthermore, the first recruitment requirement is to serve people who submit job applications. Second, Check all the completeness that must be included with the application letter. Third, check all the fields contained in the application letter, such as the applicant's name, applicant's address. Fourth, recap all applicants in the applicant recapitulation format. In the recruitment process, applicants are based on educational qualifications of at least Diploma III (D3) or Strata One (S1).

Procurement of education personnel is an activity to meet the needs of education personnel in an educational institution, both in number and quality. Educational staff planning is an activity to determine the needs of education personnel, both quantitatively and qualitatively for now and in the future. This planning is certainly related to the plan to organize educational staff to support and increase success in the implementation of education in madrasas.

Organizing Education Personnel at MTs Al-Jam'iyatul Washliyah Tembung

Organizing is the division of work that is planned to be completed by group members and is a function that must be carried out by every manager at all levels, types of activities and forms of large and small organizations. In the management of



education personnel, organization is needed to regulate educators by placing educators to teach according to their abilities in order to create professional educators.

Based on the results of the study of documentation and interviews, it can be concluded that in the process of organizing the schools work together and communicate with each other well in order to create professional educators in order to improve the quality of madrasas. the importance of this division of tasks as the placement of employees in the implementation of the management of education personnel. The intended employee is the teacher as an educational staff in order to better place the teacher according to his position and skills. So it is hoped that with the appropriate placement an employee will be able to work with full attention and concentration. After the appointment of educational staff at MTs Al-Jam'iyatul Washliyah Tembung, the head of the Madrasah placed his job in terms of the educational history he had mastered, and the assignment of educators was adjusted to their field of expertise and then provided with briefing in administrative training activities for educational staff.

Supervision of Education Personnel at MTs Al-Jam'iyatul Washliyah Tembung

Supervision is the process of observing or monitoring the implementation of organizational activities to ensure that all work being carried out goes according to a predetermined plan. Based on the results of the study of documentation and interviews, it can be concluded that the head of the madrasah acts as a supervisor in creating reliable management of education personnel. Supervision is expected to be able to overcome in various ways that can be avoided so that organizational goals can be achieved. Goals that have been planned and can run effectively and efficiently.

The three components of the performance assessment carried out by the madrasah principal are input assessment, namely the ability or competence possessed in carrying out their work. Process assessment, namely an assessment of the work implementation procedures. Output assessment, namely the assessment of the work achieved from the implementation of the main tasks, functions and responsibilities. This output orientation is seen from changes in madrasa performance, especially the performance of teachers and madrasa staff they lead. The emphasis on the assessment of the above components allows for an objective and comprehensive performance assessment.

Supervision is part of organizational activities, the purpose of which is to ensure that all organizational plans are correct and in accordance with the plans that have been set. Supervision can make an effective contribution to the achievement of organizational goals. Supervision provides measurable assurance that what the organization does based on a predetermined plan is in accordance with what has been determined.

CONCLUSION

Management of education personnel in madrasas must be aimed at empowering education personnel effectively and efficiently to achieve optimal



results, but still in pleasant conditions. In connection with that, the function of management of education personnel in madrasas that must be carried out by teachers and principals is to attract, develop, pay, and motivate education personnel in order to achieve educational goals optimally.

Procurement of education personnel is an activity to meet the needs of education personnel in an educational institution, both in number and quality. Educational staff planning is an activity to determine the needs of education personnel, both quantitatively and qualitatively for now and in the future. This planning is certainly related to the plan to organize educational staff to support and increase success in the implementation of education in madrasas.

Organizing is the division of work that is planned to be completed by group members and is a function that must be carried out by every manager at all levels, types of activities and forms of large and small organizations. In the management of education personnel, organization is needed to regulate educators by placing educators to teach according to their abilities in order to create professional educators.

Supervision is the process of observing or monitoring the implementation of organizational activities to ensure that all work being carried out goes according to a predetermined plan. Based on the results of the study of documentation and interviews, it can be concluded that the head of the madrasah acts as a supervisor in creating reliable management of education personnel. Supervision is expected to be able to overcome in various ways that can be avoided so that organizational goals can be achieved. Goals that have been planned and can run effectively and efficiently.

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MODERNIZATION OF ISLAMIC EDUCATION NAHDLATUL ULAMA (NU)

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ABSTRACT

Nahdlatul Ulama is the largest Islamic organization among traditional Muslims. This organization was formed on January 31, 1926 by a group of scholars. At the beginning of the formation of this organization did not have a clear goal, it was only in 1927 that the goals of this organization began to be formulated; strengthening ties to one school of thought, promoting NU members by forming institutional within NU, and practicing Islamic teachings in accordance with the concept of Ahlussunnah wal Jama'ah. In general, this paper aims to describe the philosophy of reform of Nahdlatul Ulama; the institutions within the NU as policy implementers; the development of educational institutions of Islamic boarding schools, madrasah, schools and universities as educational implementation institutions. In addition, this paper also describes the process of modernizing the goals of the formation of NU. More specifically to review aspects of education; NU education curriculum, methods and human resources (HR), these aspects are modernized as a form of effort so that NU education is not abandoned by the community, then opens schools whose graduates are ready to use in the community such as nursing, medicine, agriculture, technology and law.

Keywords: modernization, education, Nahdlatul ulama

INTRODUCTION

Nahdlatul Ulama (NU) is an Islamic organization founded by a group of ulama in Surabaya, East Java on January 31, 1926. NU was known as the largest religious social organization among traditional Muslims (Ismail, 2017: 288). Quoted by Faisal from Saifuddin Zuhri, among those who took the initiative to establish NU were KH. Hasyim Asy'ari, KH. Abdul Wahab Hasbullah, H. Abdullah Ubaid, Abdul Hakim, K. Ma'shum, Alwi Abdul Aziz, Abdullah Faqih, and KH. Nakrowi Muslims. (Ismail, 2017: 288).

Nahdlatul ulama means the revival of the ulama. This organization was founded as an extension of a Hijaz Committee which was built with two purposes: first, to balance the khilafat committee which gradually fell into the hands of the reformers; second, to call on Ibn Saud, the new ruler of Arabia, so that traditional religious customs can be continued (Deliar, 1982: 242).

At the beginning of its establishment, this organization did not have a clear goal, except those related to the issue of the change of power in the Hijaz. Initially, this organization did not have a constitution, nor did it register membership. When holding a congress, the costs of the congress are borne jointly by the people who are present, including the founders. No minutes and reports are made, decisions are made verbally and these decisions are recorded later based on memory only (Deliar, 1982: 250).



In 1927 the goals of this new organization were formulated. This organization intends to strengthen ties to one of the four schools of thought as well as to carry out activities that are beneficial to members, in accordance with Islam. These activities include efforts to strengthen unity among scholars who still adhere to the school of thought, the use of books in Islamic boarding schools, the spread of Islam, expansion of the number of madrasah and improvement of their organization, assistance to mosques, langgar and pesantren as well as care for orphans and the poor. Another goal is the establishment of organization to advance the efforts of Nahdlatul Ulama (NU) members.

DISCUSSION

Modernization Philosophy of Nahdlatul Ulama

Some of the goals of establishing this NU organization are to increase the number of Islamic schools whose Islamic books are in accordance with the teachings of Ahlussunnah wal Jamaah. Thus, one of the focus this organization is the educational aspect. NU has two essential philosophical characteristics in education: first, *al-I'timad ala al-nafsi* (self-reliant), and second, *fi al-Ijtima'iyah* (community) with the intention of being lived by the community. When people want to study or send their children to pesantren or madrasah, they are only shown by the kyai of the pesantren where they can build their own lodgment (Muhammedi, 2016: 212).

The basic foundation for the NU organization comes from the NU Basic Principles (Qanun Asasi) which are essentially contained in the Ahlussunnah Wal Jama'ah concept which is understood not only as a rigid mazhab provision, but rather a dynamic manhaj.

The dynamic understanding character of the Ahlussunnah Wal Jama'ah concept is interpreted as the need for continuous renewal that must take place with the principles of *tawazun* (moderate), *ta'adul* (balance) and *tasamuh* (tolerance) (Salamuddin, 2016: 271). This kind of reform model is contained in the well-known rule of "maintaining old traditions that are still relevant, and responsive to new ideas that are better and more relevant".

Thus the basic NU as an organization has laid the foundations of education which is always ready to make efforts to reconstruct understanding of the development of the world of education so that it remains relevant and can answer the demands of the present and future. In more detail, the spirit of adaptation to culture in the midst of modernization efforts is explained, not hostile, even implicitly implying the need for efforts to combine the two.

The combination of tradition and modernity in the discourse of Western thought is always contested due to the influence of Western concepts that map modernization against tradition. Meanwhile, neo-modernist thinkers argued that modernization is a link in the chain of tradition, so it is necessary to integrate tradition with modernization (Qomar, tt: 74).

This NU educational foundation is then used as the NU Articles of Association as contained in article IX as follows: "In the field of education, teaching and culture,



we strive to realize the implementation of education and teaching as well as the development of culture in accordance with Islamic teachings to foster people to become devout Muslims. pious, virtuous, knowledgeable and skilled, and useful for religion, nation and state”.

The conception of NU about education in the Articles of Association explicitly explains NU's vision in the field of education, namely, besides being concerned with providing education and teaching, it also focuses on 'developing a culture that is in accordance with Islamic teaching' (Salamuddin, 2016: 272). This shows NU's adaptive attitude to the culture that develops in the midst of society. The culture of the people is not hostile, but directed and Islamized, even if it does not conflict with Islamic teachings, is patented into a good tradition.

The expression of Islamic teachings as the foundation of NU education in article IX of NU's articles of association on the one hand is also an affirmation that NU highly respects Islamic teachings as a reference in developing education, but on the other hand it emphasizes that NU's version of Islamic teachings refers to the NU Basic Qanun as formulated its founder, Hasyim Asy'ari, who believes in Ahlussunnah Wal Jama'ah. (Mas'ud, 2006: 265).

Base on this reality, it can be understood why NU has set educational goals as stated above, more specifically it can be seen in the Ma'arif Educational Institution of Nahdlatul Ulama (LP Ma'arif NU) which is one of the departmental apparatus within the NU organization whose vision is as follows (Salamuddin, 272):

1. Developing the education system and continuing to strive to realize an independent and civilized education, LP Ma'arif NU will become the center of becoming a center for the development of education for the community.
2. Representing the struggle for NU education which includes all its aspects; cognitive, affective, and psychomotor.
3. Creating an institutional community that is able to become an agent of education reform in an effort to educate the nation's life and develop a civilized society.

NU Education Data

1. Institution

Institutions within the NU body are the departmental apparatus of the Nahdlatul Ulama organization that functions as implementing Nahdlatul Ulama policies related to a particular field. In Article 15 point (a) and paragraph (1) of Article 16 of the Articles of Association of Nahdlatul Ulama, the institution consists of (accordance with the Articles of Association of the XXXI Nahdlatul Ulama Congress in Boyolali on 18 Sawal 1425 H/01 December 2004):

- a. The Nahdlatul Ulama Da'wah Institute (LDNU), is tasked with implementing the policies of Nahdlatul Ulama in the field of Islamic religious development that adheres to the Ahlussunnah wal Jamaah ideology.
- b. The Ma'arif Educational Institution of Nahdlatul Ulama (LP Ma'arif NU), is tasked with implementing Nahdlatul Ulama policies in the field of formal education and teaching.



- c. Rabithah Ma'ahid al-Islamiyah (RMI), is in charge of implementing Nahdlatul Ulama policies in the field of developing Islamic boarding schools.
- d. The Nahdlatul Ulama Economic Institute (LPNU), is in charge of implementing Nahdlatul Ulama policies in the field of economic development for Nahdlatul Ulama residents.
- e. The Nahdlatul Ulama Agricultural Development Institute (LP2NU), is tasked with implementing Nahdlatul Ulama policies in the fields of agricultural development, the environment and marine exploration.
- f. The Nahdlatul Ulama Family Welfare Institution (LKKNNU), is tasked with implementing Nahdlatul Ulama policies in the fields of family, social and population welfare.
- g. The Institute for the Study and Development of Human Resources (Lakpesdam), is tasked with implementing Nahdlatul Ulama policies in the field of human resource assessment and development.
- h. The Legal Counseling and Aid Institute (LPBHNU), is tasked with carrying out counseling and providing legal aid.
- i. The Indonesian Muslim Cultural Arts Institute (Lesbumi), is tasked with implementing Nahdlatul Ulama policies in the field of arts and culture development.
- j. The Amil Zakat, Infaq and Shadaqah Nahdlatul Ulama Institute (LAZISNU), is tasked with collecting, managing and administering zakat, infaq and shadaqah.
- k. The Nahdlatul Ulama Land and Waqaf Institution (LWPNU), is tasked with administering, managing and developing land and buildings and other waqf property belonging to Nahdlatul Ulama.
- l. The Bahtsul Masail Institute (LBM), is tasked with discussing and solving maudlu'iyah (thematic) and waqi'iyah (actual) problems that require legal certainty.
- m. The Indonesian Mosque Ta'mir Institute (LTMI), is tasked with implementing Nahdlatul Ulama policies in the field of mosque development and empowerment.
- n. The Nahdlatul Ulama Health Service Institute (LPKNU), is tasked with implementing Nahdlatul Ulama policies in the health sector.

The institution in charge of education at NU is *Rabithah ma'ahid al-Islamiyyah*, which is an institution that implements NU policies in the field of developing pesantren education, while the Ma'arif Educational Institution is to implement NU policies in the field of education and teaching, both formal and non-formal, in addition to Islamic boarding school. The following are the educational institutions at NU:

a. Pesantren

The presence of pesantren as an Islamic educational institution has been around for a long time, it can be said that it is almost the same age as Islam in Indonesia. The essence of pesantren has existed before Islam entered to Indonesia.



The ancient Javanese people had known institutions similar to pesantren which were named *pawiyatan* (Haidar, 2009: 123).

Since the existence of the pesantren until the modern period today, it still exists as a religious, social, political and cultural moral force. In responding to the various challenges faced, it remains survive in any condition, able to respond to various changes without changing the basic characteristics inherent in it.

There are several traditional functions of pesantren that have survived, namely: 1) As a transmission and transfer of Islamic knowledge, 2) Maintenance of Islamic traditions, 3) Reproduction of ulama (Azra, 1997: xxi). According to Azyumardi Azra, pesantren tend to be more careful in responding to changes in their surroundings. It was not in a hurry to transform the pesantren institution into a fully modern Islamic educational institution, but accepted it on a very limited scale, limited to making adjustments that they thought would support the continuity of the pesantren itself, such as a tiering system, a clearer curriculum, and a classical system (Azra, 2014: 122).

Basically, the flow of modernity in Islamic education cannot weaken the pesantren institutional system. That's why the pesantren still survives until today. In addition, the position of pesantren is not only as an educational and scientific institution, but also as a forum for creating and maintaining traditions in a society's life (Mulkhan, 1998: 152).

In responding to the current of modernization, one side of the pesantren still maintains its identity as an educational institution that has the distinctive characteristics of Islamic boarding schools. On the other hand, Islamic boarding schools are required to find and display their identity again as an institution organized to educate their students to become people who are obedient in carrying out their religion and have noble character, as well as as an institution of religious education (*tafaqquh fi al-diin*), social religion, and religious broadcasting by ukhrawi orientation. On the other hand, it must be open to cooperating with other systems outside itself that do not always agree with it (Syarif, 2015: 23).

Therefore, through the regulation of the Minister of Religion No. 3 of 1950, K. H. A. Wahid Hasyim, who at that time served as Minister of Religion, reformed Islamic education by instructing the provision of general lessons in madrasah and giving religious lessons in public and private public schools. Competition with modern madrasah and public schools encourages pesantren, which is the basis of NU's education, to adopt madrasah into pesantren (Asrahah, 1999: 198).

There are three important things that need to be conveyed in the context of pesantren adopting a modern education system; First, the accommodative response to the modern education system at the beginning of the 20th century was not evenly distributed across all Islamic boarding schools. Although gradually the accommodative response to the modern education system was getting wider, followed by many pesantren. Second, pesantren does not necessarily abandon all learning traditions that have been applied for years. Most of the pesantren still maintain the *halaqah* education system both with the *bandongan* and *sorogan* methods. Pesantren also still maintain the kitab kuning as an Islamic subject. Third, the level of



accommodation to modernization has an influence on the emergence of types or categories of Islamic boarding schools in Indonesia such as salafiyah, khalaf, modern, independent, and so on (Subhan, 2012: 184-185).

b. Madrasah

The madrasah which are literally identical to religious schools, undergoes changes in the journey of Indonesian civilization, although until now these changes have not released the original values and culture that binds them, namely Islamic culture (Fajar, 1998: 19). In this context, NU madrasah add subjects to NU's and teach religious lessons with the breath of Ahlussunnah wal Jama'ah.

In the history of madrasah development in Indonesia, it is recorded that the government introduced the Madrasah Compulsory Learning (MWB) model in 1958. In eight years, the subject matter consisted of religious subjects, general education and economic skills, industrialization and transmigration (Haidar, 2014: 54).

The goals are that after graduating from madrasah, students are able to produce or transmigrate independently and with the skills they have acquired during eight years at MWB. The curriculum is a harmony of three developments, namely the development of the brain and reason. Development of heart or feeling, and development of hands or dexterity/skills (Sumardi, 1977: 62).

The next government efforts to nationalize private madrasah that are managed by the community, including madrasah of NU, both in the form of individuals and organizations. Through this effort, as many as 123 Islamic Madrasah Ibtidaiyah have been nationalized with the name State Islamic Madrasah (MIN), 183 Tsanawiyah Madrasahs under the name Madrasah Tsanawiyah State Islamic Religion (MTsAIN), and 42 Madrasah Aliyah with the name Madrasah Aliyah Islamic State Religion (MAAIN) (Maksum, 1999: 141). By granting the status of this country, the responsibility for management is indeed the burden of the government, but the regulation and control of these madrasahs becomes more effective.

c. Sekolah (School)

In the laws of national education system (UUSPN) Chapter IV article 10 it is stated that the school education pathway is education held in schools through teaching and learning activities in stages and continuously. The level of education consists of basic education, secondary education, and higher education, besides that, preschool education can also be held (Syarif: 28).

The Changing of school curriculum that often occur lately are considered as an adjustment to the times to prepare superior human resources and in order to survive in a competitive society. Although some groups consider the curriculum change to be inappropriate. Because it can cause confusion for the school in applying it.

NU with the all problems has tried to develop its education to answer the demands of the era. In addition to organizing public schools in Islamic boarding schools, NU also organizes public schools outside Islamic boarding schools from basic education, secondary education to tertiary education. Although in terms of



quantity, NU schools can be said to be quite large, but in terms of quality it can be said that it is still a big job to get there.

d. University

The higher education is still a new thing for the NU when compared to other educational institutions such as Islamic boarding schools, madrasah and schools. It was only after college alumni from NU circles lived in the community, that the desire to open a higher education institution grew. Among the well-known NU universities are the Islamic University of Malang (UNISMA), Sunan Giri University (UNSURI) Surabaya, Darul Ulum University (UNDAR) Jombang, Hasyim Asy'ari University Jombang, and the Tribakti Kediri Institute of Islamic Religion (Syarif: 32).

Before placing the position of NU universities in Indonesia, Muhammad Tolchah Hasan stated that in planning the establishment of a university, three approaches were used, namely: *first*, basic social demands, where universities were established to meet the needs of the community in the field of education. With this approach, there are broad opportunities for prospective students to obtain education. *Second*, the basis of man-power planning or supply demands. The priority is to meet the needs of the workforce. *Third*, the basis for efficiency investment. Here the establishment of higher education (as well as primary and secondary education) is seen as an instrument of production, requiring a large investment, therefore it must be profitable (Syarif: 32).

Moving on from these three approaches. Muhammad Tolchah Hasan sees that NU is still mostly using the first approach, namely social demands. Not many have paid attention to the second and third approaches. Therefore, in a short time, it is hoped that NU universities will immediately make serious improvements.

For a more detailed explanation about the number of NU educational institutions, it can be seen in the following table:

Table. 1
Data on NU Educational Institutions by Province in 2013
(Muhammedi: 225-226).

No	Province	MI	MTs	MA	UNIV	PS	JHS	SHC	VC
1	Bali	41	15	10	2	0	0	0	0
2	Bangka Belitung	2	5	2	0	0	0	0	0
3	Banten	0	22	3	0	0	0	0	0
4	Bengkulu	7	9	6	0	0	0	0	0
5	DKI Jakarta	374	1 03	33	0	0	0	0	0
6	Jambi	10	27	3	0	0	0	0	0
7	West Java	351	235	67	13	4	69	12	11



8	Center Java	1 445	458	1 42	13	5	11	1	44
9	East Java	4412	1 228	530	35	58	67	30	39
10	South Kalimantan	69	27	22	1	0	0	0	0
11	Center Kalimantan	4	3	1	1	1	3	0	1
12	East Kalimantan	19	40	17	1	0	0	0	0
13	Lampung	65	115	39	1	1	37	20	22
14	NAD	1 27	87	49	0	0	0	0	0
15	NT B	31	60	27	1	0	0	0	0
16	NT T	14	9	2	1	0	0	0	0
17	PAPUA	1	7	2	0	0	0	0	0
18	Riau	0	0	17	0	0	0	0	0
19	South Sulawesi	30	24	17	3	0	2	0	0
20	North Sulawesi	2	8	4	1	0	0	0	0
21	South Sumatra	30	8	3	0	5	5	3	0
22	North Sumatra	31 3	489	0	1	1	1	0	0
23	Y ogy akarta	1 05	12	6	0	0	15	5	18
	T otal	5462	1660	860	74	75	210	71	135

PS = Primarily School
 JHS = Junior High School
 SHC = Senior High School
 VS = Vocational School

2. Learners

In the 1960s, data on madrasah managed by the Ma'arif Educational Institution stated that the majority of private madrasah, which were also under the authority of the Ministry of Religion, were managed by LP Ma'arif NU. A total of 4,858 madrasah under LP Ma'arif NU consisting of 4,630 Ibtidaiyah with 884,188 students. There are 199 Tsanawiyah with 22,542 students. There are 30 Madrasah Aliyah with 3,262 students (Subhan: 181).

However, in the 1990s there was a drastic change in the image of madrasah under LP Ma'arif. Official NU sources state that 85 percent of madrasah in Indonesia have ideological links to NU. However, in 1991 only about five thousand madrasah or about 16.8 percent were registered at the Ma'arif Educational Institution. The release of madrasah from LP Ma'arif began in the 1970s when local governments urged madrasah to break away from their ideological affiliation, including removing NU from the nameplate. This policy was motivated by NU's position as a political party at that time (Subhan: 181).



Aspects of Education Modernization

1. Objective

NU was established with the aim of maintaining, preserving, developing and practicing Islamic teachings that are Ahlussunnah Wal Jama'ah and adhere to the Imam Shafi'i school of thought. NU stands to unite the steps of the ulama and their followers in carrying out activities to create the benefit of society, the progress of the nation and the elevation of dignity and worth (Abdurrahman, 2017: 5).

According to Muhammad Ali, the NU organization was formed with the aim of (Ali, 2017: 94);

- a. Creating a relationship between the ulama and the recognized schools of thought; to ensure that Islamic books used in schools are in accordance with the teachings of Ahlussunnah wal Jama'ah;
- b. Spreading Islam in theologically and legally correct ways;
- c. Increasing the number of Islamic schools;
- d. Focusing on matters related to mosques and schools, orphans, and the poor; and
- e. Establishing institutions in order to promote agriculture, trade, and business without violating Islamic teachings.

More specifically education aiming to develop broader insights, NU is not only religious oriented, but also market oriented so that education at NU is not abandoned by the community, opening schools vocational ready-to-use such as nursing, medicine, agriculture, technology, economics and law.

Prior to modernization, NU's educational goals were (Muhammedi: 213):

- a. Creating and developing people and communities who fear Allah SWT.
- b. Creating and developing intelligent, skilled, noble, peaceful, just, and prosperous people and society.
- c. Realizing the ideals through a series of endeavors that are targeted by the basics of religious ideology that form the distinctive personality of NU.
- d. Making religious education a forum for the struggle of the scholars to educate their followers.
- e. After modernization there are various changes such as the following:
- f. Growing up a spirit of thought and ideas that can form a view of life for students in accordance with the teachings of Ahlussunnah Wal Jama'ah.
- g. Instilling an open minded attitude, independent character, the ability of working together with various parties for the better, skills in using science and technology, all of which are manifestations of self-devotion to Allah SWT.
- h. Creating an attitude of life oriented to worldly life and hereafter as a unit.
- i. Instilling appreciation of the values of Islamic teachings as dynamic teachings.

3. Curriculum

Nahdlatul Ulama (NU) was a socio-religious organization. So that the attention of NU figures to the community is carried out seriously, one of which is education aspect. We were able to see the establishment of two educational



institutions, namely *Nahdlatul Wathan* and *Taswirul Afkar* since NU was officially established (Abdurrahman: 7).

The curriculum or subjects taught at Nahdlatul Wathan are writing and compiling Arabic sentences, reading the Koran, recitation, *nahwu, sharf, tauhid, hisab* and geography (Abdurrahman: 7). This madrasah continues to grow over time. In 1929, there were 18 branches of Madrasah Nahdlatul Wathan in various areas such as Jagalan, Pacar Keling, Petukangan, Wonokromo, Malang and so on.

In general, NU curriculum was one hundred percent religiously oriented. It can be seen that NU only teaches kitab kuning or classical books in Arabic.

In 1934, KH. A. Wahid Hasyim initiated the madrasah curriculum with a composition of 70% religious and 30% general. This is contrary to the pesantren's academic culture which teaches one hundred percent religion. So that the curriculum demands a fundamental change in the infrastructure, teaching methods, and classical learning systems (Muhammedi: 215).

In principle, the NU curriculum is oriented to global/regional standards, national perspective, and is implemented locally. The curriculum used by Ma'arif is the national curriculum issued by the government with additional subjects that are in accordance with the needs of schools/madrasahs, especially NU study subjects and Ahlussunnah Wal Jama'ah (Aswaja). The Changing NU curriculum can be seen in the following table:

Table. 2
Modernization of NU curriculum (Muhammedi: 216)

No	Tradition Period	After Modernizing	Modernization Process
1	The NU curriculum tends to concentrate on the religious curriculum (pesantren) by only studying kitab kuning or Arabic classics; Fiqh, the Koran, Sufism, and other religious studies.	Organizing a mixed curriculum, which provides general knowledge, in addition to the existing religious sciences, including Indonesian (Malayu), mathematics, and earth sciences, all of which are written in Latin letters.	Teaching Dutch and history and presenting teaching staff who are experts in these fields such as Kyai Ilyas, students and nephew of KH. Hasyim Asy'ari himself, who is an alumnus of HIS Surabaya
2	In 1962, when PBNU held a Regional Level Deliberation in Bandung, West Java, finally the idea of a mixed curriculum was	The curriculum used by Ma'arif is the national curriculum issued by the government with additional subjects that are in accordance with the needs of schools/madrasahs, especially NU study subjects	For public schools, the Ma'arif NU Educational Institution uses a nationally enforced curriculum sourced from the Ministry of National Education, namely the



	<p>inaugurated for its use with a composition of 70% religious and 30% general.</p>	<p>and Ahlussunnah wal Jama'ah (Aswaja). with a composition of 100% religious and 100% general.</p>	<p>Competency-Based Curriculum which was implemented in 2004. The purpose of public schools is primary school, junior high school, senior high school, vocational school and other general education institutions.</p>
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4. Method

The NU teaching method introduced by Asy'ari is the *halaqah* (circular) or *bandongan* method, which means students gather around a teacher who will translate Arabic books from a number of different subjects such as interpretation, hadith, Arabic, and fiqh, then give an explanation. about words and their meanings (Ali: 341). Another method commonly used in pesantren education is called *sorogan*, requiring students to read and translate Arabic books into the local language (such as Javanese) in front of a teacher who will guide and correct their mistakes. A similar method is applied to *bandongan* consisting of larger groups, while *sorogan* is smaller and more personal (Ali: 341). Asy'ari reportedly refused to change this "traditional" teaching and learning method into a modern classroom or tutorial method. The change had been proposed by his son Abdul Wahid Hasyim (who speaks Malay, English, Arabic and Dutch), who had just returned from Mecca in 1933. However, Asy'ari finally agreed to incorporate modern subjects into the pesantren curriculum. He received teaching English and Dutch history and geography in Indonesia which was recommended by his son and nephew, Ilyas has attended Hollands-Inlandse School (HIS), Muhammadiyah Elementary School which teaches mainly general science, Dutch and some religious studies. However, in the afternoon, he studied Islam and attended a boarding school, combining traditional and modern education methods. With Asy'ari's approval, Ilyas included general knowledge such as Latin, geography (teaching earth sciences), history, Malay/Indonesian, Arabic and Dutch, adopting the HIS teaching method he had acquired so far.

The Arabic teaching system has also undergone serious changes. He abandoned the use of difficult books, and introduced a new teaching model that refers to the Dutch language teaching system used in Dutch schools. Where simple spoken language is taught before moving on there is writing that is more difficult (Asari, 2007: 229).



Table. 3
Modernization of NU Learning Methods (Muhammedi: 219).

No	Before Modernization	After Modernization
1	The learning methods applied include <i>sorogan</i> , <i>bandongan</i> , and deliberation to teach religious knowledge with students/students facing the kyai or ustadz one by one and offering books to be read and or studied together with the kyai or ustadz. Then do a question and answer.	The democratic method by providing opportunities for students to strengthen themselves with various kinds of expertise which in the world known as 'life skill education' by utilizing various sources of knowledge and not limited to kyai.

5. Human Resources (HR)

Nahdlatul Ulama is the largest and leading traditionalist Muslim organization in Indonesia. Currently, NU is estimated 60 million Muslim followers, with 30 regional administrators, 339 branch administrators, 2,630 branch representative assemblies, and 37,125 branch administrators spread throughout Indonesia (Subhan: 177).

NU and traditional Islam in general have played a significant role in various social and political changes in Indonesia including education. In education, especially Islamic educational institutions, pesantren and madrasah, are the transmission media and the most effective place in preserving and maintaining NU's religious traditions. However, to support and promote this religious tradition, it is necessary to improve the quality of human resources.

At the 27th congress in Situbondo, the Lakpedam institution was formed, which is an institution that seeks to improve NU's human resources. The presence of Lakpedam is an effort to minimize NU's entry into the political realm too far so that NU's social and religious agenda is neglected.

In the congress of Situbondo, KH Abdurahman Wahid (Gus Dur) was elected as the General Chair of PBNU (Muhammedi: 219). He immediately prepared a team to formulate the concept of Human Resource Development (PSDM). One message that was emphasized in the Situbondo preamble was to restore the role of NU in the 1926 Khittah, namely directing NU's roles and programs to community development efforts, especially NU citizens.

The PSDM concept is an extension of the concept or teachings of Ahlusunnah wal Jamaah, Khittah NU and *Mabadi Khaira Ummah*. The three teachings are the pillars of NU and it is hoped that the PSDM concept will be the continuation pillar, or the 4th pillar, which includes a reference to actualization of the contents contained in the previous three pillars in relation to the NU PSDM program.



The reshuffle of human resources was anticipated in advance with the inclusion of young teachers, such as Kyai Ma'shum with an education background in Mecca and Kyai Ilyas with an HIS background, to become teachers as well as administrative leaders. Actions like this can be interpreted as internal criticism of educational practices in Islamic boarding schools/madrasah, which so far have only been involved in the religious sciences, continuing the madrasah tradition in the past, which of course is no longer in accordance with the conditions and needs of modern education.

Table. 4
Modernization of NU's Human Resources (Muhammedi: 221)

No	Before modernization	After Modernization	The Process of Modernization
1	Pesantren as the basis for NU's human resources provide skilled personnel only in the field of religion. Several ulama were recruited from pesantren to manage NU at the local and central levels.	Reorganizing human resources, taking young teachers with Meccah educational backgrounds and alumni of public schools who become teachers as well as administrative leaders in order to adapt to the conditions and needs of the times	Besides teaching the old model of education, Pesantren also establish religious schools, for example: Madrasah Ibtidaiyah, Madrasah Tsanawiyah and Madrasah Aliyah as well as public schools founded by NU, which function as a fortress for purification of the teachings of Ahlussunnah Wal jama'ah practically only religious subjects.
2	The graduates of Ma'arif school/madrasa generally become religious, social workers or politicians. While the alumni who are experts in general fields, including science and technology or professionals, are few in number.	Besides preparing cadres in the field of religion (morality), Educational NU also prepares ready-to-use personnel in various fields to answer the demands of the times that are needed by society.	In improving NU's human resources, an institution called Lakpesdam was formed which is an effort to implement the idea of returning to the <i>Khittah</i> which was mandated by NU's 27th congress in Situbondo. The emergence of Lakpesdam is an effort to minimize NU which is too political so that NU's socio-religious agenda is neglected.



CONCLUSION

Nahdlatul Ulama is a socio-religious organization that was formed on January 31, 1926 in Surabaya. This organization was formed by a group of salaf scholars who understand Ahlussunnah wal Jama'ah. Formed by salaf scholars, this organization is called a traditionalist group or conservative ulama. Among the ulama who took the initiative to establish NU was KH. Hasyim Asy'ari, KH. Abdul Wahab Hasbullah, H. Abdullah Ubaid, Abdul Hakim, K. Ma'shum, Alwi Abdul Aziz, Abdullah Faqih, and KH. Nakrowi.

The tradition of this organization can be seen when the period is faced with a period of renewal. NU with its tradition is not lost but is maintained and integrated with modernization. In other words, adopting the idea of renewal without dismantling tradition.

As a socio-religious organization, NU is engaged in various aspects of people's lives, such as politics, economics and education. Education that seeks to educate the nation, within the NU body gets special attention by establishing institutions that handle education, namely *Rabithah Al Islamiyah* at Islamic boarding schools and Ma'arif Educational Institutions in formal and non-formal institutions other than Islamic boarding schools. The development of educational institutions that only started in Java has now spread throughout Indonesia.

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IMPLEMENTASI KEBIJAKAN PENGEMBANGAN BUDAYA MUTU DALAM PEMBELAJARAN SISWA DI MTs AL-WASHLIYAH BINJAI SERBANGAN

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ABSTRACT

This study examines the implementation of the principal's policy on the quality of education culture and the achievement of Islamic education goals. Religious intra and extracurricular activities have a positive effect on students' academic achievement and can support the teaching and learning process. The general purpose of this study is to describe the principal's policy in improving the quality of education culture, especially in the fields of morals and worship and student discipline at MTs Al-Washliyah Binjai Serbangan which is located on Jalan Protocol Kelutahan Binjai Serbangan, Air Jman District, Asahan Regency. the quality of Islamic Religious Education through religious extracurricular and intracurricular activities as well as knowing the factors that influence efforts to improve the quality of religion at MTs Al-Washliyah Binjai Serbangan. The researcher chose MTs Al-washliyah Binjai Serbangan because it is a school that implements Islamic values in its school environment. To obtain the results of the study, used descriptive methods with a qualitative approach and techniques of observation, interviews and documentation. The data for this study were sourced from the Principal, Deputy Head of Student Affairs, PAI Teachers, and Extracurricular Trainers at MTs Al-Washliyah Binjai Serbangan. From this study it was found that the implementation of Islamic Religious Education learning which was carried out in general ran smoothly and conducively, and had used varied learning methods

Keywords: Implementation, Quality Culture, Learning.

PRELIMINARY

Policy makers in improving the quality of education are the duties of the principal, because the role of the principal is the manager who plays a role in planning the program by detailing the needs of educators and education personnel, designing the curriculum to be implemented, as Mulyasa (2007:24) said. One of the components of education that plays the most role in improving the quality of education. The principal is the person in charge of providing education, school administration, fostering other education personnel, utilizing and maintaining facilities and infrastructure as well as supervisor at the school he leads. It is demanded that there is a culture of quality in learning, in order to improve the quality of education itself. Learning that is closely related to the world of education. Many quality problems are faced in the world of education, such as the quality of graduates, the quality of educator professionalism and the performance of education personnel as well as the quality of learning. These qualities are related to the managerial quality of education leaders, media, learning resources, training tools and materials, school climate, educational environment, and support from parties related to education. All the weaknesses in the quality of the education component lead to the low quality of graduates. The low quality of graduates can cause various problems, such as



graduates who cannot continue their studies at a higher level, are not accepted in the world of work, or are accepted for work but do not excel.

So important is this quality assurance that MTs Al-Washliyah Binjai Serbangan also plays a role and participates in improving the quality of its education so that the quality of education at MTs Al-Washliyah Binjai Serbangan is able to compete with other schools so that the pure goals of what are to be achieved can be achieved. MTs Al-Washliyah Binjai Serbangan is not only an institution for studying, but all activities and all existing residents have implemented a family basis both between the institution and the community, students and teachers, school principals and staff and others.

Efforts to cultivate the quality of learning and to improve the quality of education are difficult to separate from quality management, where all management functions that are carried out are directed as much as possible to provide services that are in accordance with or exceeding national education standards. In this regard, efforts are needed to control quality. Quality control in the management of education is faced with the constraints of limited educational resources.

The learning process consists of all components of learning materials and procedures for teaching and learning activities carried out by the teacher which will be conveyed to students to achieve the learning objectives to be achieved.

In order to achieve this goal, all existing components must be organized so that cooperation occurs between the components. Therefore, the teacher should not only pay attention to certain components such as methods, materials, and evaluation, but he must consider the components as a whole.

In observations at MTs Al-Washliyah Binjai Serbangan in Air Joman District. What is unique is to cultivate quality in learning, in terms of acceptance of participants, selection is carried out according to ideal standards in and there is a specialty for children who come from graduates of Madrasah Ibtidaiyah Al-Washliyah Tsanawiyah and from graduates of public schools (SD) or senior high schools. not from Washliyah should only be accepted if the number of students achieved is still lacking.

The role of the principal of MTs Al-Washliyah Binjai Serbangan in developing a culture of quality learning includes holding consultations with subject teachers every two months, which is held at MTs Al-Washliyah Binjai Serbangan itself.

The activities that can improve the quality of learning culture in this school are:

1. Teacher working groups are held on the first week of every month
2. To deepen knowledge and mastery of methodical didactics
3. Conduct an evaluation of various problems related to the teaching and learning process.
4. Every Friday the teacher provides guidance on Faith and Taqwa (IMTAQ) when the event is in the field
5. Practice compiling various teaching administration tools
6. Exchanging information about various problems and new ideas, especially those related to the teaching and learning process



7. Evaluating teaching and learning activities in the middle of the semester
8. Inventory of various forms of regional culture and various patterns of social life that are adopted as teaching materials for local content

The process of teaching and learning activities does not stand alone, but is related to the material and time components. The learning step contains a series of activities that must be carried out by teachers and students in sequence so that they are suitable for the growth and development of students.

From the above, the researcher will describe "Implementation of Quality Culture Development Policies in Student Learning at MTs Al-Washliyah Binjai Serbangan".

METHODOLOGY

1. Types and methods of research

This research is qualitative-descriptive. Qualitative research is a research procedure that produces descriptive data in the form of words or verbal statements from people or observable behavior directed at individual settings. Based on the presentation of this type of research is descriptive, namely research conducted by observing phenomena that occur factually and analyzing them based on scientific logic. The purpose of qualitative research is to explain a phenomenon as deeply as possible by collecting the deepest data, which shows the importance of depth and detail of the data being studied.

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Types of qualitative research in other words research that produces data in descriptive form from subjects and informants at a predetermined research place, as for the completion obtained during the research in the form of words or expressions without any statistical data calculations. In this study, the researcher uses a qualitative research type with a descriptive approach because by using this type of qualitative research, researchers can interact directly with subjects and informants, thus trying to obtain accurate, reliable, clear and complete data. This study aims to describe the efforts made by the head of the madrasa in improving the quality of learning at MTs Al-Washliyah Binjai Serbangan. In accordance with the object, this research is a field research (field research).

While this research model is a qualitative research that is based on research procedures that produce descriptive data in the form of written or spoken words from sources and observable actions. In this study, the results of the study will be presented in the form of descriptive words about the development of a quality culture of learning at MTs Al-Washliyah Binjai Serbangan.



2. Types and sources of data

Sources of data collected in this study include primary data sources and secondary data sources, which will be described as follows:

- a. Primary data sources, namely data sources regarding the process of teaching and learning activities. The data is sourced from teachers, namely 4 PAI teachers and 3 educational staff.
- b. Secondary data sources are from several complementary documents and supporting primary data, namely in the form of documents and interviews with the Head of Madrasah at MTs Al-Washliyah Binjai Serbangan.

3. Instrumen Penelitian

According to Nawawi, in collecting data, appropriate tools (instruments) are needed so that data related to the problem and research objectives can be collected appropriately. In this study, the instrument is the researcher himself as the main data collection tool, because the researcher understands the object he is studying. While at the location, he was assisted with an interview guide tool and supported by a number of other instruments such as a notebook to record important things that support the smooth running of the research, a tape recorder that will be used to record information and opinions of informants related to efforts to improve the quality of learning culture in the area. MTs Al-Washliyah Binjai Serbangan, as well as camera.

4. Data Collection Techniques

In this study, the authors used the method of participatory observation, interviews and documentation. These three techniques are used in the hope that they can complement each other.

a. Interview

The interview is a means of rechecking or proving the information or information previously obtained. The interview technique used in qualitative research is in-depth interviews.

Interviews are work carried out by researchers with resource persons in the form of conversations with a specific purpose in the form of submitting questions from researchers and providing answers by resource persons for the proposed performance.

In-depth interview is the process of obtaining information for research purposes by means of question and answer while face to face between the interviewer and the informant or the person being interviewed, with or without using an interview guide, in which the interviewer and informant are involved in social life. relatively long. In this study, the interview or question and answer process was carried out to the head of the madrasa, Islamic religious education teachers and education staff at MTs Al-Washliyah Binjai Serbangan.

The interview instruments are as follows:

- 1) Activities for developing a quality learning culture at MTs Al-Washliyah Binjai Serbangan.



- 2) Implementation of extracurricular in improving the development of quality learning culture at MTs Al-Washliyah Binjai Serbangan.
- 3) Factors supporting the implementation of developing a quality learning culture at MTs Al-Washliyah Binjai Serbangan.

b. Observation

Observation in simple terms is the process of researchers in looking at the research situation. Observation is the work of researchers in the form of direct observations made by researchers, then recording behavior and events as they occur in actual conditions.

Some of the information obtained from observations is space (place), actors, activities, objects, actions, events or events, time, feelings. The reason researchers make observations is to present a realistic picture of behavior or events, to answer questions, to help understand human behavior, and for evaluation, namely to measure certain aspects and provide feedback on these measurements.

In this study, observations will be made by looking at extracurricular activities and implementation, the situation of the madrasa environment, the building, the condition of each room (the headmaster's room, teachers, administrative staff, libraries, laboratories, halls, madrasa prayer rooms), flash disks, preparation of teaching teachers, teacher-student interaction and madrasa inventory.

c. Document

The data in qualitative research are mostly obtained from human resources, through observation and interviews. However, there are also non-human resources, including documents, photos and statistical materials. Document study is the activity of examining written materials prepared for research purposes. Document studies conducted by qualitative researchers, documents related to learning quality development activities. For example, learning quality documents and in the form of photo documentation of implementation activities are part of the development of learning quality at MTs Alwashliyah Binjai Serbangan.

4. Tehnik Analisis Data.

According to Milles and Huberman in Sugiyono said that data analysis consists of three streams of activities that occur simultaneously, the activities are carried out interactively and take place continuously to completion, namely: data reduction, data presentation, and drawing conclusions or verification.

a. Data reduction

Data reduction is defined as the process of selecting the data needed in research, then focusing on simplifying and transforming the raw data that emerges from the field. Data reduction is one of the qualitative data analysis techniques. Data reduction is a form of analysis that sharpens, categorizes, directs, discards unnecessary and organizes data in such a way that final conclusions can be drawn. Reduction need not be interpreted as data quantification.



In this study, data reduction was carried out by collecting data found from primary data sources through observation and interviews or from secondary data sources in the form of documents. With the reduction stages, namely making summaries, coding, tracing themes, making clusters, creating partitions, and writing memos related to the culture of improving the quality of learning at MTs Al-Washliyah Binjai Serbangan.

b. Data Presentation

Data presentation is one of the qualitative data analysis techniques. Presentation of data in this study is an activity when a collection of information obtained from MTs Al-Washliyah Binjai Serbangan is then compiled, thus giving the possibility of drawing conclusions.

The form of presentation of qualitative data is in the form of narrative text (in the form of field notes), matrices, graphs, networks and charts. data collection activities are carried out, a qualitative analyst begins to look for the meaning of things, noting regularities, patterns, explanations, possible configurations, causal pathways, and propositions.

c. Conclusion Drawing

Drawing conclusions is one of the qualitative data analysis techniques. Conclusion drawing is the result of analysis that can be used to take actions or interpretive activities on the data that has been presented to find the meaning of the intended data. The conclusions made by this study are by collecting field notes, coding, storing, and retrieval methods used, the skills of the researcher, and the demands of the funder. The meanings found by the researcher must be tested for their correctness, suitability and robustness. In this case, the researcher uses a way of connecting in order to find the truth, compatibility, and robustness of the findings.

5. Data Validity Checking Techniques

To prove the validity of the research conducted by the researcher, the researcher has prepared the data to be validated by using a data triangulation validation method that can prove the data is true or not. The triangulation carried out by the researchers refers to Denzin, so the technical implementation of the data validity testing step will utilize researchers, sources, methods and theories. In this study, the authors triangulated the sources, methods and theories because the authors themselves in this case conducted the research.

- 1) Source triangulation, the author will compare and check the data obtained from interviews with direct observations during observation, comparing the information obtained from the main data source with the views of others.
- 2) Depending on the method, the author will compare and check whether the information obtained from several data sources with the same method has differences, or whether the results of observations are in accordance with the information obtained by the interview method.
- 3) Theoretical triangulation, carried out by the author by describing patterns, relationships and including explanations that emerged from the analysis to find



comparative explanations. Organizing data is done by thinking about logical possibilities, is it supported by data.

RESEARCH RESULT

1. Implementation of the policy of developing a quality culture of student learning at MTs Al-Washliyah Binjai Serbangan.

To improve the quality of learning at MTs Al-Washliyah, the principal has a weekly, monthly and yearly work program.

Every teacher who teaches at MTs Al-Washliyah is required to attend Teacher Cadreization Training, because in Washliyah there is an Organization of Teachers and Lecturers Association (IGDA) under the leadership of the District Washliyah Education Council, teachers who become educators must be trained and able to innovate in creating a generation that is quality as conveyed by Prof. Dr. Saiful Ahyar Lubis, MA in his speech about the nature and application of Islamic education based on the Qur'an and sunnah with the aim of forming Muslim personalities with noble character to lead to the formation of human beings.

The first Sunday of every Monday there is a regular meeting which is held once a month with the teachers. This regular meeting is the most important communication medium for classroom management activities, and it is a forum to motivate teachers, in order to improve teacher performance. That's why a regular meeting is set once a month.

The regular meetings with teachers are:

- a. Used to inform the latest school policy directions as well as innovative learning activity programs
- b. Provide opportunities for educators to interact with each other and exchange ideas, in overcoming and managing difficulties in the learning process.

In the discussion of this research, it is based on exposure to data obtained from the observations of researchers on what happened at the research location and the results of interviews with resource persons, both foundations, school principals, the Washliyah Education Council (MP) teachers, school committees, and student information and descriptions. other information such as documents and photos. The implementation of developing a quality culture of learning at MTs Al-Washliyah Binjai Serbangan includes, among others: a culture of academic quality and a culture of non-academic quality.

As for the implementation of the culture of academic quality, among others:

- a. The number of student achievements both in terms of academic and non-academic,
- b. All new students are required to attend the Student Orientation Period (MOS) and continue training for the Al-Washliyah Student Association (IPA)
- c. Every Friday morning, teachers take turns providing guidance or advice to all students in the school field through the Imtaq program and in collaboration with the Imtaq team and sub-district Islamic Counselors.



- d. Every Piqih lesson students are accustomed to carrying out Duha Prayers at the Al-Washliyah MTs Mosque.
- e. Education and training for professional teachers is carried out by Majlis MP,
- f. Teacher achievements in the scientific field.

b. Problems faced in the policy of developing a quality culture of student learning at MTs Al-Washliyah Binjai Serbangan.

Documents or school quality manuals are not actually owned by this school, the structured activities above are based on the Decree of the Director General of Islamic Education Number 5163 of 2018 concerning Technical Instructions for Development of Learning in Madrasas. In the decision has the Signs of 21st Century Learning Activities, namely: Peranan Guru

1. Learning with 21st century competencies
2. Learning Principles
3. Materials, methods, media and learning resources
4. Learning approach
5. Class management

From the continued decision of the Director General of Education, the steps for learning activities are also arranged, namely: Kompetensi lulusan madrasah

1. Learning experience
2. Mapping scientific approaches and media/objects for learning activities
3. Learning activities contain
 - Preliminary Activities
 - Core activities
 - Closing activity

The decision of the Director General of Education also asked for the commitment of the relevant parties to develop their profession in order to create meaningful learning conditions in the lives of students. The commitment of teachers, supervising madrasa heads and madrasa supervisors is a prerequisite that must be realized in implementing technical instructions for learning development. Evidence of the integrity, commitment, and responsibility of the internal and external stakeholders of the madrasa is the maximum implementation of these technical guidelines and other provisions in producing meaningful learning for students.

The guidelines above are the basic concepts that should be for madrasas to develop a quality learning culture, but this does not work effectively due to the vacancy of the learning quality guidebook at the school.

The principal's program has actually been compiled in the form of a script, it's just that the program does not have quality standards that can support it to run optimally. During the COVID-19 pandemic, actually implementing quality learning is very much needed, so that national education goals according to laws and government regulations can be achieved properly.

Obstacles or cultural problems in developing the quality of learning at MTs Al-Washliyah Binjai Serbangan include, among others;



- a. The lack of enthusiasm of students in terms of learning because there are more sons from the surrounding villages
- b. Lack of motivation from some subject teachers
- c. There are still teachers who have not implemented a learning quality culture.

CONCLUSION

Based on the specific findings and discussion on the Implementation of Quality Culture Development Policies in Student Learning at MTs Al-Washliyah Binjai Serbangan, it can be concluded as follows:

1. Implementation of a quality culture. Student learning at MTs Al-Washliyah Binjai Serbangan is good and in accordance with the vision, mission, goals, and activity programs that have been able to support the creation of a quality culture in the school. refer in guiding the development of the quality of student learning.
2. The obstacles that exist at MTs Al-Washliyah Binjai Serbangan in implementing a quality culture of student learning include: 1) The academic ability of students who study here is not the result of selection when new students are admitted. The majority of the students come from the village where the madrasa is located, their academic abilities tend to be mediocre, this can be seen when learning takes place 2) the lack of teacher teaching innovation.

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IMPLEMENTATION OF CONTEXTUAL LEARNING STRATEGIES IN DEVELOPING CHILDREN'S CHARACTER IN RA AL-ITTIHADYAH SEI KERA MEDAN

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ABSTRACT

This study aims to determine: (1) Implementation of Contextual Learning Strategies (2) Functions and Uses of Contextual Learning Strategies (3) Constraints faced by teachers in implementing contextual learning strategies in developing children's character at RA Al-Ittihadiyah Sei Kera Medan. The type of research conducted is descriptive research with a qualitative approach. This data collection method uses Observation, Interview, and Documentation. This study involved 1 teacher and 11 children in class B Matahari. The data analysis technique used is triangulation. The results of this study indicate that in implementing contextual learning strategies in developing children's character, children are able to follow the division of tasks given by the teacher and are actively involved in group activities, children dare to express their opinions and children are able to clean up their toys after playing.

Keywords: Contextual learning strategy, character

INTRODUCTION

Education kid age early a education that at prepare for participant learners before entered to levellevel basic through the coaching to give stimulation physical and spiritual, motor, sense thought and socio-emotionalso flourish with optimal (Masnur: 2011, 88).

Principle pembelajaran that used in the development of Education characters seek so participant learners know and accept values character as belong participant learners and are replied on decisions that took through stage know option, judge option, determine the establishment, and furthermore made a value according to belief myself (CANTOFathurrohman : 2013, 93).

The success of in the formation characters would drove kid age early reach a purpose that expected, so in the formation characters do not would apart from strategy that used. In choose and determine strategymust and matchwithstate child age early. Strategies in the form kid age early could mean as patterns general activities teacher or the parents in the formation kid age early to reach goal which expected (Masnur: 2011, 304-305).

Education characters for kid age early should realized through variety act real in learning, do not too theoretical, and do not much limit activity study, moreover just limited to in in class. thing have caused kid time age early was time golden, where time mentioned was time best in the process learned that just once and do not never repeat go back. Growth and development kid at time have lasted very



quickly and would be determinant for properties and characters kid future adult (Mulyasa: 2017 , 67).

The component that important in achieve keberhasian educational to achieve objectives is ketetapan in determining strategy. learning The one a strategy learning that expected can develop characterkidwasstrategylearning. contextual

Strategies study contextual a strategy study that give chance for participant learners for engaged in activities study, where kid get experience live and can connect withlife everyday (Hamruni: 2009, 172).

According to (Wahyudin: 2017 116), concept strategy learning contextual The no three thing that should understood. First, CTL emphasizes the to process involvement of participants students to find material, meaning process learned oriented on the experience basis directly. Process learned in the context of CTL do not expect so participant learners just received a lesson would but process looking for and find own material. lesson Secondly, CTL encourage so participant learner can find relationship between material that learned to situation life real, means participant learners demanded for can catch relationship between experience learned in school to life. real Third, CTL encourage participant learners for can apply inlife, means CTLis not just expect participant learner can understand material that learned, will be but how material lessonwas could dyeing behavior in alife. everyday

Characteristics of strategy learning contextual that attempts the learning that integrate and help participant learners in looking for and find knowledge that had no and knowledge new, create learning that fun and active (Wahyudi: 2017.116 to 118).

Principles in the strategy learning contextual that *constructivism/* shaping, *inquiry/* probing, *questioning/* said, *learning community/* society learn, *modeling/* modeling, *reflection/* reflection, *authentic assessment/* assessment real.

Constructivism/ forming a process development knowledge of new in structure cognitive child based on experiences. Knowledge that formed of object that become material observations and ability a subject to interpret object them. *Inquiry/* probing a process learning through process think in a systematic that where kid would find own knowledge. *Questioning/* ask a reflection of curiosity kid, role ask very important for kid for Fishing kid in find own answer. *Learning community/* society learned a concept community learned are results learning obtained through work together with people else. With thing have, kid would learned was involved, mutual learning, exchange of information and experience. *Modeling/* modelinga process learning that demonstrate thing so can at see and at instance by child. *Reflection/* reflection a process deposition experience that have learned and do to way sort return events or event learning that have passed. Through process reflection, experience learned kid can update knowledge that have establishment then kid can interprets and conclude experience learn it. *Authentic i-assessment/* ratings real a vote success do not just determined by aspect results learned like test, but vote as keep constant for activities study took place (Sanjaya: 2011, 118-122).



However, is based on the observation at RA Al-Ittihadiyah Sei Kera Terrain particular on class B of age 5-6 years, Researchers discovered the problem. The results of the observation initial shows that, found 8 of 11 kid character is still categorized low. are some kid that lower in the character work at as do not want listen and follow the direction of the teacher for kid do not focus of and like menjahilin friends, kid also do not wish was involved active in activities group for kid still wish win own and wish do own no the work at with his friends. then kid also have not dare to express his opinion and replied question his teacher for kid still much that ashamed, was afraid and do not believe themselves. And no also kid that still at remind and at call teacher for straighten toy after play as kids live go for tinker and often left toys.

The emergence of problem the would do not apart from factors which very influence. View condition like have teacher very instrumental and must noticed factor dominant that can influence the development of characters kid through implementations strategy learning contextual that applied by teacher so can develop character kid optimal as possible.

According to (Abuddin Nata, 2008, 2) character is trait that embedded in the soul that push to do act no need thought and consideration. There ten values characters that comprises of tolerance, believe myself, love God, cleanliness, independence, honesty, respect and i-mannered, leadership, lower heart and like help (Khadijah et al: 2015, 21).

According to Agus Wibowo: 2017 109-110), development characterkid age early much influenced by the environment mainly of the parents. Kids learned for know values and behavior in accordance with values that no in theenvironment. In the development of the character kid age, an early the role of people old and teacher extremely important, especially teacher. early childhood In thing have, teacher ECD was able develop characterin accordance withconditionkid, do not just knowledge, and doctrinal, but more reaches in the region emotion child. The role that should do by teacher early childhood and person elderly in build character kid age early, that treat kid according to characteristics, meet need basic kid, pattern education that was good, give support and fasilita that in accordance with age developmental child'si, and the old and educator should be firm and are replied.

Researchers take two characters that would studied that work at and independence. According to (Nasution: 2010, 146), work at was divide activity in tasks small on member groups, on activities work at then work would be be light and quickly finished and can grow spirit please help on child. While independence think (Khadija: 2016 60), independence a attitude or deed that was not easy rely on people other in finish the job.

Factors that influencing formation, characterkid namely family, institution educational preschooli, friends peer organizations religious and community. Family, was institution smallest in the community, where factor that the most influential on children on way care that have the parents in educate will grow up and flower kid of experience that got. Characterkid would flourish optimal when their get stimulation



that well of family. By as was, patterns parenting that right can mademeans for development of moralchild.

institutions educational preschool, to the learning at institution preschool, that should do educator was give environments and stimulation that fit to meet need child student in accordance with characteristics. development *friend* peer, in context interact with friend peers, kid can obtain chance to test the difference idea, learned for negotiate and discuss angle view that much, and for decided compromised or refused idea of friends peer. Experience interaction with friend peer have believe yields developments that positive and adaptive for kid, like ability understand thought, emotion and purpose oran others .

Organization Religion, role organization religious in transmitting values predicted effective. As party controller, organizations religious can role active a a bridge between the parties people, elderly educators and community in development behavior. And *community*, addition to the community, media also play a role in establishment behavior aggressive on children. As controllers, people elderly and educator should be critical to through which damage morals. children's Criticizing every impression that watch, would forming think a critical on child. In process, if sense continue is given, then kid would select own watch what what well for him (Zubaedi: 2017 31).

Objectives of Education characters kid age early that develop habit and morals noble, develop potential kid that have values characters, embed soul leadership , responsibility replied and gotong together, developed the ability kid that independently and creative, and develop environment school that safe, honestly, full guess friendship and convenience (Gunawan: 2017, 30).

REVIEWLITERATURE/ METHODOLOGY

Research have done on class B Sun on RA Al-Ittihadiyah Sei **Kera**. Method that used in study have was method study qualitative descriptive, that used for describe or explained a incident actually by facts and Data that no field no give treatment of certain to object that would studied (Sugiyono: 2014, 150).

The subjects study have was 11 kid on whom 6 men and 5 woman, and 1 teachers. classroom Location study have done at RA Al-Ittihadiyah Jalan Sei Kera Medan No. 199, Kec. Medan Struggle Kota Medan. The technique collection of data that used that technique observation, semi participatory technique interview, semi documentation and triangulation.

Techniques Observation Semi Participatory

Techniques observation used to amplify the data once confirm the data that have collected through interview with fact at field that actually. Techniques observation semi participative, where researcher just watched teacher in the process teach and when interact with participant learners (Burhan: 2017 133)



The subject is kid class B Sun age 5-6 years at RA Al-Ittihadiyah Sei Kera Medan. Terrain Activity study that do by teacher with use strategy study contextual to show development of characters work at and independence kids at RA Al-Ittihadiyah Sei Kera Medan.

Technique Interview Semi Structured

This interview technique uses a semi-structured interview technique, where the researcher asks openly and actively asks teachers and school principals so that the conversation leads to certain problems to informants to get answers to these problems.

Mechanical Documentation

Engineering documentation a means that do to gained and provide documents or data as evidence that accurate of sources. information In study this provides data the formof documents, images picture and documentssupporting otheri.

Triangulation

Triangulation was wrong Suatu technique in i-checking of data of various sources that found to get results that accurate with use methods. different The the data that have to get researcher at field then at equate to the data of the teacher and head schoolso the data that needed Full(Sugiyono: 2014, 372).

Analysis of the data in a research qualitative do at time collection of data ongoing and when finished collection data. According to Milles and Huberman, suggested found in the analyze the data found some process that (1) collection the data that could on get of results interview, observation and documentation. (2) Reduction data after the data collected then made reduction the data to determine the the data that relevant, then do simplification to summarize and compile thing theimportant on the results of the findings. (3) Presentation of data, can be form of writing, picture, table and graph. The purpose of of the presentation the data to incorporate get to state that happen in the field. (4) Withdrawal conclusion do for ongoing research after the data collected then can gained conclusion end (Sugiyono: 2014, 242).

RESULT AND DISCUSSION

In discussion study have, then researcher would explained as thoroughly for implementations strategy learning contextual in developed the characterkid at RA Al -Ittihadiyah Sei Kera Medan. As explained in technique analysis the data to research, this, researcher use analysis qualitative descriptive (exposure) and the data that have gained investigatorswell on data that needed investigators. As the data as follows:



1. Implementation Strategy Learning Contextual In Develops Character Kids in RA Al-Ittihadiyah

Strategy Learning contextual a strategy learning that can give chance for kid for involved in the activities, learning where kid would get experience as live and can connectwithlife. everyday thing have according to theory:

Strategies study contextual was a strategy study that stressed on the involvement participant learners as Full for can find material that learned and can connect with situation life real so encourage participants student for can apply in the lives of their (Sutarjo: 2012, 119-120) .

Results interview on implementations strategy learning contextual in developed the character kid at RA Al-Ittihadiyah with trustee class B sun that mom Soraya:

"If Mom ever apply strategy learningcontextual toi-class, yes but most often mother use strategy study groups, for kid when study own fast get bored but also kid whenstudy group actually even kidding with friends. But yes mother adjust to learning. that diajarkanlah If strategy learning contextual have drive kid for can get involved as live in a a activity so kid was right could remember and can at amalkan in life. But strategy this very good loh when Mom apply to way that unique and draw for train kid for dare talk to before though son that it wrote that often story. to the next From here also us can see how characters kid was flourish for every kid kan grow up at family that different sure at school will look how morals kid was. So Capital in implement strategy this very easy for kid would accustomed do study or knowledge that taught for in life everyday as experience that them experienced was would have an impactwellif us point well too".

Based on the results findings research at on that implementation strategy learningcontextual've applied though have not up to for teacher rarely use strategy learning contextual this But when study progress, researcher watched found in the develop characters like work at and independencekid had good.

Than results study 9 from 11 kid was able to follow division duty that have given teacher and was able to work at and active in finish duty together his friends.

Than results study 8 of 11 kid was able convey opinion to before class, look of everyday kid that often ask and suggested think and knowledge that it get.

2. Functions and Uses Strategy Learning Contextual in Developing Character Children RA Al-Ittihadiyah

According to Sanjaya in Wahyudin Nur Nasution suggests that function and use strategy learning contextual in develop character kidie:

- a. Emphasizing to process involvement participants of students to find material, means the process learned oriented on the experience basis directly. Process learned in the context of CTL do not expect so participant learners just received a lesson would but process looking for and find own material. lesson



- b. Encouraging so kid can find ties material that learned to situation life real, means participant learners demanded can catch relationship between experience learned at school with life. real
- c. Encouraging kid for can apply in life, means CTL is not just expect participant learner can understand material that learned, would but how material lesson that can dye behavior in life everyday (Wahyudin: 2017 116- 117).

Results interview to teacher class B Sun at RA Al-Ittihadiyah Sei Kera Terrain was mom Soraya:

"If i depending on method or strategy that am use well in adjust with theme learning. If mother if want combine several methods and strategy every study, like teach kid on morals as work at yah us must practice live to method demonstration, method play, strategystudy contextual also mom join for from some methods and strategy could why us develop characters kid or no talent kid flourish and kids also the more spirit of in the learning. So functions strategy that very great for teach kid explored the ability to find knowledge own".

It is in accordance with the information that have to get researcher, where investigators find effort thatido teacher for develop character. A child thing have seen of business teacher in the process study like apply strategy or method study and Media study that used teacher when teach look child enthusiastically and active in process. learning like when study groups, teacher while sing and clap to drive kid in group then kid mutual work at to friends to finish duty which awarded teacher then kid was given chance to speak or convey opinion when play group it also train kid for dare appear fore and have guess believe myself and practice kidlanguage.

3. Constrains in Implementation Strategy Learning Contextual to kids in RA Al-Ittihadiyah

Researcher get get from the resultinterviews to teacher class B Sun. that bu Soraya on constraint that face as follows:

"If constraint yes actually much heck bu, but most general often happen kid was had form morals and behavior of house so still no kids that behavior really do not good love mukulin heri, ngeludahin friends even to nunjang friends. Yes us as teacher only could guiding roughing at school for kid kan more much time house when us teach thing that well at school kid unaffected again of house yes so wrote bu. Moreover, like now much time the old pupil that tell when childs like play Mobile even the her sometimes that give so on learned kid was was also passive do not no spirit for school was so bu. We no ya no too focus to kid was, for kan much kid do not may the one us see and noticed continue kan, but we as teachers also but supervise and observe development of and character children.

Factors that become problem to RA Al-Ittihadiyah was lack knowledge teacher for apply strategy study or methods teach that drew to give chance to child to cannotivate learnedchild.



So, can conclude that constraint that face teacher in developed the character kid ie, strategy study, method study and Media study should be prepared teacher

so draw and unique so increase the learned teach become more effective, active and creative, then need teacher for know and understand strategies learning that can applied inschool for child.

From the results research that gained researcher, constraints mentioned can at overcome by a teacher in implementing strategies learning that right for child. So development character kid can flourish with optimal. With thing have, strategy learning contextual that applied by teacher had enough good in the development of the characterchild.

CONCLUSION

Based on the results study that do on Implementation Strategy Learning Contextual In Developing Character Son at RA Al Ittihadiyah Sei Kera Medan, then investigators deduce as follows:

1. Implementation of the strategy learning contextual in a develop character child in RA Al-Ittihadiyah Sei Kera Medan, hal have can conclude found in thecharacterkid canflourish to apply the strategy learning. contextual But that need noticed again teacher need maximizing inprepare strategy study in the process learned teach so development of characters kid can flourish to optimal.
2. Functions of and usability strategy learning contextual in develop character kidin RA Al-Ittihadiyah Sei Kera Terrain, namely stressed to the involvement participant learners to find material where kid can learn live to experience that it get, then push kid to connect material lessons with life and can apply in life. Everyday In thing this teacher enough good in understand functions and uses a strategylearning contextual.
3. Constraints that faced teacher in develop characterkid at RA Al-Ittihadiyah Sei Kera Medan, ie from results research the obtained researcher, kendala-constraints the can in overcome by a teacher in implementing strategies learning that right for child. So development character kid can flourish with optimal. With thing have, strategy learning contextual that applied by teacher had enough good in the development of the character child.

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PLAY MODEL LEARNING PROGRAM IMPLEMENTATION IN RA AL ITTIHADIAH MEDAN

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ABSTRACT

The role of Raudhatul Athfal educational institutions is very strategic in preparing a reliable quality Muslim generation through learning with a play model. The formulation of the research problem is: how to use the play model as a learning strategy at RA Al Ittihadiyah Sei Kera? The reason for using the play model is used in learning at RA Al Ittihadiyah Sei Kera? While the purpose of this study was to determine the use of play models as learning strategies, and the reasons for using play models and the purpose of using play models in student learning at RA Al Ittihadiyah Sei Kera Medan.

This study uses a qualitative method, because it intends to explain the behavior of teachers and students in learning through the play model. While the data collection is using interview techniques, observation and documentation. Then to analyze the data, it is done by data reduction process, data exposure and conclusion drawing. To ensure the validity of the data, triangulation was carried out between methods, both interview data with observation, and documentation, as well as triangulation between informants.

There are three findings of this study, namely: 1) The use of the play model as a learning strategy for RA Al Ittihadiyah students takes place inside and outside the classroom. Learning with play models in the classroom according to the subject matter, and outside the classroom also creates relaxation and expands children's activities so that they are not bored if children only study in class. 2) The reason for using the play model for students is according to the teacher's direction by playing with lego, donut ring and toy cars. The use of play equipment as expressed takes place individually by students, playing as a group or in groups. Meanwhile, the purpose and benefits of using the model of playing with rattles, angklung, drums, puzzles, lego, unloading pairs, plastic balls, and cans, swings and plosotan. The goal is to maximize the physical growth of students according to their age, and to encourage the psychological development of students in terms of emotional, social, improve children's language skills, fine and gross motor skills of children, and improve social-emotional abilities while playing.

Keywords: Learning Strategy, Learning Media

PRELIMINARY

Education is a process of developing children's potential to the fullest which takes place from pre-school education, primary education, secondary education to higher education. In the context of national education, the education process as stated is regulated in Law No. 20 of 2003 concerning the National Education System (SISDIKNAS) until now. Even the regulation of the implementation of national education is not only by the government, but the responsibility for the administration of schools, madrasas and Islamic boarding schools is the responsibility of the government and parents and the community.



Education Early childhood education (PAUD) is experiencing rapid development. This is indicated by the continued increase in the number of PAUD institutions. Kindergartens (TK), raudhatul Athfal (RA), study groups (KB), daycare centers (TPA), and other similar PAUDs with varied names have sprung up. This is also evidence of the increasing awareness of parents and teachers about the importance of PAUD (Yus, 2015).

Then Raisyah in Nirva and Mesiono, ed (2016), explains that early childhood education is a strategic effort to prepare children optimally in their growth and development. A deliberate process of fostering children from birth to 6 years which is carried out through the provision of educational stimuli to assist physical and spiritual growth and development so that children have readiness to enter further education.

PAUD management and the like are also managed by the government, foundations, religious organizations, and others. Because the responsibility for managing education in Indonesia is carried out by the government and the community.

Al Ittihadiyah as one of the Islamic organizations that was established on January 27, 1935 in Medan, with the founding figure of Sheikh Haji Ahmad Dahlan, is engaged in da'wah, education, social and economic fields. The movement in the field of education is intended to help realize national ideals, namely the intellectual life of the nation. Therefore, the Al Ittihadiyah organization carries out pre-school education programs, basic education, secondary education and higher education. The educational institutions that have been developed are in the form of schools (PAUD/TA, SD, SMP, and SMA), madrasas (RA, MTs, and Aliyah) and also the Tarbiyah College of Science.

Until now, the RA Al ittihadiyah developed in the city of Medan is RA Al Ittihadiyah Sei Kera Medan. RA Al-Ittihadiyah was established in 1992 and is located at Jalan Sei Kera No. 199 Medan Struggle District, Medan City. This school, which was first opened in the Sei Kera area until the beginning of the establishment of RA Al-Ittihadiyah, was motivated by the concern of Mrs. Hj. Yusnidar Harahap, a Muslim leader of Al Ittihadiyah North Sumatra in the field of Islamic religious education for early childhood, which is often neglected by society in general. Many parents want their children to enter public schools so that they are smart in all kinds of subject matter in school later.

The existence of early childhood is the basis for progress and success towards the personal future of children, families, communities and nations. This phase is the beginning of a realization of the journey of life. It starts from the incompleteness of childhood to maturity and full human status as an adult. Starting from the potential that has not been optimal to become a human resource that is realized into a humaneconomically productive. Because children are in the process of becoming adults, and are potential human capital waiting to be realized through investment; Early childhood is a human being who has not yet become, or becomes structured to maturity (Dahlberg, et al.2007).



Fadillah (2018) explains that early childhood education is education that cannot be separated from playing activities. Whatever children's learning activities are always done by playing. For early childhood, playing has become one of the basic needs that must be met by adults, both parents, teachers and other adults. With the fulfillment of the need for play will indirectly affect the growth and development of children.



Figure 1: RA Al Ittihadiyah Building



Figure 2: Gymnastics Picture

Then Nicols (2004:38), explained that from the results of research and experiences of teachers in the classroom, it can be seen that student learning is influenced by their daily experiences in this world., provides a number of ideas in learning. We know that children do not learn in isolated situations but their learning is influenced by collaboration with other students, interactions with teachers and with their environment.

The school's vision will determine the direction of learning in the developed educational institutions. With the vision, the mission carried out by all elements of the school is translated, as is the case with the presence of RA Al Ittihadiyah at the age of 29 years. The vision of RA Al Ittihadiyah Sei Kera Medan, confirms the vision, namely: "Creating a generation of Muslims who are faithful and pious". Meanwhile, the mission of the madrasa consists of: (1) Making a generation of Muslims who are knowledgeable, pious and pious, (2) Giving birth to a quality Islamic generation, (3) Shaping Muslim behavior from an early age. Then the goals of this madrasa include: (1) Forming a generation of Muslims who believe and have noble character, (2) Instill an Islamic spirit in children to always remember Allah SWT, (3) Help develop children's potential towards formation of an Islamic attitude.



Figure 3: RA Student Appearance



Figure 4: Facilities Play Student RA

In the latest developments, it can be revealed that there are 22 students of RA Al Ittihadiyah Sei Kera Medan. In the 2021/2022 school year, this number of students



is distributed into study groups, namely class B Matahari and class B Mawar, each with 10 students and 12 students. The number of students at RA Al-Ittihadiyah Sei Kera Medan is as shown in the following table:

Table 1. State of ra al ittihadiyah's students

Class name	Man	Woman	Number of children
Class B Sun	4	6	10
Class B Rose	5	7	12
Total number of students/i			22

While the teachers who guide and foster students at RA Al Ittihadiyah are four people, including the head of the madrasa and treasurer, while the number of teaching staff at RA Al-Ittihadiyah Sei Kera Medan is 4 people, in detail can be seen in the following table:

TABLE 2
STATE OF TEACHER RA AL ITTIHADIAH

No.	TEACHER	POSITION	EDUCATION
1.	Ratna, S. Ag	Principal	Bachelor of Religion
2.	Soraya Rangkuti	treasurer	high school
3.	Ngarinem, S. Ag	Teacher	Bachelor of Religion
4.	Risky Ayu Permata, S.Pd	Teacher	Bachelor of Education

The existence of the RA Sei Kera Medan teacher who is in charge of teaching students through the use of play models, play equipment, and the benefits of playing models for children's growth and development. In implementing the play model as a learning process at RA Al Ittihadiyah, these three teachers play a role in assisting students in learning in accordance with the curriculum program that is being implemented at this time.

The formulation of the research problem is: how to use the play model as a learning strategy? , and the reason for using the play model in learning at RA Al Ittihadiyah Sei Kera? The purpose of this study was to determine the use of play models as learning strategies, the reasons for using play models and the purpose of using play models in student learning at RA Al Ittihadiyah Sei Kera Medan. Based on the formulation and objectives of this study, the results of this study are expected to be useful as an evaluation material in increasing the use of the play model as an effective learning strategy for the students of Raudhatul Athfal Sei Kera Medan.

RESEARCH METHODS

As for This study uses a qualitative method, because it intends to explain the behavior of teachers and students in learning through a play model. While the data collection is using interview techniques, observation and documentation. Then to analyze the interview data, observation and documentation is done by data reduction process, data exposure and drawing conclusions. To ensure the validity of the data collected, that is by doing a pol- ulation (cross-checking of data) between methods,



both interview data with observation, and documentation, as well as interview data from various informants.

RESULTS AND DISCUSSION

1. Research Results

a. Use of the Play Model for RA Murid Students

1) Playing Lego

This lego game is done in the classroom or in the door. The purpose of the lego game is to train children's hand and eye coordination, so that children are able to choose, control and move objects. Through lego games can also introduce colors and shapes, increase creativity, teach children to solve a problem and think mathematically.

Children are given this lego game because it can teach children to create ideas according to their imagination, learn to communicate with friends and train emotionally.



Figure 5: Playing Lego

2) Donut Ring Game

This lego game is done in the classroom or in the door. The purpose of the donut ring game is to train children to solve a problem by introducing the largest size to the smallest size and color, children can also improve their fine motor skills by arranging the game well.



Figure 6: Playing Donut Ring



Figure 7: Play Donut Ring and cars

Donut ring is given to children to improve children's intelligence such as kinesthetic intelligence related to children's motor skills, visual-spatial intelligence with the ability to recognize colors and sizes, interpersonal and language intelligence by playing with friends, and mathematical logical intelligence where children will understand that putting together a donut ring based on the order and size of the largest object.



3) Toy Cars

This lego game is done in the classroom or in the door. The purpose of toy cars is to introduce children to the parts of toy cars, imitating the sound of cars, children will also move actively when playing toys.

Giving toy cars to early childhood is to improve children's language skills, fine and gross motor skills of children when playing these cars, to improve social-emotional abilities when playing with friends.



Figure 9: Playing Cars



Figure 10: Playing Cars

2. Reasons for Using the Play Model for RA Murid Students

The head of the madrasa explained that the play model in this school only invites children to play outside the classroom with the existing playground equipment, so that children do not get bored when learning outside the classroom. The indoor play equipment includes blocks, legos, dolls, and puzzles. For outdoor play equipment, there are plastic balls, stacking cans, swings and slides. The teachers here are still less active and need a lot of practice in carrying out learning with this play model. The purpose of learning by playing is to direct children not to be bored and to train children's physical motor skills. The point is that there are variations in learning activities both inside and outside the classroom. In fact, it is necessary to use a play model, because children are in a period of learning while playing, they cannot be focused on continuing to learn. From the trainings that followed, it was also suggested that one child be given a special media to play, but this RA still lacks such media or play equipment. That's why creative teachers are needed to be able to use and make simple play tools without having to buy. Then the play model at this school is just to invite children to play outside the classroom with the play equipment in this RA, so that children don't get bored when learning outside the classroom.

One of the teachers also explained that playing models are necessary so that children are not monotonous in learning continuously in class, so it is necessary to use this play model to be applied and make variations in learning. The play model really depends on what we teach, such as taking the children out of the classroom and asking them to arrange the cans of blocks into a pyramid-like shape and then the children are invited to count the existing cans. There are rattles, angklung, and drums for playing instruments.

Then another teacher revealed that if the play model is I often invite the children to play animal puzzles and then the children are asked to draw and color the animal shapes according to what they draw. Disassembly, lego, blocks, and more.



I prepared what material I wanted to convey to the children, then I prepared the play equipment and then I invited the children to play the game. The lesson plan for example is the pet theme, the cat sub theme. So the children are invited to form a circle and hold each other's hands. Then the teacher chooses two children who play the role of being a cat and a mouse, then the cat chases the mouse until it can, and his friends who form a circle protect the mouse. The goal is that children can train their motoric, social and emotional. This model of learning by playing is necessary, because through playing children will be more enthusiastic in learning. If the play model depends on the activity material, sometimes it is carried out in the classroom as well as outside the classroom depending on the activity material. The playing instruments are rattles, angklung, and drums.

Another teacher explained that the play model that I do is in groups, because children will enjoy playing when they are with their friends. Puzzles, legos, disassembly, plastic balls, cans and more. I will prepare activity materials through playing and preparing play equipment for children. If I prepare learning materials first, then prepare play equipment and create play groups for children. Then each group I did a different activity, such as group 1 the children put together a puzzle while group two formed legos. The goal is for children to be enthusiastic in learning, as well as to improve aspects of child development such as physical, motor, cognitive, socio-emotional.

Need, because playing fosters enthusiasm and gives children the freedom to express and be creative. The play model that I do is through groups, because children will enjoy playing when they are together with their friends.

DISCUSSION AND RESULTS

a. Use of the Play Model for RA Murid Students

The first finding shows that the use of the play model as a learning strategy for RA Al Ittihadiyah students takes place inside and outside the classroom. Learning with play models in the classroom according to the subject matter, and outside the classroom also creates relaxation and children are not bored if only in class.

What exactly is learning? Refers to the daily meaning of the concept of learning, understood as an activity or process: (1) adding more knowledge, (2) remembering and producing again, (3) applying facts or procedures, (4) understanding, (5) observing something in a different way, (6) personal change (Watkins, et al, 2007).

From an Islamic perspective, the urge to play is natural, because the life of this world is also a game and fun. Allah SWT explained in the letter Al Hadid verse 20 which describes worldly life, the real world and empirical, as follows:



أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيغُ فَتَرْتَهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾

Meaning: "Know that indeed the life of this world is but a game and a distraction, adornment and boasting among yourselves and boasting about the abundance of wealth and children, like rain whose crops amaze the peasants; then the plant dries up and you see it turns yellow and then it crumbles. And in the hereafter (later) there is a severe punishment and forgiveness from Allah and His pleasure. And the life of this world is nothing but a deceptive pleasure (Surah Al Hadid verse 20).

The findings above are in line with the opinion which states that playing is a series of activities or activities for children to have fun. Whatever the activity so far there is an element of fun and happiness for early childhood, it can be called playing (M.Fadhillah, 2015).

Therefore, the play model is one of the methods to develop both the physical potential to grow bigger and taller, as well as the psychological by being able to think, cooperate, tolerate, show talent, creativity, and improve the ability to solve problems according to age.

Playing will rebuild the lost energy so that the child's self is refreshed. Playing is a learning process, both consciously and unconsciously, children are tired of learning something that is useful for their lives. Thus it can be stated that playing for children is very beneficial. Play is useful for developing children's self (Yus, 2015).

2. Reasons for Using the Play Model for Children with RA

The second finding shows that the types of games used by students according to the teacher's directions are playing lego, donut ring and toy cars. The use of play equipment as expressed takes place individually, students play together/two, or in groups. Meanwhile, the purpose and benefits of using the model of playing with rattles, angklung, drums, puzzles, lego, unloading pairs, plastic balls, and cans, swings and plosotan. The goal is to maximize the physical growth of students according to their age, and encourage the psychological development of students with regard to emotional, social, improve children's language skills, fine and gross motor skills of children when playing these cars, improve social-emotional abilities when playing with friends. .

Play as a learning approach must pay attention to all aspects of playing. The games that will be carried out must be planned so that they can bring children into situations that stimulate children's growth and development. In other words, playing brings children to form more directed and basic abilities (Yus, 2015).

In the process of the journey of life, from pregnancy, infancy, childhood, adolescence, adulthood, and the elderly experience growth and development. Therefore, a life experience in which there are play activities for children to perfect



their development. The word of God in the letter Asy-Shams verses 7 to 10, as follows:

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَن دَسَّاهَا ﴿١٠﴾

Meaning: "And the soul and its perfection (its creation), (7) then Allah inspires the soul (the path) of wickedness and piety, (8) indeed successful is the one who purifies the soul (9), and indeed loses the one who pollutes it (10) (Surah Ash-Shams verses 7 to 10)

If the opportunity for children to play is carried out in an integrated manner, both individually, in pairs and in groups, then the psychological development of children is growing well, both in cooperation, language, tolerance, giving examples, thinking, working motorically providing readiness to interact widely.

The purpose of playing is grouped into a means of maximizing the development of children's potential as a whole, including: for children's exploration, children's experiments, children's imitation, children's adaptation. Therefore, playing is very important for children, because through playing children experience a learning process. Play is an important characteristic of early childhood, as a child's natural need that must be met, if not fulfilled, playing facilities and activities will interfere with the growth and development of early childhood (M. Fadhillah, 2015).

Then in line with the opinion above, that in playing children do various activities that are useful for developing themselves, children observe, measure, compare, explore, research and much more that can be done for children. Situations like this are often done without realizing that he has trained himself in certain abilities so that he has new abilities (Yus, 2015: 32).

Based on the research findings and some of the opinions above, it can be emphasized that if RA students are given many choices of play equipment in order to implement the play model as a learning strategy, the quality of the child's physical and psychological abilities will increase.

CONCLUSION

1. The use of the play model as a learning strategy for RA Al Ittihadiyah students takes place inside and outside the classroom. Learning with play models in the classroom according to the subject matter, and outside the classroom also creates relaxation and expands children's activities so that they are not bored compared to if children only study in class.
2. The reason for using the play model as a learning strategy used by students according to the teacher's direction is playing lego, donut ring and toy cars. The use of play equipment as expressed takes place individually by students, playing as a group or in groups. Meanwhile, the purpose and benefits of using the model of playing with rattles, angklung, drums, puzzles, lego, unloading pairs, plastic balls, and cans, swings and plosotan. The goal is to maximize the physical growth of students according to their age, and encourage the psychological development



of students with regard to emotional, social, improve children's language skills, fine and gross motor skills of children when playing these cars, improve social-emotional abilities when playing with friends.

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IQRA LEARNING METHOD IN IMPROVING READING AND WRITING OF THE QUR'AN

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ABSTRACT

The purpose of this discussion is to add insight and understanding of learning methods in general and also the Iqra learning method that can improve the reading and writing of the Qur'an. So that later readers can be helped in providing learning about reading and writing the Qur'an. Discussion of choosing library research methods (Library Research). There are several methods that can be applied in the iqra' learning process, namely the Lecture Method, Question and Answer Method, Discussion Method, Problem Solving Method, Story Method, Parable Method (*al-amtsal*), Understanding and Reasoning Method (*al-ma'rifah*). *wa al-nazhariyah*, Exemplary Method, Practice Method, *Tadrij* Method (Phases). The iqro' method is a method of reading the Qur'an that emphasizes directly on reading practice. The iqro' manual consists of 6 volumes starting from a simple level, step by step to a perfect level. This iqro' method in practice does not require various tools, because it emphasizes the reading (reading the letters of the Qur'an fluently)

Keywords: Methods, Iqra Learning, Reading and Writing the Qur'an

INTRODUCTION

Education is a long-term human resource investment that has strategic value for the sustainability of human civilization in the world. Therefore, almost all countries place the education variable as something important in the context of nation and state development. Likewise, Indonesia places education as something important and main. This can be seen from the contents of the 1945 Constitution, paragraph IV, which emphasizes that one of the national goals of the Indonesian nation is to educate the nation's life. One important component in education is the teacher. Teachers in the context of education have a large and strategic role. This is because it is the teacher who is at the forefront of the implementation of education. (Kunandar, 2009).

In a simple sense, education is often interpreted as a human effort to foster his personality in accordance with the values in society and culture. In its development, the term education or pedagogies means guidance or assistance given intentionally by adults so that they become adults. Furthermore, education is defined as an effort carried out by another person or group of people in order to become an adult or reach a higher level of life or livelihood in a mental sense. (Hasbullah, 2009).

Meanwhile, WS Winkel revealed that education is assistance given by adults to immature people, so that they reach maturity. It is different with Ainurrofiq, who gives an understanding of education as a process of developing the attitudes and behavior of a person or group of people in an effort to mature humans through



teaching, training, processes, actions and ways that educate. Meanwhile, Azyumardi Azra concluded that education is a process of preparing the younger generation to live life and fulfill their life goals more effectively and efficiently. (Azra, 2001).

The task of education is to form intellectual beings who are able to make themselves useful for other humans. Intellectualism here certainly does not deny the value of human humanism as social beings. The cognitive aspect is indeed important, but the formation of character, character, dignity and worth cannot be underestimated. In short, talking about education is not only about intellectual intelligence, but also about emotional intelligence and spiritual intelligence (Saleh, 2001).

Islamic education is the introduction and acknowledgment of the place of something in accordance with the order of creation which is progressively implanted into human beings so that it leads to the recognition and acknowledgment of the existence of Allah swt. Islamic education is also the most important tool needed in efforts to build human resources and instill human values (David, 2003).

According to Suryadi and Mulyana, the teaching and learning program is the teacher's projection of the activities that students must do during the learning process. In this activity, it is explained in detail where the student will be led to the goal, what the content of the subject matter must be studied, how students learn methods and techniques and how the teacher knows that students have achieved an assessment. (Hamdani, 4539).

Learning carried out in the classroom is no longer the monopoly of the teacher, the teacher is no longer an actor but the students are the actors. They (students) have a deeper role in achieving, exploring, finding what they need, while the needs of each of them also differ according to their level of ability. In fact, learning materials, learning objectives, learning methods, learning media and learning evaluations can be determined by students (Yamin, 2008).

The method is used to realize the strategy that has been set. Thus, there can be one learning strategy using several methods. Method is a way that can be used to implement the strategy. Method literally means "way". In general usage, the method is defined as a method or procedure used to achieve certain goals (Asri, 2011).

The lesson presentation technique is a knowledge of the teaching methods used by the teacher or instructor. Another understanding is as a presentation technique that is mastered by the teacher to teach or present lesson material to students in the classroom, so that the lesson can be captured, understood and used by students properly. In reality, the method or teaching method or recitation technique used by the teacher to convey information or oral message to students is different from the way taken to strengthen students in mastering knowledge, skills and attitudes.

However, it should be understood that each type of presentation technique is only appropriate or appropriate to achieve a certain goal. So for different purposes the teacher must use different presentation techniques, or if the teacher prepares several objectives he must also be able to use several presentation techniques at once to achieve these goals. Therefore, a teacher must know, learn and master many



presentation techniques, in order to be able to use them with variations, so that teachers are able to create an effective and efficient teaching and learning process.(Roestiyah, 2008).

The general methodology or teaching methodology has discussed various possible teaching methods that teachers can use in conducting teaching and learning activities. Lecture method, question and answer method, discussion and assignment method have been provided. The teacher can choose the most appropriate method he uses. There are many things to consider in this selection. First, the student's condition which includes considerations about the level of intelligence, maturity, other individual differences. Second, the goal to be achieved, if the goal is to develop cognitive areas, the drill method is not appropriate to use. Third, situations that include general things such as class, environmental situations. If the number of students is so large, the discussion method is rather difficult to use, especially since the available space is small. Fourth, The available tools will affect the selection of the method to be used. If the experimental method is to be used, then the tools for the experiment must be available, considering the number and quality of the tools. Fifth, the ability of the teacher certainly determines, including physical ability and expertise(Tafsir, 2004).

Iqro' comes from Arabic which means "read". If the word iqra' is combined with method, it means "a well-organized (systematic) or neat way to achieve the goal, which in this case is being able to read the Qur'an fluently and tartly. Reading the Koran is not the same as reading a book or reading art, the art of reading the Koran. The Qur'an is the revelation of Allah SWT that was revealed to the prophet Muhammad SAW which contains teachings that are universal and as worship and absolute truth.(Darajat, 1997).

In reading the Qur'an, what is meant here is reading Arabic letters and not reading the Indonesian alphabet, meaning reading means reading the Qur'an by using the Tajweed arrangement so that in reading it is not just reading but using the rules of reading with tartil. (Karo-Karo, 1985).

So the method is the path or way that must be taken or passed for a particular purpose. Logi comes from the word laogos which means "science". Thus methodology means 'a science that discusses or discusses the path or way that must be passed to achieve certain goals'(Darajat, 1997).

The iqro' method is a method of reading the Qur'an which emphasizes directly on reading practice. The iqro' guide book consists of 6 volumes starting from a simple level, step by step to a perfect level. This iqro' method in practice does not require various tools, because it emphasizes the reading (reading the letters of the Qur'an fluently). Direct reading without spelling. This means that the names of hijaiyah letters are introduced by means of active student learning (CBSA) and are more individual in nature.

This learning method was first developed by H. As'ad Humam in Yogyakarta. This Iqro' method book is compiled/printed in six volumes once. Where in each volume there are teaching instructions with the aim of making it easier for every student who will use it, as well as ustadz/ustadzah who will apply the method to his



students. iqro method; This is one method that is quite well known among the public, because this method is commonly used in the midst of the Indonesian people (Humam, 1994).

According to the writer's opinion, it is often the case that some of the Qur'anic writing caba teachers do not change the method or rather use various methods in the process of learning to read and write the Qur'an. Then the students appear to be lazy, unenthusiastic, unfocused and even slow in recognizing and understanding the learning to read and write the Qur'an given by the teacher. This is where the author argues that the teacher's knowledge is important to know various methods and of course also be able to use them at one time.

In the discussion of this article, the author focuses on several questions that he wants to reveal so that he can answer the title of the discussion that has been set. The focus of the problem in question is 1) what is meant by a learning method?, 2) what are the methods that can be used in learning to read and write the Qur'an? 3) what is meant by the iqra' learning method?

So the aim is of course to add insight and understanding of learning methods in general and also the Iqra learning method that can improve the reading and writing of the Qur'an. So that later readers can be helped in providing learning about reading and writing the Qur'an.

METHODOLOGY

This discussion also chooses the library research method. Library research is research carried out using literature (library), both in the form of books, notes, and reports of previous research results (Hasan, 2008). After that, an in-depth analysis of the results of the literature obtained will then make decisions on things that need to be disclosed in the results and discussion.

FINDINGS AND DISCUSSION

The Nature of Method

Method literally means "way". In a general sense, the method is defined as a method or procedure used to achieve certain goals. The word "teaching" itself means to teach. Learning methods are ways or techniques of presenting lesson materials that will be used by teachers when presenting lesson materials, either individually or in groups. In order to achieve the learning objectives that have been formulated, a teacher must know various methods so that a teacher will be easier to determine the method that is most appropriate to the situation and conditions. The use of teaching methods is very dependent on the learning objectives. Saying learning methods are defined as different ways to achieve different learning goals. Therefore,

1. Organizing strategy,
2. Delivery strategy,
3. Teaching and learning management strategy (Istarani, 2012).



Thus, we can briefly say that the learning method is a way of presenting teaching materials to students by the teacher in the teaching and learning process in order to achieve the desired goals.

When connected with education, the method must be realized in the educational process, in order to develop mental attitudes and personality so that students receive lessons easily, effectively and can be digested properly. Thus, the method is a set of ways, paths and techniques used by teachers in the learning process, so that students can achieve learning objectives or master certain competencies formulated in the syllabus of subjects. The method is the method used to implement the plans that have been prepared in real activities so that the objectives that have been prepared are achieved optimally. This means, the method is used to realize the strategy that has been set. In other words, the method in a series of learning systems plays a very important role.(Nurgayah, 2011).

Principles of Using Effective and Efficient Methods

The conditions that must be considered by a teacher in the use of learning methods are as follows:

1. The method used by harus can generate students' motives, interests or passions for learning.
2. The method used can stimulate students' desire to learn further, such as doing exploitation.
3. The method used must be able to provide opportunities for students to realize the work.
4. The method used must be able to ensure the development of student personality activities.
5. The method used must be able to educate students in self-study techniques and how to acquire knowledge through personal effort.
6. The method used must be able to instill and develop student values and attitudes in everyday life(Istarani, 2012).

Characteristics of a Good Method

Every teacher who will teach is always expected to choose the method. There are many kinds of methods that teachers can choose in teaching activities, but not all methods can be categorized as good methods, and neither method is said to be bad. The goodness of a method lies in the determination to choose according to the demands of learning. Omar Muhammad Al Toumi who was followed by Pupuh Fathurrahman and M. Sobry Sutikno said that there are several characteristics of a good method, namely:

1. The combination of methods in terms of goals and tools with soul and character.
2. It is flexible, flexible and has the power according to the character of the students and the material.
3. Functional in uniting theory with practice and delivering students to practical abilities.
4. It does not reduce the material, on the contrary, it actually develops the material.



5. Give students the opportunity to express their opinion.
6. Able to assign teachers in the right position, respectable in the whole learning process(Nurgayah, 2011).

Various Learning Methods

The teaching and learning process is an interaction that is carried out between teachers and students in a teaching to realize the goals set. In achieving a goal, one must use the method or means taken, including the desire to enter heaven. There are several methods that can be applied in the learning process as follows:

1. Lecture method, is a way of conveying science and religion material to students orally. What needs to be considered is that lectures should be easy to accept, their content easy to understand and able to stimulate listeners (students) to do good things from the content of the lectures delivered.
2. Question and answer method, is to ask questions to students. This method is intended to stimulate thinking and guide it in reaching the truth.
3. Discussion method, is one way of educating that seeks to solve the problems faced, both two or more people who each put forward their arguments to strengthen their opinions.
4. Problem Solving Method, is a way of providing understanding by stimulating students to pay attention, examine and think about a problem to further analyze the problem as an effort to solve the problem.
5. The story method is a method that can open a deep impression on a person's soul (students), so that they can change their conscience and try to do good things and stay away from bad deeds.
6. The parable method (al-amtsal), is a method used to reveal the nature and nature of the reality of something. Similes can be done by consecrating something (illustrating something with something else that is similar).
7. Method of Understanding and Reasoning (al-ma'rifah wa al-nazhariyah), is a method that can generate reason and logical thinking ability of students.
8. The Exemplary Method, is a method that can be interpreted as "a good example". With a good example it will foster a desire for others to imitate or follow it.
9. The Practical Method is a method that provides educational material either by using tools or objects, while being demonstrated with the hope that students will become clear and clear at the same time being able to practice the material in question.
10. Tadrij method (Phasaging), is a method of delivery in stages with the development process of students. This means that it is carried out by providing educational materials gradually, little by little and gradually(Mujib, 2008).

Iqra learning

The iqro' method is a method of reading the Qur'an which emphasizes directly on reading practice. The iqro' guide book consists of 6 volumes starting from a simple level, step by step to a perfect level. This iqro' method in practice does not require various tools, because it emphasizes the reading (reading the letters of the Qur'an



fluently). Direct reading without spelling. This means that the names of hijaiyah letters are introduced by means of active student learning (CBSA) and are more individual. This learning method was first developed by H. As'ad Humam in Yogyakarta. This Iqro' method book is compiled/printed in six volumes once. Where in each volume there are teaching instructions with the aim of making it easier for every student (santri) who will use it, as well as ustadz/ustadzah who will apply the method to his students. iqro method; This is one of the methods that is well known among the public, because this method is commonly used in the midst of the Indonesian people. The Iqro' method consists of 6 volumes with a variety of cover colors that attract the attention of Al-Qur'an Kindergarten children. In addition, in each volume of the Iqro' manual, it is equipped with how to read and how to teach students. There are 10 kinds of characteristics of the Iqro' book, namely: In each volume of the Iqro' manual, it is equipped with how to read and how to teach students. There are 10 kinds of characteristics of the Iqro' book, namely: In each volume of the Iqro' manual, it is equipped with how to read and how to teach students. There are 10 kinds of characteristics of the Iqro' book, namely:

1. Live reading.
2. CBSA (Active Student Learning Way)
3. prifat
4. Module
5. Assistant
6. Practical
7. Systematic
8. Variative
9. Communicative
10. Flexible(Humam, 1994).

Each learning method used certainly has its own method, but in general the method of implementing learning to open learning is the same, such as setting intentions, praying, doing ablution and others, but in the core activities each have techniques or steps. different for each learning method. The process of implementing this method of learning takes place through the following stages:

1. Ath Thoriqah bil Muhaakah, namely ustadz/ustadzah gave an example of the correct reading and the students imitated it.
2. Ath Thoriqah bil Musyaafahah, i.e. students see the lip movements of the cleric / uztadzah and vice versa ustadz / ustadzah see the movements of the mouth of students to teach makhorijul letters and avoid mistakes in pronouncing the letters, or to see whether the students are correct in pronouncing them or not. Thoriqoh Bil Kalaamish Shoriih, namely ustadz/ustadzah must use clear and communicative speech
3. Ath thriqah bis Sual Limaqoo Shidit Ta'limi, namely the ustadz/ustadzah asks questions and the students answer or the ustadz/ustadzah points to certain parts of the letters and the students read them(Budiyanto, 1995).



The essence of the Qur'an

Is a form of mashdar (noun) of the verb Qoro'a (قرأ) which means to read or read, as contained in the letter Al-Qiyamah verses 17-18:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿٧﴾ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ﴿٨﴾

Meaning: "Indeed, it is our hand to collect it (in your chest) and (make you smart) read it. When we have finished reading it, then follow the reading." (Al-Qiyamah: 17-18).

The definition of the Qur'an in terms according to some scholars of ushul fiqh are:

Meaning: "The word of Allah ta'ala which was revealed to the Messenger and the closing of His Prophets, Muhammad sallallahu 'alaihi wasallam, begins with Surah al-Fatihah and ends with Surah An-Naas.

From this definition, the scholars interpret the Qur'an with several variations of opinion which we can conclude according to some Usul Fiqh scholars:

1. Al-Qur'an is the word of Allah SWT which was revealed to the Prophet Muhammad SAW. Thus, if it is not revealed to the Prophet Muhammad, it is not called the Qur'an. Such as the revelations that Allah sent down to Prophet Ibrahim (Zabur) Ismail (Torah) Isa (Gospel). Indeed, the above is indeed kalamullah, but because it was revealed not to the prophet Muhammad, it cannot be called the Qur'an.
2. The language of the Qur'an is Qur'anic Arabic. As shown in several verses of the Qur'an, among others: QS. As-Syuara: 192-195, Yusuf: 2 Azzumar: 28 An-Nahl 103 and Ibrahim: 4, the scholars agree that the interpretation and translation of the Qur'an is not called the Qur'an and has no value in reading it. And it is not valid to pray by only reading the interpretation or translation of the Qur'an, even though Hanafi scholars allow prayer in Farsi (other than Arabic), but this permissibility is only rukhsah (legal relief).
3. The Qur'an was narrated to several generations later in a mutawatir manner without changing and replacing a single word.
4. Reading every word in the Qur'an gets a reward from Allah, whether it comes from your own reading (memorization) or read directly from the Qur'anic manuscripts.
5. The Qur'an starts from the letter al-Fatihah and ends with the letter An-Nas, the order of the letters contained in the Qur'an, arranged according to Allah's instructions through the angel Gabriel to the Prophet Muhammad SAW, may not be changed and its location. Thus the prayer prayer, which is usually added at the end with the Qur'an and it does not belong to the category of the Qur'an (Shafe'i, 2007).

Kalamullah, which sent down the intercession of the Angel Gabriel into the heart of the Prophet Muhammad Ibn Abdullah in Arabic and its correct meanings so that it becomes proof for the Apostle of his truth as an Apostle, becomes a rule for



humans who take it as a guide, it is considered worship to read it, and it is recorded in the book of Allah. between the two skins of the Mushaf, beginning with Surah Al-Fatihah and ending with Surah An-Nas, conveyed to us mutawatir both in writing and by rote from generation to generation and preserved from all changes and changes in line with the truth of Allah's guarantee. From the definition above, there are several things that can be understood, including:

1. The pronunciation and meaning come directly from Allah, so that everything that Allah inspired to the Prophet is not called the Qur'an, but is called Hadith.
2. The interpretation of a letter or verse of the Qur'an in Arabic, although similar to the Qur'an, is not called the Qur'an. And also the translation of the letters and verses of the Qur'an with other languages (languages other than Arabic), is not seen as part of the Qur'an, although the translation uses good language and contains deep meaning (Al-Qattaan, 2007).

The word Al-Qur'an, in terms of istiqaq, there are views from several scholars, among others, as revealed in the book *Al-Madkhal li Dirosah Al-Qur'anal-Karim* (Munawar, 2002). According to Manna' Al-Qhattan, the Qur'an is the word of God that was revealed to the prophet Muhammad SAW. And reading it is worship. The term kalam actually covers all words, but the term is based on (diidafahkan) to Allah (kalamullah), so it is not included in the term of the Qur'an... words other than Allah, such as the words of humans, Jinns and angels. With the formula that was revealed to the Prophet Muhammad SAW. This means that it does not include everything that was revealed to the Prophets before the Prophet Muhammad SAW. such as the Zabur, the Torah and the Bible. Furthermore, with the formula "reading it is worship" it does not include the hadiths of the Prophet SAW. The Qur'an was revealed by Allah with its pronunciation. Reading it is a commandment, therefore reading the Qur'an is worship (Shihab, 2003).

Al-Qur'an is the word of Allah SWT which is or functions as a miracle (as proof of the truth of the prophethood of the Prophet Muhammad) which was revealed to the prophet written in manuscripts, which was quoted or narrated by way of mutawatir, and it is considered worship to read it. (Zuhdi, 1993).

CONCLUSION

Islamic education is the introduction and acknowledgment of the place of something in accordance with the order of creation which is progressively implanted into human beings so that it leads to the recognition and acknowledgment of the existence of Allah swt. Islamic education is also the most important tool needed in efforts to build human resources and instill human values.

In order to achieve the learning objectives that have been formulated, a teacher must know various methods so that a teacher will be easier to determine the method that is most appropriate to the situation and conditions. The use of teaching methods is very dependent on the learning objectives. There are several methods that can be applied in the iqra' learning process, namely the Lecture Method, Question and Answer Method, Discussion Method, Problem Solving Method, Story Method,



Parable Method (al-amtsal, Understanding and Reasoning Method (al-ma'rifah). wa al-nazhariyah), Exemplary Method, Practice Method, Tadrij Method (Phasaging).

The iqro' method is a method of reading the Qur'an which emphasizes directly on reading practice. The iqro' guide book consists of 6 volumes starting from a simple level, step by step to a perfect level. This iqro' method in practice does not require various tools, because it emphasizes the reading (reading the letters of the Qur'an fluently).

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COMMUNICATION IN EDUCATION QUALITY IMPROVEMENT POLICY IN MADRASAH ALIYAH NEGERI 2 LANGKAT

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ABSTRACT

This study aims to understand the implementation of communication in the policy of improving the quality of education at MAN-2 Langkat can be carried out according to procedures. This research seeks to explain how stakeholders in school education units are organized in communicating the policies that have been made so that improving the quality of education can be carried out according to procedures. In this study, researchers tried to deepen the context of understanding through a qualitative research approach with data collection techniques through observation, interviews, and documents. Among the things observed were 1) communication between the head of the madrasa and the leadership staff in the policy of improving the quality of education, 2) the communication between the head of the madrasa and the teacher in the policy of improving the quality of education, 3) the communication of the head of the madrasa to the committee in the policy of improving the quality of education, 4) What communication channels and communication tools are used in the education quality improvement policy, 5) What are the communication barriers in the education quality improvement policy.

Keywords: Communication, Policy, Quality Improvement, Education

INTRODUCTION

The freedom of schools to determine school policies in order to improve quality and can accommodate the wishes of stakeholders, who seek to increase the role of schools and surrounding communities in education management, so that the implementation of education becomes better and the quality of graduates can be improved. Improving the quality of education actually begins with the program implemented for educational units, starting from the basic education level, junior secondary education, to senior secondary education.

The presence of a principal's leadership is one of the important things in school-based management in order to improve the quality of education. The ecosystem relationship in schools between teachers and principals, parents and teachers, as well as with students and all those in the education unit, the ecosystem must work and in this case a policy communication is needed to improve the quality of education. The process of intensive communication interaction between principals, teachers, education staff and students is very important to do. Therefore, a school principal can carry out the value transformation process and knowledge transformation for teachers or educators. Including through communication, school principals can motivate/encourage teachers to improve their professionalism. A visible phenomenon, that in every organization including schools is not spared from organizational conflict. To avoid and solve this conflict, it is necessary to have



effective communication, both verbal and non-verbal communication. With this communication, it is expected to maximize all organizational activities in achieving organizational goals.

Departing from the above reality, the author wants to see how stakeholders in the school education unit are organized in communicating the policies that have been made so that improving the quality of education can be carried out properly. For this reason, the author makes a study in a mini research entitled "Communication in Education Quality Improvement Policies in Madrasah Aliyah Negeri 2 Langkat Regency" which includes several things including; 1) How the implementation of communication in the policy of improving the quality of education at MAN-2 Langkat can be carried out properly; Communication of the madrasa principal to the leadership staff in the policy of improving the quality of education at MAN-2 Langkat, communication of the madrasa head to teachers in the policy of improving the quality of education at MAN-2 Langkat, communication of the madrasa head to the committee in the policy of improving the quality of education at MAN-2 Langkat, 2) What communication channels and communication tools are used in the policy of improving the quality of education in MAN-2 Langkat, 3) What are the communication barriers in the policy of improving the quality of education in MAN-2 Langkat.

METHODOLOGY

The approach taken in conducting this research is a qualitative research approach. This is based on the researcher's intention to describe the behavior of informants in MAN-2 Langkat. In this study, the researcher makes a complex picture, examines words, reports detailed opinions of respondents, and conducts studies in natural situations, Iskandar (2009:11).

The researcher's involvement in this qualitative research is as a key tool in collecting data, and describing the data. This research can be classified as field research with an explanatory nature, namely analyzing and presenting facts systematically about the actual state of the object. The author takes the object of this field research in Madrasah Aliyah Negeri 2 Langkat Regency, where researchers will describe the results of research in this Madrasa related to Communication in Education Quality Improvement Policies in the Madrasa.

According to Lincoln and Guba in Sugiyono (2010:219) that the determination of the sample in qualitative research is not based on statistical calculations. The selected sample serves to obtain maximum information, not to generalize. The subject referred to here is where the data can be obtained.

According to Patton, there are two techniques for selecting participants in qualitative research. First, random probability sampling, namely taking samples from the population at random by taking into account the number of samples, with the aim that the sample can be generalized to the population. Second, purposeful sampling, namely the sample is selected depending on the purpose of the study regardless of its generalization ability, Iskandar (2009: 59).



In qualitative research, the main characteristic of data collection is the person as a tool to collect the desired data, Syafi'i (2005:91). In order to obtain data relevant to this research, the authors carried out several approaches to data collection techniques as follows;

- a. Observation is a technique that is carried out by conducting careful observations and recording systematically then making considerations and conducting assessments into a multilevel scale, Arikunto (2010:234). The use of this technique requires the researcher to be present at the research location for systematic observation and recording of the facts seen. Furthermore, the researchers made observations by being directly involved in seeing the implementation of the madrasa principal's communication to all environmental elements of Madrasah Aliyan Negeri 2 Langkat Regency.
- b. Interview is a form of verbal communication so it is a kind of conversation that aims to obtain information. This dialogue method is used by researchers to obtain information from the object being interviewed, in order to collect completeness of data and information that has not been stated in written data. The researcher played an active role in asking and directly interviewing the madrasa head, madrasa leadership staff, madrasa teachers, and madrasa committees in the hope of obtaining data information related to Communication in Education Quality Improvement Policies at Madrasah Aliyah Negeri-2 Langkat.
- c. Documentation is collecting data by viewing or recording a report that is already available. This method is done by looking at official documents such as treatises, notes and existing rule books., Nasution (2009:66). Researchers used documentation techniques to find out data about the history of the founding of Madrasah Aliyah Negeri-2 Langkat, vision, mission, and goals of Madrasah Aliyah Negeri-2 Langkat, student circumstances, organizational structure, number of teachers at Madrasah Aliyah Negeri-2 Langkat, as well as other documents that related to the implementation of Communication in Education Quality Improvement Policy in Madrasah Aliyah Negeri-2 Langkat. The instrument is a documentation guideline related to the research focus.

Data analysis is the stages of data collection and processing so that it can be analyzed effectively and efficiently. In this study using data analysis techniques descriptive qualitative research, namely; a). Data reduction, b). Presentation of data and c). Drawing conclusions. In determining the validity of the data, inspection techniques are needed, in the form of; a) Credibility (trust), b) Transferability, c) Dependability, d) Confirmability.

RESULTS AND DISCUSSION

The principal's communication with the leadership staff in the policy of improving the quality of education at MAN-2 Langkat. In seeing how the process of implementing the communication between the head of the madrasa and the leadership staff in the policy of improving the quality of education at Madrasah



Aliyah Negeri-2 Langkat, it is necessary to describe based on data, interviews and documentation as found at the research site.

The form of communication built by the Head of Madrasah with the leadership staff includes many things including the communication of the delivery of rules and policies that will be applied to teachers and staff, the head of the madrasa said that in disseminating the rules and policies, both institutional policies and leadership policies, they use direct communication, and direct communication that he does through regular meetings with teachers and leadership staff that are scheduled every month, and he usually does it on the first week of the month each month.

As a leader, he sees the need to strengthen communication to the leadership staff, because it is difficult for him to be able to implement existing policies or regulations without their support, so one of the ways that he highly recommends is that they are willing and supportive of implementing existing regulations and policies, namely through a communication approach. Direct communication used by the head of the madrasa in two ways, namely; 1) direct communication that is carried out formally in the form of meetings, and 2) direct communication that is carried out face to face one on one. With this, he can find out firsthand the problems faced by the staff and the extent to which the existing rules and policies have been socialized and realized by the existing stakeholders.

This was confirmed by the Head of Administration for Madrasah Aliyah Negeri 2 Langkat Regency, that; I was also invited to communicate by the head of the madrasa in terms of implementing the rules and policies that would be applied in the madrasa, the headmaster usually called me first and discussed it face-to-face after that it was conveyed to the leadership staff and madrasa teachers through a meeting. At the meeting the head of the madrasa not only communicates related rules and policies that will be applied, but the head of madrasa also discusses matters that are considered important, for example about the obstacles faced by teachers and staff in carrying out their duties. If there are obstacles that are conveyed by the leadership staff related to the tasks carried out by them, the head of the madrasa usually invites all stakeholders to solve the problems they are experiencing together.

Based on the exposure of data both obtained from interviews and observations made, the following conclusions can be drawn; 1) that the head of the madrasa has communicated intensely in carrying out his duties at MAN-2 Langkat, 2) the head of the madrasa always communicates with the leadership staff both in groups in meetings and with individuals in their spare time on duty/break hours. The above findings can be seen from the concept map as follows;

The principal's communication with teachers in the policy of improving the quality of education at MAN-2 Langkat. Similar communication was also carried out by the Head of Madrasah with teachers at Madrasah Aliyah Negeri 2 Langkat. The maximum performance that teachers create in this madrasa environment cannot be separated from the way of communication and the leadership style of the Madrasah Principal, he said this can be created by a communication system built between the madrasa principal and the teacher council. I often do dialogue either through regular



meetings that are scheduled every month, or through face to face or individual people. This makes it easier for me to find out the complaints, suggestions or input felt by the teachers in this madrasa.

The same statement by the economics teacher of MAN-2 Langkat regarding the communication that has been built by the madrasa head towards teachers, is as follows; the head of the madrasa in conveying the rules and policies is done in scheduled meetings, but if there are things in the rules and policies that are new and urgent, they are conveyed in communication for unscheduled meetings and one thing that is phenomenal for me to see the consistency of the madrasa principal in building communication with teachers and all stakeholders in the madrasa. It is hoped that the head of the madrasa so that all forms of rules and policies in improving the quality of madrasas can be socialized and realized properly, so that there is no misunderstanding of teachers in responding to these rules and policies.

Likewise the narrative of the teacher of the Qur'an and Hadith who says the following; every once in a while the teachers must have encountered obstacles and obstacles in carrying out their tasks, but we did not hesitate to convey these obstacles and obstacles to the head of the madrasa, and it turned out to get a good response and response which was shown by his attitude as quickly as possible to solve the problems that we conveyed. seriously and deeply through an interpersonal and personal approach to teachers.

In maximizing the communication that has been built so far, the head of the madrasa usually makes an activity, namely Islamic holidays and thanksgiving activities carried out by teachers and education staff. From these activities, all teachers and education staff mingle with each other, from minor things to the problems experienced by each teacher in carrying out their duties, so that at that time all teachers will feel closer and closer, there is no stiff atmosphere between them. superiors with subordinates and vice versa between subordinates and superiors, at this time I as the leader find out all the problems experienced by teachers and education personnel related to the policies applied to the problems of teachers when carrying out their daily duties in madrasas.

The explanation of the mathematics teacher also strengthens the delivery of the madrasa principal, as follows; The head of the madrasa also maximized the communication that he had built with the teachers, namely by inviting the teachers to talk during breaks because the principal often mingled with us in the teacher's room, besides that the head of the madrasa also took advantage of the activities of the Prophet Muhammad's birthday, Isra 'Miraj of the Prophet Muhammad saw and Muharram Week, as well as thanksgiving activities to communicate with us, as recently as we were invited to a thanksgiving event at his house, I can see how the head of the madrasa communicates with the teachers without asking the teachers to convey problems student discipline that occurs at school.

Based on the findings above, it can be seen that the head of the madrasa also builds the same communication relationship with the teachers at MAN 2 Langkat. The relationship or communication carried out by the head of the madrasa with the teacher is not only limited to scheduled meetings with the teacher, he does this so



that what is conveyed in routine meetings in the form of policies and rules can be understood and can be implemented by teachers at MAN 2 Langkat, even communication is also carried out by the head of the madrasa with the teacher when the teacher breaks in the teacher's room directly face to face with the hope that complaints, suggestions and input from the teacher can be conveyed to the head of the madrasa so that the problems felt by the teachers do not cause problems in develop teacher competence and improve teacher professionalism in the process of teaching and learning activities carried out at MAN 2 Langkat. The above findings can be seen from the concept map as follows;

Head of madrasa communication to the committee in the policy of improving the quality of education at MAN-2 Langkat. The madrasah committee which is an existing stakeholder who has a role or role in advancing and improving the quality of education at MAN-2 Langkat is considered important by the madrasa head to establish good communication with them, therefore the madrasa head emphasizes that I always communicate with the madrasa committee well through internal meetings between the head of the madrasah and the madrasa committee to discuss various activities as well as those related to policy making on how to develop and advance MAN-2 Langkat. And every time there is a meeting between the head of the madrasa and the guardian of the students, the head of the madrasa also invites the chairman of the madrasa committee, it turns out that he came to fulfill the invitation of the head of the madrasa and welcomed the meeting held by the head of the madrasa.

This is as stated by the madrasa committee, namely; I was asked to attend in the form of an invitation from the head of the madrasa to attend a meeting with the guardians of students to discuss the proposals of parents about the cost of building a madrasa for new students, not all of the guardians of the students belonged to the middle and upper economic class, on the contrary, parents in MAN- 2 Langkat, in fact, has a lower middle class economy, finally a decision was taken which was then used as a policy in solving this problem, namely by deciding that parents of students whose economy was middle to lower were given the convenience of paying development money in installments or in monthly installments, and the policy was welcomed by parents of students.

The head of the madrasah also did the same thing that the head of the madrasa said that I also invited the madrasa committee to the teacher council meeting regarding policies and regulations, including talking about improving the professionalism of teachers, because the committee also has a very important role in supporting the improvement of teacher professionalism.

The Committee also stated the same thing, namely; I was also invited by the head of the madrasa in a routine meeting of the head of the madrasa with the teacher council, there was an interesting story during the meeting of the head of the madrasa with the teacher council at that time I was also invited and asked for input by the head of the madrasa in determining policies and rules, suddenly at that time I was surprised why I that must be asked about this even though the head of the madrasa in this case has full authority over any policies that will be taken in this madrasa.



Then I also asked the head of the madrasah why should we be asked for a response even though we are only limited to people who only support whatever programs the madrasa principal says. Then the head of the madrasa said, sir, even though I am the head of the madrasa and also the leader of all stakeholders here, I also need ideas, suggestions and input from existing stakeholders. Then the head of the madrasa said again, wouldn't an idea or input from many people be much better than the idea of one person, especially if the idea came from the madrasa committee, which will be implemented by all teachers in MAN-2 Langkat, I feel that I contributed to the development of the madrasa.

This is confirmed by a statement from the head of administration which says that; The head of the madrasa has maintained good relations or communication with the madrasa committee because every activity the head of the madrasa always involves the madrasa committee even the head of the madrasa also always provides an opportunity for the head of the madrasa committee to give remarks, on the sidelines of the remarks from the committee chairman there is always a feeling of gratitude I am proud of the madrasa head who always involves the madrasa committee in every event held at MAN-2 Langkat.

Based on the findings regarding the internal communication of the madrasah principal with the madrasah committee, it can be concluded that it turns out that communication is also built by the madrasah head, namely direct communication between the madrasah committees through scheduled and unscheduled meetings. This is done by the head of the madrasa because he realizes that the committee also has the same role or role in improving the quality of the madrasa as well as increasing the professionalism of teachers, therefore the head of the madrasa also embraces the madrasa committee through the communication he builds with the madrasa committee so that they can work together in improving the quality of madrasahs in MAN-2 Langkat.

The communication channel used in the policy of improving the quality of education at MAN-2 Langkat. Basically, the communication channel carried out by the madrasah principal has been very adequate by fulfilling 3 aspects of formal communication in the communication channel, namely; 1) vertical communication, 2) horizontal communication, 3) diagonal communication. This was explained by the head of the madrasa that he had implemented 3 aspects of formal communication in communication channels; for example vertical communication, he often does it to leaders at the provincial and district levels as well as subordinates in madrasah organizational institutions, horizontal communication is also often done to fellow madrasa heads in his work area in North Sumatra, as well as diagonal communication that he always does to other parties. external non-structural madrasah as a form of strengthening the existence of madrasahs in the working area of MAN-2 Langkat.

What are the communication barriers in the policy of improving the quality of education at MAN-2 Langkat. So far, there have been no serious obstacles to communication in the policy of improving the quality of education at MAN-2 Langkat, because all elements desire to advance madrasahs so that they are of high



quality. The keyword that must be done is the willingness to do it, and be consistent in doing it. There are no difficult words in communicating at this time, when experiencing limitations with time to communicate face to face, there is virtual online media to build peer-to-peer communication between the madrasa principal and stakeholders at MAN-2 Langkat, so actually there is nothing difficult to do. communication communication in the policy of improving the quality of education at MAN-2 Langkat according to the head of the madrasa.

In this section, an analysis of the findings in the field that has been described previously and relates and the opinions of experts will be presented. There are 5 (finding) findings related to research that can be harmonized with the research background, problem formulation, and theoretical studies that have been stated previously. This discussion includes communication between the head of the madrasah and the leadership staff in the Education Quality Improvement Policy at Madrasah Aliyah Negeri-2 Langkat, the communication between the head of the madrasah and teachers in the Education Quality Improvement Policy at Madrasah Aliyah Negeri-2 Langkat, the communication between the head of the madrasah and the committee in the Policy for Improvement Quality of Education in Madrasah Aliyah Negeri-2 Langkat, The communication channel used in the policy of improving the quality of education at MAN-2 Langkat, What are the communication barriers in the policy of improving the quality of education in MAN-2 Langkat.

Communication between the head of the madrasa and the leadership staff in the policy of improving the quality of education at MAN 2 Langkat

From the specific findings of the researcher, the researcher can explain that the communication built by the head of the Madrasah with the leadership staff includes various things including communication in terms of conveying the rules and policies that will be applied to the leadership staff, in this case the head of the madrasa conveys the rules and policies to them by direct communication. direct. Direct communication carried out by the Head of Madrasah with the Leadership Staff through two forms of communication, first direct communication through scheduled meetings, second direct communication face to face or individual.

Judging from its scope, communication that occurs in the school or madrasa environment is classified as organizational communication as stated by American Communication scholars in the book Human Communication, and communication in the school or madrasa environment is divided into internal communication and external communication.

According to Riger, internal relationships will occur effectively if both parties meet the following conditions: 1) meet each other, 2) have proper empathy for the other person and communicate that can be understood by each other, 3) respect each other, are positive and reasonable without judging and objecting, 4) taking each other's experiences seriously, accepting and empathizing with each other, 5) feeling that they maintain openness and a supportive climate and reduce the tendency of disturbances, 6) demonstrate fully trusted behavior and strengthen feelings of security towards others, Muhammad (2005:12).



To ensure that internal communication can run well between individuals, it is necessary to pay attention to several things such as the extent to which the recipient of the message has the information to be able to understand the messages sent, with the information possessed by the recipient of the message will be very helpful in understanding the information conveyed by the sender of the message, effective use of nonverbal information, openness in expressing opinions, ability to convey messages or ideas clearly, knowledge of the opinions and feelings of others, Mulyana (2010:20).

According to Suprihatin, (2017:101) The principles of internal communication that must be owned by school principals:

1. Be open, do not impose your will but act as a facilitator who encourages a democratic and family atmosphere.
2. Encourage teachers to be willing and able to express their opinions in solving problems and encourage teachers and employees to carry out activities and be creative.
3. Develop the habit to discuss openly and listen to the opinions of others.
4. Encourage teachers and staff to make the best decisions and adhere to them.

Based on the description above, the researcher can analyze that the communication carried out by the madrasa principal with the leadership staff is internal communication, namely interpersonal communication is word of mouth communication that occurs in face-to-face interactions between several individuals. to the leadership staff so that it can be implemented by the leadership staff and has a good impact on improving the quality of education.

Madrasa head communication with teachers in the policy of improving the quality of education at MAN 2 Langkat

The implementation of communication carried out by the Head of Madrasah with the teachers at MAN-2 Langkat, where the Head of Madrasah communicates with the teachers through any momentum, either through meetings that have been scheduled every month or through small talks with the teachers while they are working. taking a break, not only that the head of the madrasah also maximized his communication with the teacher council on Islamic holidays held in madrasahs such as the commemoration of the Prophet Muhammad's birthday. and also thanksgiving activities held by the head of the madrasa as well as thanksgiving activities held by the teacher council.

Judging from its scope, the communication that occurs between the head of the madrasa and teachers in the school or madrasa environment is the same as the communication that is also carried out by the head of the madrasa with the leadership staff belonging to organizational communication, from the type of communication carried out by the head of the madrasa is verbal communication where the head of the madrasa directly conveys policies and rules by using words both oral and written.

This is in line with Mulyana's opinion saying that verbal communication is one form of communication that is commonly used to convey business messages to other parties through writing or verbally. Symbols or verbal messages are all types



of symbols that use one or more words. Language can also be considered as a verbal code system, Mulyana, (2005:62).

Agus M. Hardjana also explained the same thing that verbal communication is communication that uses words, both spoken and written. This communication is most widely used in human relations. Through words, they express their feelings, emotions, thoughts, ideas, or intentions, convey facts, data, and information and explain them, exchange feelings and thoughts, argue with each other, and fight. In verbal communication, language plays an important role, Hardjana, (2003:22).

Another thing is that the head of the madrasa in conveying messages in the form of policies and rules to teachers both in meetings and at break times allows the teacher to ask questions and ask for input so that what is conveyed in the form of policies and rules can be clearly accepted by the teacher, this shows that the head of the madrasa does 2 (two) communications; first, downward communication (Downward Communication) which is communication made by the head of the madrasa to the teacher and second, upward communication (Upward Communication) which is communication made by the teacher to the head of the madrasa.

Based on the description above, researchers can analyze the implementation of communication carried out by the head of the madrasa with the teacher council in the policy of improving the quality of education at MAN-2 Langkat is organizational communication, namely by internal communication through regular meetings conducted by the head of the madrasa with the teacher council and also conducting interpersonal communication, namely the head of the madrasa carry out in-depth communication with individuals during breaks in the teacher's room or call the teacher to the headmaster's room in the hope that complaints, suggestions or input from the teacher can be conveyed to the head of the madrasa, communication is also carried out by the head of the madrasa on Islamic holiday activities held in schools / madrasas such as commemorating the birthday of the Prophet Muhammad. and thanksgiving, this is done by the head of the madrasa in the hope that the teachers do not hesitate to submit complaints, suggestions as well as input to the principal. For this reason, when a person wants to be a good leader, he must first have the ability and readiness to communicate with existing teachers. In this case, the foresight of a madrasa head is needed to combine these two channels, namely through writing and verbally in conveying information and the rules that will be applied, so that the information and rules conveyed can be understood and accepted by the teachers.

Communication of the head of the madrasa to the committee in the policy of improving the quality of education at MAN 2 Langkat

The madrasa committee is a stakeholder who also has a role or role in advancing and improving the quality of education at MAN-2 Langkat. The head of the madrasah includes the committee in determining the policies and rules that are presented in regular scheduled and unscheduled meetings held at MAN-2 Langkat, the head of the madrasa also asks for input and suggestions with the committee regarding these policies and rules. This is done by the madrasah principal realizing



that the school committee is an independent institution within the school environment and plays a role in improving the quality of services by providing consideration, direction, and support for personnel, facilities, and infrastructure as well as supervision at the education unit level.

This is in line with Law Number 20 of 2003 concerning the National Education System Article 56 paragraph 3 states that the school committee is an independent institution formed and plays a role in improving the quality of services by providing consideration, direction, and support for personnel, facilities and infrastructure, as well as supervision of education at the national level. education units.

Suryadi and Budimansyah (2004: 240) said that related to the role and function of the committee;

1. Advisory Agency in determining and implementing education policies in education units.
2. Supporting Agency in the form of financial, thought, and energy in the implementation of education in the education unit.
3. Controller (Controlling Agency) in the context of transparency and accountability in the implementation of education in the education unit.
4. Mediator (Mediator Agency) between the government (Executive) and the community in the education unit.

From the information above, it shows that communication is built by the head of the madrasa, namely direct communication between the head of the madrasa and the madrasa committee personally through scheduled and unscheduled meetings, the head of the madrasa also asks for ideas or input to the committee. This is done by the head of the madrasa because he realizes that the committee also has the same role and function in improving the quality of madrasas at the same time, therefore the head of madrasah also embraces the madrasa committee through communication that he builds with the madrasa committee so that they can work together in policies to improve the quality of education in schools. Madrasah Aliyah Negeri-2 Langkat.

Communication channels used in the policy of improving the quality of education at MAN 2 Langkat

The communication channel carried out by the madrasa principal has been very adequate by fulfilling 3 aspects of formal communication in the communication channel, namely; 1) vertical communication, 2) horizontal communication, 3) diagonal communication. This was explained by the head of the madrasa that he had implemented 3 aspects of formal communication in communication channels; for example vertical communication, he often does it to leaders at the provincial and district levels as well as subordinates in madrasah organizational institutions, horizontal communication is also often done to fellow madrasa heads in his work area in North Sumatra, as well as diagonal communication that he always does to other parties. external non-structural madrasah as a form of strengthening the existence of madrasas in the working area of MAN-2 Langkat. This is consistent as stated by J. L. Gibson, Donnely & Ivancevich, (1997:59) there are three types of formal



communication in organizations, namely; 1) vertical communication, 2) horizontal communication, 3) diagonal communication.

What are the communication barriers in the policy of improving the quality of education at MAN 2 Langkat

Based on the expression of the head of the madrasa who said that so far there have been no serious obstacles to communication in the policy of improving the quality of education at MAN-2 Langkat, because all elements want to advance madrasas to be of high quality. The keyword that must be done is the willingness to do it, and be consistent in doing it. There are no difficult words in communicating at this time, when experiencing limitations with time to communicate face to face, there is virtual online media to build peer-to-peer communication between the madrasa principal and stakeholders at MAN-2 Langkat, so actually there is nothing difficult to do. communication communication in the policy of improving the quality of education at MAN-2 Langkat according to the head of the madrasa.

CONCLUSION

From the results of the research that the author has described above regarding Communication in Education Quality Improvement Policies at Madrasah Aliyah Negeri-2 Langkat, it can be concluded several things; The communication built by the head of the madrasa with the leadership staff includes various things including communication in terms of conveying the rules and policies that will be applied to the leadership staff, in this case the head of the madrasa conveys the rules and policies to them by direct communication. Direct communication carried out by the Head of Madrasah with the Leadership Staff through two forms of communication, first direct communication through scheduled meetings, second direct communication face to face or individual. The researcher sees that the communication carried out by the madrasa principal with the leadership staff is internal communication, namely interpersonal communication is word of mouth communication that occurs in face-to-face interactions between several individuals, with this interpersonal communication the madrasa head will easily convey policies and rules to the leadership staff so that can be implemented by the leadership staff and have a good impact on improving the quality of education. There are 2 (two) forms of communication between the Head of Madrasah and teachers in improving the quality of education at MAN-2 Langkat, namely, first, the head of the madrasah communicates downwards (Downward communication), namely communication from the head of the madrasa to the teacher where the principal communicates directly with the teachers. when submitting regulatory or policy information. The two heads of madrasas also carry out upward communication, namely communication that comes from the teacher to the head of the madrasa, in this case the head of the madrasa opens up opportunities for upward communication to teachers through meetings that have been scheduled at the beginning of each month because at each head meeting Madrasahs provide opportunities for teachers, besides that the head of the madrasa maximizes communication with teachers by making



Mawlid activities of the Prophet Muhammad. and thanksgiving activities which are also carried out for teachers to establish a harmonious and open relationship so that teachers do not feel afraid or awkward in conveying ideas or obstacles they face. Implementation of communication between the head of the madrasa and the committee in improving the quality of education at MAN-2 Langkat through regular scheduled and unscheduled meetings by asking for suggestions or input from the committee because the head of the madrasa understands the role and function of the committee in the madrasa. This is done by the head of the madrasa because the committee also has the same role and function in improving the quality of education at MAN-2 Langkat.

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THE URGENCE OF MASHLAHAH IN ACCORDANCE WITH ISLAMIC LAW IN FIQH LESSONS IN MADRASAH

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ABSTRACT

The development of science is always in line with the times. In general, science is always developing according to the times. Likewise with the branches of Islamic science. There are many developments and studies in each branch. New problems will always appear over time, but Islam always gets the best solution in every problem, because we believe that Islam will always be appropriate in any situation and at any time.

One of the branches of science in Islam that has received a lot of attention is jurisprudence. Because jurisprudence has an important role in every aspect of a Muslim's life in making decisions on a case, whether halal or haram, permissible or prohibited, and so on. The fuqaha in every age will continue to study and conclude the law from new problems, which have never happened in the era of the Prophet. Based on the Koran and hadith, and other branches of science that support it.

Today, the fuqaha name their studies and research as qadhayafiqhiyah mu'ashirah or more familiarly known as contemporary fiqh. Its appearance cannot be separated from the attention of experts in their fields, including Muhammad Syahrur and Abdullah Ahmad Naeem. The study of writing this paper is intended to find out what contemporary fiqh is and how experts think about contemporary fiqh.

Keywords: Contemporary Fiqh, Muhammad Syahrur and Abdullah Ahmad an-Naeem

INTRODUCTION

Shari'ah Islam adopted by mankind (Islam) originated from the arrival of Muhammad. He is the bearer of the last message of Divine teachings, which is a continuation of the treatises that have existed before. The Shari'ah revealed by Allah was brought by him for all mankind to be used as a guide in life and living. Islam is a religion that provides guidelines for human life as a whole, covering all aspects of life.

In general, the purpose of the creators of the law (Syar'i) in establishing the laws is for the benefit and interests and happiness of all human beings, both happiness in the world of the fam (while) this, as well as the hereafter haqa (eternal) later. The purpose of such Islamic law we can catch, among others, from the word of God in QS. al-Anbiya' (21): 107 and QS. al-Baqarah (2): 201-202.

The description above illustrates that humans are very dependent and need Shari'ah so that Shari'ah becomes very urgent for human life with the aim that it can be used as a guide in life in this world towards eternal life in the hereafter.



METHODOLOGY

The research method uses library research by collecting data from writings (literacy) that are related to the topics discussed, namely Islamic Education in Era 4.0. The researchers took the data from documentation in the form of books, research journals, and supporting articles. The method of discussion uses the descriptive-analytical method, which is to explain and elaborate the main ideas related to the topics discussed. Then present it critically through primary and secondary library sources related to the theme. (Sugiyono, 2005; Sukmadinata, 2005; Trianto, 2011).

LITERATURE STUDY

المصلحة in Arabic is formed masdar from lafadz صَلَاحٌ × يَضْلِحُ which means good or positive. Maslahah also means benefits or a job that contains benefits. Meanwhile, in terms of terminology, Maslahah can be interpreted as taking advantage and rejecting harm (danger) in order to maintain the objectives of syara' (Islamic law). The purpose of the syara that must be maintained is to maintain religion, soul, mind, lineage, and property. If someone performs an activity that is essentially to maintain the five aspects of the goals of syara', then it is called mashlahah. In addition, to reject all forms of harm (danger) related to the five objectives of syara', it is also called mashlahah.

Imam al-Ghazali views that a benefit must be in line with the goals of sharia, even if it is contrary to human goals, because human benefit is not always based on the will of sharia, but is often based on lust. Therefore, what is used as a benchmark in determining benefit is the will and purpose of sharia, not human will and goals.

1. All kinds of Maslahah

Maslahah according to Abu Ishak al-Syathibi can be divided from several aspects, including:

In terms of quality or benefit interests, there are three kinds, namely:

- 1) Maslahah al-Dharuriyyah, benefits related to the basic needs of mankind in the world and in the hereafter, namely maintaining religion, preserving the soul, preserving reason, maintaining offspring and maintaining property. These five benefits are called al-Masalih al-Khamsah. Mashlahah is the most essential for human life, so it must exist in human life because it involves aspects of religion or creed for the sake of the peace of worldly life and hereafter.
- 2) Maslahah al-Hajiyah, the benefits needed to perfect or optimize the main benefit (al-mashalih al-khamsah) which is in the form of relief to maintain and maintain basic human needs (al-mashalih al-khamsah). Maslahah is a material or basic (primary) need. human life and if this maslahah is removed it will cause difficulties for human life, but not to the point of causing the extinction of human life;
- 4) Mashlahah al-Tahsiniyyah, benefits that are complementary (complementary), in the form of freedom and propriety that can complement the previous benefit



(*mashlahah al-hajiyyah*). If this *mashlahah* is not fulfilled, then human life becomes less beautiful and pleasant to feel but cannot cause harm.

In terms of the existence of *mashlahah*, there are three kinds, namely:

- 1) *Mashlahah Muṭabarrah*, benefits that are supported by *syara'* either directly or indirectly. That is, there is a special argument that forms the basis for the form and type of benefit.
- 2) *Munasib mu'atstsir*, i.e. there are direct instructions from lawmakers (*Shari'a*) who pay attention to the *mashlahah*. That is, there are *syara'* instructions in the form of texts or *ijmâ'*, which stipulate that the *mashlahah* is used as a reason in establishing the law.

Examples of textual arguments that point directly to *maslahah*, for example, it is not good to approach a woman who is menstruating on the grounds that menstruation is a disease. This is confirmed in the letter *al-Baqarah* (2): 222;

- 1). *Munasib mulaḥim*, that is, there is no direct instruction from *syara'* either in the form of texts or *ijmâ'*, about the attention of *syara'*, to the *maslahah*, but indirectly there is. That is, even though the *syara'* does not directly stipulate a situation to be reasons for establishing the law mentioned, but there are *shara'* instructions as a similar legal reason.

For example, the continuation of a father's guardianship of his daughter on the grounds that the daughter is "not yet an adult".

- 2). *Mashlahah Mulghah*, the benefit that is rejected by *sharia*, because it is contrary to the provisions of *sharia* or is only considered good by human reason For example a king or a rich person who violates the law, namely interfering with his wife during the day of Ramadan. According to *Shari'*, the punishment is to free the slaves, for this person the best punishment is to be ordered to fast for two consecutive months, because this method is expected to deter them from committing violations.
- 3). *Maslahah Mursalah*, benefits whose existence is not supported by *syara'* and is not canceled or rejected by *syara'* through detailed arguments, but is supported by a collection of textual meanings (*al-Qur'an* or *Hadith*).

Mashlahah mursalah is divided into two, namely *mashlahah gharibah* and *mashlahah mursalah*. *Maslahah gharibah* is a foreign benefit, or a benefit for which there is absolutely no *shari'ah* support, both in detail and in general. *Al-Syathibi* said that this kind of benefit is not found in practice, even if it exists in theory. Meanwhile, *mashlahah mursalah* is a benefit that is not supported by detailed *syara'* arguments or texts, but is supported by a set of text meanings.



2 DISTRIBUTION OF MASHLAHAH

a. Maslahah coverage can be divided into:

- 1) Maslahah related to all people, such as certain criminal penalties for murdering fellow human beings. This applies to all those who commit murder, because the consequences of this act can cause harm to everyone;
- 2) Maslahah related to some people but not all people, such as people who work on raw materials ordered by others to be used as finished or semi-finished goods, must replace the raw materials that are damaged. This decision can be made if the reality shows that in general the order taker is never careful in his work.
- 3) Maslahah related to certain people, such as the existence of benefits for a wife so that the judge makes a Faskh decision, because her husband is declared missing (mafqud).

If the three maslahahs conflict with one another, then according to the majority of scholars, the general benefit must take precedence over the benefit below it (its level).

b. Maslahah Criteria

Maslahah criteria according to Abu Ishak al-Syathibi can be divided from several aspects, including:

In terms of quality or benefit interests, there are three kinds, namely:

- 1) Maslahah al-Dharuriyyah, benefits related to the basic needs of mankind in the world and in the hereafter, namely maintaining religion, preserving the soul, preserving reason, maintaining offspring and maintaining property. These five benefits are called al-Masalih al-Khamsah. Maslahah is the most essential for human life, so it must exist in human life because it involves aspects of religion or creed for the sake of the peace of worldly life and hereafter.
- 2) Maslahah al-Hajiyah, the benefit needed to perfect or optimize the main benefit (al-mashalih al-khamsah) in the form of relief to maintain and maintain basic human needs (al-mashalih al-khamsah). This maslahah is a material or basic need (primary) of human life and if this maslahah is removed it will be able to cause difficulties for human life, but not to the point of causing the extinction of human life;
- 3) Maslahah al-Tahsiniyyah, benefits that are complementary (complementary), in the form of freedom and propriety that can complement the previous benefit (maslahah al-hajiyah). If this maslahah is not fulfilled, then human life becomes less beautiful and pleasant to feel but cannot cause harm.

MASHLAHAH RANKING AND APPLICATION PRIORITIES

- 1). Maslahah Mu \square tabarah, benefits that are supported by syara \square either directly or indirectly. That is, there is a special argument that forms the basis for the form and type of benefit.
 - a) Munasib mu'atstsir, i.e. there are direct instructions from lawmakers (Shari'a) who pay attention to the maslahah. That is, there are syara' instructions in



the form of texts or *ijmâ*, which stipulate that the *mashlahah* is used as a reason in establishing the law. Examples of textual arguments that point directly to *maslahah*, for example, it is not good to approach a woman who is menstruating on the grounds that menstruation is a disease. This is confirmed in the letter *al-Baqarah* (2): 222;

- b) *Munasib mulaqim*, that is, there is no direct instruction from *syara* either in the form of texts or *ijmâ*, regarding *syara*, 's attention to the *maslahah*, but indirectly there is. That is, although *syara*' does not directly stipulate a situation as a reason for enacting the law mentioned, but there are hints of *syara*' as a similar legal reason. For example, the continuation of a father's guardianship of his daughter on the grounds that the daughter is "not yet an adult".
- 2) *Mashlahah Mulghah*, the benefit that is rejected by *sharia*, because it is contrary to the provisions of *sharia* or is only considered good by human reason. For example a king or a rich person who violates the law, namely interfering with his wife during the day of Ramadan. According to *Shari*, the punishment is to free the slaves, for this person the best punishment is to be ordered to fast for two consecutive months, because this method is expected to deter them from committing violations.
- 3) *Mashlahah Mursalah*, benefits whose existence is not supported by *syara*' and is not canceled or rejected by *syara*' through detailed arguments, but is supported by a set of text meanings (*al-Qur'an* or *Hadith*).
Mashlahah mursalah is divided into two, namely: *mashlahah gharibah* and *mashlahah mursalah*. *Mashlahah gharibah* is a foreign benefit, or a benefit for which there is absolutely no *shari'ah* support, both in detail and in general. *Al-Syathibi* said that this kind of benefit is not found in practice, even if it exists in theory. Meanwhile, *mashlahah mursalah* is a benefit that is not supported by detailed *syara* arguments or texts, but is supported by a set of text meanings.

OPINION OF THE IMAM OF MAZHAB ABOUT MASHLAHAH AND MASHLAHAH IS THE MAIN OBJECTIVE OF ISLAMIC LAW

Departing from the transformative discourse presented by Abdullah Ahmad An-Na'im where transformative is understood as a responsibility for those who are marginalized, making changes to achieve freedom and social justice in addition to ritual life. *Abuddin Nata* explained that transformative thinking is to change in the sense of giving changes to the conditions of society which are marginalized by modernization and development, and to make society based on Islamic ideals.

Basically, transformative Islam has characteristics that always strive and aim to realize the ideals of Islam, namely to bring and give grace to all mankind. Then it shows that there is a balance between ritualistic Islamic teachings and Islamic mission. And also affirms human and democratic values. Focus on the actual social life of the community.

Rahardjo explained that there are three different groups of Muslim scholars when they understand the meaning of transformation. Then *Rahardjo* also explained



that basically these three groups have their respective tendencies and have significant differences. First, they understand the meaning of transformation simply by transforming from an agrarian society to an industrial society. Second, they interpret transformation as a doctrine or teaching or ethics that must be actualized into aspects of life, such as Islamic economics. Third, transformation is defined as a revolutionary or radical movement.

Basically, the concept of Abdullah Ahmad An-Na'im's thought that has been presented in the previous explanation is very worthy of appreciation because he is very productive especially in his thoughts in dealing with Shari'ah and human rights. On the one hand, the thoughts presented by Abdullah Ahmad An-Na'im can at least refute the accusations of non-Muslims who think that Islamic law is contrary to international laws and human rights. Especially when Islam is considered a terrorist religion in the negative stigma of European countries. However, the threats and challenges when Abdullah Ahmad An-Na'im's thought is presented as a contemporary method of *istinbath* cannot be avoided.

DISCUSSION

The opinion of experts about *Mashlahah* broadly is that it must be in line with the goals of sharia, even if it is contrary to human goals, because human benefit is not always based on the will of sharia, but is often based on lust. Therefore, what is used as a benchmark in determining benefit is the will and purpose of sharia, not human will and goals (Imam Al-Ghazali).

- 1) *Munasib mula'ım*, that is, there is no direct instruction from syara either in the form of texts or *ijmâ*, about the attention of syara, to the *maslahah*, but indirectly there is. That is, even though the syara does not directly stipulate a situation to be reasons for establishing the law mentioned, but there are shara' instructions as a similar legal reason. For example, the continuation of a father's guardianship of his daughter on the grounds that the daughter is "not yet an adult".
- 2) *Mashlahah Mulghah*, the benefit that is rejected by sharia, because it is contrary to the provisions of sharia or is only considered good by human reason For example a king or a rich person who violates the law, namely interfering with his wife during the day of Ramadan. According to Shari, the punishment is to free the slaves, for this person the best punishment is to be ordered to fast for two consecutive months, because this method is expected to deter them from committing violations.
- 3) *Maslahah Mursalah*, benefits whose existence is not supported by syara' and is not canceled or rejected by syara' through detailed arguments, but is supported by a collection of textual meanings (al-Qur'an or Hadith).

Maslahah related to certain people, such as the existence of benefits for a wife so that the judge makes a *Faskh* decision, because her husband is declared missing (*mafqud*). If the three *maslahahs* conflict with one another, then according to the majority of scholars, the general benefit must take precedence over the benefit below it (its level).



Rahardjo explained that there are three different groups of Muslim scholars when they understand the meaning of transformation. Then Rahardjo also explained that basically these three groups have their respective tendencies and have significant differences. First, they understand the meaning of transformation simply by transforming from an agrarian society to an industrial society.

From the results of the study, it can be concluded that Mashlahah must be in line with the goals of syara', even if it is contrary to human goals, because human benefit is not always based on the will of syara', but is often based on lust. Therefore, what is used as a benchmark in determining benefit is the will and purpose of sharia, not human will and goals.

Based on the above discussion, conclusions can be drawn including:

1. Contemporary fiqh is the science of shari'ah laws that are 'amaliyah (practical) from tafshili (detailed) arguments to current problems or problems, starting from the post-modern era to the modern era covering the middle ages. currently taking place.
2. Thoughts of Muhammad Syahrur
 - a) Synonymity Theory
Syahrur's view of revelation; al-Kitab and Al-Quran; Al-Zikr and al-Furqon
 - b) Limit Theory (Hudud)
Syahrur explained that in God's law there are predetermined limits, namely between the minimum limit (al-hadd al-adna) and the maximum limit (al-hadd al-a'la).
 - c) Will (semantic linguistic method/linguistic approach)
The main idea of will according to Syahrur is first: the will is the main basis for the transfer of property rights which occupies the main position in the sight of Allah SWT. The will is preferred even though the property left is small. Second: there is no difference in targets on the basis of gender. Thirdly, there is no specific part limit that must be followed by the testator.
 - d) Dress up
Observing Syahrur's opinion regarding the limitation of clothing above, when understanding the verses about hijab, headscarf and al-khimar as a model of clothing that functions as a cover for genitalia, Sayahrur establishes the concept of al-hududi-yah (setting the minimum and maximum limits). In this case, Syahrur refers to the specific because it is not general lafaz (al-'ibrah bispeciali sabab la bi'umumlafaz).
 - e) Intratextual theory/rejection of atomization
According to Syahrur; Allah SWT. Not only does it allow polygamy, but strongly encourages it. However, there are two conditions that must be met: first, the second, third, and fourth wives are widows who have orphans. Second, there must be a fear of not being able to do justice to orphans. From this explanation, the order for polygamy can be invalidated when these two conditions are not met.
3. Thoughts of Abdullah An-Naeem



- a) Sharia Reform
According to an-Naeem, Islamic Shari'a is at least adapted to human rights.
- b) Evolutionary Approach (Evolution of Sharia)
An-Naeem uses the concept of naskh, namely he generalizes, Makkiyah verses men-naskh Madaniyah verses.
- c) Secular State
According to An-Naeem Sharia is Islamic law for Muslims. So every Muslim is bound by Shari'ah law, but cannot be forced by the state.

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CHARACTER EDUCATION MANAGEMENT

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ABSTRACT

The globalization era has brought both positive and negative impacts on the life of everyone, including that in the family. The family has a great role in shaping the children's character as they spend most of their time with the family. However, the government needs to include character education in the curriculum, both implicitly or explicitly. Therefore, the 2013 Curriculum was redesigned based on competence and character. Despite the great role of the family, the school, as represented by the teachers, must have a greater role in providing character education for the students in various competencies in order that the national education goals can be achieved maximally. It is stated in the 2013 Curriculum that teachers can assess the learning results so that the students can prepare themselves through the mastery of a number of competencies and certain character traits.

Keywords: Character Education, Character Education Management, Family

PRELIMINARY

The 21st century brings changes in an era that is popularly known as the era of globalization. The impact of globalization that is happening today has brought Indonesian people to forget about national character education. National character education is the foundation for a nation in an effort to help the development of the soul of children both physically and mentally. Character education is a continuous process and never ends as long as humans are still on this earth. Therefore, in the context of character education goals, there needs to be good and synergistic management between the various components of education involved, whether formal, non-formal, or informal, both in schools, families, and communities.

The role of the family is very large in providing a strong foundation for children, both at the primary, secondary and higher education levels. The Ministry of Education and Culture (Kemdikbud) has mapped out how much character education it provides according to the level, type, and path of education.

That the lower the level of education of a person, the greater the need for character education. However, it does not mean otherwise, the higher a person's level of education, the smaller the need for character education. What happens is that the higher the level of education, the more applicable character education will be, the higher the level of education, the greater the academic need.

In connection with the above problems, Zubaedi (2011: 191) argues that character education basically includes the development of substances, processes,



atmosphere, or environments that inspire, encourage, and make it easier for a person to develop good habits in everyday life. day.

METHODOLOGY

The research method uses library research by collecting data from writings (literacy) that are related to the topics discussed, namely Islamic Education in Era 4.0. The researchers took the data from documentation in the form of books, research journals, and supporting articles. The method of discussion uses the descriptive-analytical method, which is to explain and elaborate the main ideas related to the topics discussed. Then present it critically through primary and secondary library sources related to the theme. (Sugiyono, 2005; Sukmadinata, 2005; Trianto, 2011).

THEORITICAL REVIEW

The Nature Of Character Education

Character education has a higher meaning than moral education because character education is not only related to right or wrong, but how to instill habits about good things in life so that children have high awareness and understanding as well as concern and commitment to establish virtue in everyday life.

Wynne (Mulyasa (2011:3) argues that character comes from Greek which means to mark 'to mark' and focuses on how to apply good values in real actions or daily behavior. Character education is a pen system - the name of character values to students which includes the components of awareness, understanding, concern, and a high commitment to implementing these values.

The Role Of The Family In Character Education

It seems undeniable that the family has a great influence in the socialization of character education for children. However, there is also the fact that there is growing evidence that schools can make a difference in children's character development.

The general assumption states that the family is the first and foremost character educator for children. Parents are teachers in character education who have a very large and lasting influence because the relationship between parents and children lasts a lifetime, cannot be broken by anyone or for any reason. The parent-child relationship also contains a significant special relationship. This is as stated by Lickona (2013: 42) that adolescents who follow their conscience, when faced with a moral dilemma, actually have parents who teach moral law norms seriously.

In connection with the above situation, Munir (2010:14) argues that as a character education capital, parents must prepare at least a minimum provision. Thus, it will be seen how important the role of parents/family in shaping children's character.



Basic Characteristics of Character Education

Everything has basic characteristics that can distinguish one thing from another. Foerster (Muslich 2011:127) suggests four basic characteristics of character education. First, the order of the interior, where every action is measured based on the hierarchy of values. Values become the normative guide for every action. Second, coherence that gives courage, makes a person firm on principles, not easily swayed by new situations or afraid of risks. Third, autonomy, where someone internalizes the rules from the outside to become values for the person. Fourth, firmness and loyalty. Persistence is one's endurance to desire what is seen as good, and loyalty is the basis for respect or commitment that is chosen.

Character Education in the National Curriculum

In the history of the curriculum in Indonesia, character education has been taught explicitly in formal schools at the basic education level in a subject called Character Education. This happened in the 1960's. Character education taught in a subject reflects the priority of value education for each student. At that time, this character education appeared in the classification of subjects that had the content of character building, such as religious studies, art, literature, and sports.

With the inclusion of this subject grouping model, character lessons, which are explicitly taught in the form of special subjects, are slowly disappearing from schools. During the New Order era, character education was manifested explicitly through systematic education programs, as seen in the official activities for upgrading the Guidelines for the Live and Practice of Pancasila (P4) which is an obligation for every educational person starting from education at the elementary level. to college.

From the objectives set out in the UUSPN, it appears that how important it is that character education is implicitly included in the curriculum at every level, type, and path of education in Indonesia. This has been regulated in Government Regulation of the Republic of Indonesia Number 19 of 2005 article 6 paragraph 1 (a) Groups of religious subjects and noble character.

Thus, it can be seen that character education has been implicitly included in the school curriculum. In connection with this problem, Koesoema (2012:7) suggests four ways to understand character education, namely: (1) character education as a special subject; (2) character education as a grouping of subjects; (3) character education is established as a necessity of the state; (4) character education is the educational process itself.

What is stated above can be explained as follows.

1. Character education is understood as character teaching through special subjects. Character education is strictly and limitedly seen as a subject that is taught. Character education can only be realized effectively by making special subjects taught to students, the same as subjects in general. This subject is considered an integral and important part in the formation of students' character.



There are those who think that teaching character education does not need to create special subjects because character education can actually be found in certain subject groups which are considered to have a thicker character education content.

2. There are those who think that character education as an educational act must be managed systematically, structured, and even required by force if necessary. Every educational process is character education. Character education occurs more naturally when it is carried out naturally and informally. Therefore, there is no need for special subjects on character education.

In the 2013 curriculum, Mulyasa (2013: 73) suggests that the 2013 curriculum is competency and character-based. This continues the previous curriculum, namely the Competency-Based Curriculum which is popularly known as KBK.

In an effort to apply the 2013 Curriculum, Mulyasa mentions three foundations of change in the 2013 Curriculum, namely: (1) a philosophical basis, (2) a juridical basis, and (3) a conceptual basis. The three bases can be explained as follows.

Philosophical Foundation

1. The philosophy of Pancasila which provides various basic principles in the development of education.
2. Educational philosophy based on noble values, academic values, needs of students, and society.

Juridical Platform

1. Medium Term Development Plan (RPJM) 2010-2014 Education Sector on Changes in Learning Methodology and Curriculum Arrangement.
2. Government Regulation (PP) Number 19 of 2005 concerning National Education Standards (SNP).
3. Presidential Instruction (Inpres) Number 1 of 2010 concerning Acceleration of Implementation of National Development Priorities, improvement of curriculum and active learning methods based on national cultural values to shape national competitiveness and character,

Conceptual Foundation

1. Educational relevance (Link and Match).
2. Competency and character based curriculum.
3. Contextual learning.
4. Active learning.
5. Valid, complete, and comprehensive assessment.

DISCUSSION

The Ministry of Education and Culture (2011) makes a line of thinking in achieving the results of character education, as can be seen in Figure 2, namely



tough, competitive, noble, moral, tolerant, working together, patriotic spirit, dynamic development oriented to science and technology, all of which are based on imtaking God Almighty based on Pancasila. After going through the various things above, the expected outcome is a nation with noble character, morality, ethics, culture, and civilization based on Pancasila.

Based on the consensus of the 1945 Constitution, Pancasila, Bhinneka Tunggal Ika, and the Unitary State of the Republic of Indonesia (NKRI) in a strategic environment both globally, nationally and regionally.

From the objectives set out in the UUSPN, it appears that how important it is that character education is implicitly included in the curriculum at every level, type, and path of education in Indonesia. This has been regulated in Government Regulation of the Republic of Indonesia Number 19 of 2005 article 6 paragraph 1 (a) Groups of religious subjects and noble character.

coherence that gives courage, makes a person firm on principles, not easily swayed by new situations or afraid of risks. Third, autonomy, where someone internalizes the rules from the outside to become values for the person. Fourth, firmness and loyalty. Constancy is one's endurance to desire what is seen as good, and loyalty is the basis for respect or commitment that is chosen.

From this study it can be concluded that the role of the family is very large in providing a strong foundation for children, both at the level of primary, secondary, and higher education. The Ministry of Education and Culture (Kemdikbud) has mapped out how much character education it provides according to the level, type, and path of education.

This can be seen in Figure 1. In the figure in question, it can be seen that the lower a person's level of education, the greater the need for character education. However, it does not mean otherwise, the higher a person's level of education, the smaller the need for character education. What happens is that the higher the level of education, the more applicable character education will be, the higher the level of education, the greater the academic need.

CONCLUSION

1. The role of parents has a very large influence on children's education because the relationship between children and parents lasts throughout the ages.
2. Improved character education in schools, both in quality and quantity.
3. Curriculum changes are very much needed in the implementation of education, so that in 2013 the 2013 Curriculum is based on competence and character.

Recommendation

The government needs to increase socialization to the community, in this case parents, to all kinds of changes, especially in educational institutions, including curriculum changes, namely that the 2013 Curriculum emphasizes character



education. For this reason, it is necessary to increase the cooperation between parents and educational institutions so that they can be more closely and meaningfully intertwined.

1. Character education needs to be given both in general and in particular because it is very important in shaping the character of citizens.
2. Every change there will certainly have an impact. Likewise, changes to the curriculum at every level, type, and path of education. Therefore, socialization efforts are needed in a not too short period of time.

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LEADERSHIP IN EARLY CHILDHOOD EDUCATION

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ABSTRACT

This study describes a discussion of leadership in early childhood education. In the midst of globalization with various significant changes in the economic, political, cultural, and educational fields as well as competition between institutions and companies between nations, the presence of leaders in various institutions is a necessity to respond to the impact of the changes faced. The desire to produce effective leaders for the future of the country, and various government and private institutions, systemically leadership in early childhood education is a crucial factor that must be anticipated and responded to. For this reason, the quality of leadership in early childhood education carried out by school principals, vice principals, or teacher coordinators, as well as classroom teachers needs to be improved, so that in their strategic role they can run effectively, providing guidance, coaching and nurturing through playing sports, singing, and getting used to worship has a positive impact on preparing children to enter education/primary school.

Keyword: leadership, education, early childhood.

INTRODUCTION

Now days the need for rapid radical change confronts an increasing range of organizations. Developments such as liberalization, deregulation, globalization and the call for effective development and utilization of knowledge, demand that companies reposition in markets and products. Firms wishing to transfer skills or to develop an international marketplace for their products, brands, services and image normally establish sales outlets in other countries. Liberalization and deregulation have opened new market opportunities while attracting new competitors to the marketplace. Globalization has resulted in the development of multinationals by means of expansion, strategic alliances, takeovers and mergers. Some multinationals are now so large that they have a turnover that is the envy of small countries, and therefore have both economic and political influence.

In this context, all managers of organizations working in or towards establishing global presence for products and services are requested to respond to the opportunities provided by the global market, to seek out new business, to exploit technology and take advantage of efficiencies. In this context, most global companies should adopt a strategy of acting locally while planning globally. This is to ensure local or regional changes are considered and to adapt to local market conditions, while attempting to view the whole world as one marketplace.

Driven by dynamic competitive conditions, an increasing number of firms are experimenting with new, and what they hope will be more dynamic, organizational. Increasingly, firms find themselves, either by design or circumstances, operating in business environments fraught with unprecedented, unparalleled, unrelenting, and largely unpredictable change. For them, competitiveness is a moving target and



adapted all changes and challenges in the new world, ofcourse we needs effective and a great leaders. One of institution that effected by the largest competitive conditions are the early childhood. We must understanding of the nature of leadership childhood the profession and its effect on the professionalization of the field. It explores who is or can become a leader and why early childhood leaders are it is a special position set standard and expectations for thos concerned with the development of children and the wellbeing of the families. The most important things from the effect of changes and development by the systemic approach is to prepare human being from the early childhood education, especially who can motivate all resources in this institutions.

In fact, it can be said that there is no formal school to prepare someone to become a leader. In many circumstances a person has reliable leadership qualities due to the various life experiences he has lived in various exercises, and leads from one institution to another so that he deserves to be a leader to be proud of. Sometimes because someone has a long history of being a fighter for the ideology of realizing justice, truth and collective human goodness, he can make him a proud leader. Therefore, in the world of the historical stage, it is discussed that a person becomes a leader because he is born (talent/innate) or because of experience including because of various exercises? If you follow the first opinion, being a leader by birth means that you don't need to take part in the exercises, in the future you will still be a leader. Meanwhile, if someone is due to a lot of training to become a leader, then improving the quality of leadership becomes very strategic to be carried out on an ongoing basis.

Leadership continues to be regarded as an important professional issues for early childhood practitioners as the new century draws closer. In the quest for increasing quality in service provision for young children and for recognition as professional with unique expertise who are different yet equal to professionals in other field many early childhood professional considers leadership to be the key element.

As adapted, it postulates that a carefully crafted human resources strategy can be, or at least can result in, a source of sustainable competitive advantage in the marketplace. The phrase carefully crafted here refers to a human resources strategy that successfully engenders a pool of highly motivated and uniquely capable people who individually and collectively use this drive and talent to build and deploy organizational capabilities in ways that competitors cannot easily replicate or obviate.

The effective building blocks of quality leadership are the skills of communication, motivation, organizational development, management, and creativity. Mastering the theory and practice in these areas of study will produce high-quality leadership ability and, in turn, produce successful leaders; doing so with “heart” will result in highly successful— what some authors have called heroic— leadership.

This leads me to what I presumptuously refer to as my “Seven Principles of Effective Leadership.” Effective leaders must;

1. be able to adapt their leadership style to the situation;



2. be keenly aware of the organizational structure and culture of the institution;
3. be able to engender a sense of trust and respect in their followers;
4. continuously improve their organizations and, therefore, must be agents for change;
5. be well organized and creative and have a clearly articulated vision;
6. be able to communicate effectively and;
7. know how to motivate their followers and be able to manage the conflicts that arise.

In this context which is supported by a prodigious amount of empirical research, if an administrator can master the knowledge and skills encompassed in these seven principles, and do it with heart, he or she will be highly successful.

Leadership is offered as a solution for most of the problems of organizations everywhere. Schools will work, we are told, if principals provide strong instructional leadership. Around the world, administrators and managers say that their organizations would thrive if only senior management provided strategy, vision, and real leadership. Though the call for leadership is universal, there is much less clarity about what the term means. Historically, researchers in this field have searched for the one best leadership style that will be most effective. Current thinking holds that there is no one best style. Rather, a combination of styles, depending on the situation the leader finds him- or herself in, has been deemed more appropriate. To understand the evolution of leadership theory thought, we will take a historical approach and trace the progress of leadership theory, beginning with the trait perspective of leadership and moving to the more current contingency theories of leadership.

Of course, we must be prepared from the teachers to become the leader the leader in childhood institution who can give response for handling the effective learning children as human education. For this problem the strategic human resources management is concerned with the contributions that human resource strategies make to organizational effectiveness, and the ways in which these contributions are achieved. This article wants to describe about the leadership in Early Childhood, based on theory and practical.

DISCUSSION

Definiton of Leadership

People can manage without leaders. Yet, whenever a group of people get together to perform a task, a leader normally emerges. What a group appears to require is a clear process of handling responsibility.

Leadership can be described as processes by which one person sets certain standards and expectation and influences the action of others to behave in what is considered a desirable directions. From this definition we can understand that leadership focus to one person for gaining the direction of organization that they concern together or individual interest.



One other opinion, explains that the leadership, as a strategy to provide structure and organization to group work or as a relationship between leaders and members.

Furthermore, if we want using these definitions, what do you need to know? Do you know how to motivate people and organize tasks efficiently? What do you know about building relationships with people or entire communities? There are plenty of resources to help you become more proficient as a leader once you define the term a certain way. Let's consider another example: what do you know about leadership and the future? How can leaders be futurists?

The leaders for doing their influence by using personal qualities with command respect and promote feelings of trust and security. They are also responsible for setting and clarifying goals, role and responsibilities, collecting information and planning, making decision, and involving members of the group by communicating, encouraging, and acknowledging commitment and contribution.

The Element of Leadership

The concepts of leadership is relation concepts of human being. In this context we wants describe the elements of leadership are (1) leaders, (2) members, (3) the situation requiring action, (4) the group, organization, or community where leadership occurs, and (5) change and the future.

The first element, the "leader," is any member who consistently acts on behalf of and for the benefit of others. The second element, the "member," is any individual who belongs to a group and participates in acts of leadership. Leaders and members together identify problems, create solutions, participate in decisions and actions, and accomplish results. The third element, the "situation," refers to the unique characteristics and task requirements of any novel situation where acts of leadership and participation are needed to solve problems or mine opportunities. Leaders and members uncover the unique requirements of situations and capitalize on the talents and collective knowledge of the membership to identify strategies and take action. The fourth element, "group, organization, or community," refers to the history and present experience of people as members of social groups. Knowledge of group history and life allows us to discover the underlying causes, sources, and meaning of any situation. It allows us is to predict and examine the motivations and intentions of individuals and groups, anticipate the potential response and impact of proposed actions, discover the viable and eliminate the unworkable directions or strategies for development and change, and evaluate the costs, effort and impact of leadership. The fifth and last element, "change and the future," refers to the adjustment of people to change and its effects and the anticipated and actual effects of an innovation on the immediate and long-term future of the group, organization, and community as nested systems. Stepping back from the immediate "situation," the fifth element encourages a probing analysis of what happens under the surface when change occurs, impacting people, culture, and systems.



The Elements of Leadership vary in their influence and degree of importance based on the many different perspectives that are possible and the range of view. If you think about leadership as a dynamic system with many different elements, you can increase your understanding of what happens by considering the interaction and intersection of the elements and their relative influences and effects. This knowledge can help you be a more effective and strategic leader.

Leadership is a person who influences individuals and groups within an organizations help the to establishing goals and guides them towards achievement of those goals thereby allowing them to be effectives.

Leadership is defined by Bush and Glover; as the dimensions of leadership a process of influence leading to the achievement of desired purposes. It involves inspiring and supporting others towards the achievement of a vision for the school which is based on clear personal and professional values.

What successful activities or behaviors do strategic leaders engage in? To facilitate discussion, we put forward nine factors associated with strategic leadership. These are, first, those abilities to undertake organizational activity and, second, individual abilities. Strategic leaders have the organizational ability to: 1) be strategically oriented; 2) translate strategy into action; 3) align people and organizations; 4) determine effective strategic intervention points; 5) develop strategic capabilities. Strategic leaders have personal characteristics which display: 6) dissatisfaction or restlessness with the present; 7) absorptive capacity; 8) adaptive capacity; 9) leadership wisdom. Each factor will be considered in turn.

From this definition we know how the strategic role the leader in an organization. Because of the leader are people who can influence the behavior of others is the purpose the achieving of the goal. Leader procesess a special set somewhat elusive qualities and skill which are combined into an ability to get others to do what the leaders want because they want to do it. Leader are able to balances the concern for work, task, quality and productivity with concern for work, task, quality, and productivity, with concern for people, relationship, satisfaction and morale. They combine an orientation, to ward innovation and change with an interest and continuity and stability the present.

These are the virtues and qualities that leaders should possess. However, most educational leadership programs emphasize the knowledge and skills considered necessary to function effectively as a leader. Witness the curriculum guidelines for advanced programs in educational leadership.

The guidelines list leadership standards that describe the knowledge and skills candidates need to receive certification. Thus, too much focus is on knowledge, techniques, and methods. Policymakers are often afraid that educators cannot make good judgments in selecting and appointing those who have desirable intellectual, moral, and personal qualities, therefore they may resort to requiring what they consider observable and measurable behaviors. Leadership, then, is assessed merely by the possession of information and skills. Yet careful observation reveals that leaders are successful because their qualities (capacities) are well matched to the



leadership position they occupy, and because they exemplify special and necessary dispositions or virtues unique to educational leaders.

Although the following statements are often made about leadership, they are wrong to some extent. 1) Leadership is reserved for the few gifted individuals who have the capacity to lead, 2) Leaders are dynamic and visionary, 3) Leaders must be able to transform people and motivate them to higher ideals, 4) Learning how to lead requires the study of great leaders such as Margaret Mead, Eleanor Roosevelt, Martin Luther King Jr., and Mahatma Gandhi, 5) Preparing future leaders depends largely on effective programs that teach requisite knowledge and skills, 6) Most leaders are “made” not “born.” In contrast, *Finding Your Leadership Style: A Guide for Educators* asserts the following fundamental observations. 1), Leadership is not reserved for the select few. The capacity to lead resides in everyone to varying degrees; yet all leaders are not the same, 2) All leaders do not have to exhibit charismatic or visionary capacities to perform effectively, 3) That all leaders must do anything is a gross generalization and belies the fact that leaders have different capacities and purposes, 4) Relying on the Great Model theory, which examines the lives and leadership styles of famous national leaders, only provides a glimpse into the kind of leadership necessary for most leaders. These dynamic leaders may provide inspiration and insight for dynamic individuals, but do not relate much to other types of leaders. 5) We should attract individuals into leadership programs who exhibit and possess specific dispositions, or virtues. These traits or capacities cannot be learned or transmitted in college preparation programs, although they can be identified and improved, 6) All people possess special capacities. These natural capacities are affected greatly by environmental factors. Although all people can operate to some degree dynamically or charismatically, these qualities manifest themselves in great and natural ways in only some people.

The Function of Leader in Early Childhood Institution

Early childhood education is a process of fostering and nurturing early childhood in preparing children to enter primary education, elementary school, and *ibtidaiyah*. Educational leadership has a strategic function to achieve the goals of early childhood education. In this context, the principal, deputy or teacher coordinator, and teachers have their respective duties in overseeing children's activities in playing, singing, exercising, and practicing worship. That means that leadership in early childhood education is an internal and external factor that functions as an educator and caregiver component in building a self-concept to be independent, and influences its potential to enter the gates of basic education. Students' learning is more focused and carried out through playing, singing, drawing, reading sports, and practicing worship. These various activities are carried out in order to influence and direct the development of the potential of early childhood optimally.

If the basic activity of schools is learning and teaching, the basic activity of a manager in a school is to enable other teachers to work as effectively as possible to



plan and deliver that learning and teaching. Management is a neutral activity - it is about making something happen. How that activity is performed is what makes it acceptable or not - it is not management in itself that distresses teachers so often, but the way that the managing is done. A school is a group of people, children and adults, who are legally bound together for the purposes of learning and teaching. Whatever the size of that group, in order for that learning and teaching to happen in a useful and constructive way, some people must take some responsibility for ensuring that the others are resourced, supported and enabled to work as well as possible. This is management. Enabling and facilitative management models important and ethical social interactions. As young people learn by example and experiences, their witness of and access to empowering management will necessarily help form their own style of interaction with other people. If they see teachers respect fully supporting each other, they will feel themselves to be part of a supporting community, and will learn to support each other as a matter of course. Some teachers should be strong views of education as empowering and developing young people, and they place themselves in relation to children as facilitators, not as authority figures. Some teachers think the only real work in schools is done in the classroom with learners, and not with other adults. Both these sets of teachers have something important to offer to the young people they teach, and a good manager encourages and supports their work. The every, activity that encourages and supports them is that of management. It follows that management will only be 'done' by people who and to work with other teachers to support the learning and teaching in the school.

There has been an unprecedented focus recently on the early years of children's lives and the impact of the various adults who work and play with children in the birth to 5-6 years age range. Staff in early years settings have had to adapt to many changes and demands from local authorities and national government, none more so than those who suddenly found themselves in a leadership and management role in increasingly complex small early years businesses and settings often without formal training or qualifications. For example, consider the playgroup leader, a mother of young children, who suddenly found herself responsible for, amongst other things, sums of government money for 3- and 4-year-olds, accountability for paperwork returns in relation to these children, having to justify the educational experiences provided for these children, and ensuring that staff within the setting received opportunities for professional development. In addition, competition from other providers in the area meant that she also needed to learn how to market the setting to its best possible advantage and learn to communicate effectively with parents in a new leadership capacity and also to work in partnership with a new managing body. Until recently, little training was offered to those who lead and manage early year settings, and it is credit to all involved that many of these people have worked really hard to enhance their own skills with whatever resources (albeit limited) were available at the time, often against a raft of pressures. There are few publicly acknowledged leaders and no set of common expectations for leaders in early childhood'. Yet there is significant evidence from several research and theoretical sources to suggest that the quality of a setting can depend heavily upon



the quality, skills and effectiveness of those in charge. There are many factors that relates the leadership attributes, namely; asserted that enthusiasm, passion, inspiration and advocacy rate as the great strengths of a leader. In the Effective Provision of Pre-School Education project, it was found that the higher the qualifications of managers, the higher the quality of children's curriculum experiences, the more effective the program structure and the better the relations with, and between, staff and parents.

The Effective Leadership and Management Scheme (ELMS) is just what the title suggests - a tool for all those who lead and manage early year settings which they can use for evaluating their effectiveness in the role of leader/manager. Its purpose is to ensure that children and practitioners in those settings receive the best possible experiences and direction in their work and play and that parents and carers can have confidence in the particular setting attended by their children. The development of ELMS involved a range of leaders and managers working alongside researchers and consultants to investigate together the components of effective early years leadership and management. This resultant publication is unique not only in providing a thorough analysis of the leader's/manager's role and presenting it as a typology, but also in offering a clear, in-depth view of that role through a systematic review of the literature and consultation with experts. It also presents ways in which the leader/manager can undertake self-evaluation or work alongside a peer to understand their own strengths and challenges more readily. Such a typology offers a framework which classifies features and components of the leaders'/managers' roles. A typology is a means of, or framework for, classifying selected factors or features. It can be used as a summary or protocol for understanding the structure of a phenomenon, and one advantage of a typology of leadership is that aspiring and formal leaders are alerted to significant features of effective leadership, thus avoiding a trial and error approach to learning how to be an effective leader.

Concepts of leadership and management are not yet fully explored in early years terms. In fact, in the early years we still have a problem with what to call our setting's leaders/ managers. In schools, it's easy: head teachers. But it could be argued that this term is insufficient to describe and define the role undertaken by, for example, those who head up children's center, where the job is both more multi-dimensional and multi-professional. Perhaps we need to adopt a new title in early years - 'head' or perhaps 'EC principal' - so that the complexities of the role are subsumed within the title. To save clumsiness in this publication, those leading and managing settings will, from this point onwards, mainly be called 'heads' with specific terms used where they are appropriate. The role of an early years setting head is currently not well researched. The early childhood leadership and identified a paucity of research, despite a high potential for leadership activity in the field. They conclude that there is a clear need to identify what is effective leadership practice in terms of processes and outcomes within early childhood and call for theoretically based studies that allow different models and characteristics to be empirically tested, deeming these to be long overdue. They also highlight the serious lack of leadership training which could mean that many early childhood leaders are significantly



under-prepared for their role – a fact substantiated by our research and by the participating heads and consultants. ELMS had to draw extensively on leadership and management texts and educational research (of which there’s been a plethora over the past two decades) because of this paucity. These are useful but do not offer the full picture for early year leadership and management because of their focus on statutory schooling practices, so adjustment is always needed in translating these studies into early childhood terms. Additionally, the concept of leadership, in particular, is complex and has undergone a number of metamorphoses over the past two decades. In this context we are making the business of leadership so complicated that we seem to need “super-heroes”’. Later he goes on to say about good heads he has met that ‘They are not heroes., rather they are ordinary people who through extraordinary commitment, effort and determination have become extraordinary, and have made the people around them exceptional. This appealed to us in the development of ELMS because, in working with our focus group, we increasingly recognized that these early years heads were extraordinary people, in some cases not nearly well enough acknowledged either financially or professionally for the skills and understanding they possess.

Currently, ‘leadership’ is the favor term in signifying the head teacher’s role. Leadership embraces a number of other concepts, and appear suggests that leaders should be ‘leaders of learning’ first and foremost, which involves all of the following: understanding learning, critical thinking, contextual understanding, political argument, emotional understanding, making connections and futures thinking. This is just one example of how an educational focus alone does not meet early childhood leadership needs in relation, for example, to care, although other aspects certainly need to be included in the early years head’s role. At the same time, leadership is a very personal thing, and one’s view of leadership reflects “who” you are, “what” you are, and “where” you are in space and time. This appears to be much nearer to what we might expect in early childhood. There are any principles try to develop any overall typology is extremely difficult but the research focus group decided that the typology in use would enable these personalizing elements to be included. Other writers have offered different views. For example, ‘leadership is less a specific set of behavior than it is creating an environment in which people are motivated to produce and move in the direction of the leader’. In others opinion, it is suggests that ‘Leadership is essentially the process of building and maintaining a sense of vision, culture and interpersonal relationships’.

Early years leadership is somewhat unique in that it is concerned mainly with the leadership of women – and mainly women leading women-dominated teams. As we have seen, however, in the preceding chapters, how we conceptualize leaders and leadership continues to change rapidly and the concept of feminine and masculine traits has been somewhat overruled in favor of leadership as a function within the organizational setting which can be performed by a particular individual or by individuals appropriate to particular situations or issues. This collegial approach to leadership is generally favor by early years heads but, in some ways, makes the concept of effective leader even more characterized by elusive qualities that are



difficult to define and quantify: the first of these is charisma. Two qualities on which there is a consensus are vision and respect explain that 'Having vision means being able to articulate your own philosophy to a range of people'.

We would add, having the confidence to do so and respecting other people's views. Vision also needs perseverance – it is unlikely that everyone in a setting will immediately share the same ideals and the head will need to persevere in enabling everyone to come to a clear understanding of the setting's current and future thinking and direction. Vision is something that should be articulated clearly – it may emanate from the head or be a shared venture the latter is preferable according to much leadership literature). Vision requires a set of shared values and a shared philosophy amongst staff: in the best settings they share common ground and common understandings. Sometimes, without it ever being made explicit, all members of staff know exactly what their setting is 'about' and where it is going: this frequently happens when staff have worked together for a long time. It is quite an interesting activity to articulate what this shared vision means – sometimes there is not as much unity as appears on the surface. As well as being inspirational and charismatic, leadership is also about being responsible, and accountable. Such qualities can be learnt, but they are often intrinsic and reflect the kind of person who is comfortable with an early year leadership role. An effective early year head has a keen sense of responsibility and accountability, with feet firmly on the ground; she does not lead staff off on flights of fancy: she is good at communicating and also good at putting plans into action. Needless to say, flexibility and versatility, especially having the ability to adopt and adapt to different approaches, is of paramount importance. Leaders need also to be risk takers, pushing themselves and everyone that bit further from the basis of clear knowledge and understanding of early childhood care and education as it relates to that particular setting . The other indispensable quality required for good leadership is knowledge and being able to function as an informational resource for staff. Leaders should maximize their knowledge of all aspects of the profession, such as child development and child psychology, various curricula, regional and national education policies, and relevant legislation. At least, a willingness and ability to learn is a must. Leadership is something that should not fall solely on the head. Believing it should may explain some of the reluctance on the part of early years heads to fully identify with the term 'leader' as it threatens to take away the leadership and accountability of other members of staff. The leadership is never just one way'. Therefore, engendering shared values and the being able to lead and manage change with the full co-operation of staff are crucial leadership skills. A major corollary of professionalism is change: in education and care, change is one of the few certainties. In such a climate a competent and effective early years head must understand how to lead change. The role of the "leader" . . . is to harness, focus, liberate, empower and align . . . leadership towards common purposes.' Change needs to be seen as a challenge not a threat by everyone: it requires: 1) communication and sharing of information; 2) commitment from all staff; 3) control opportunities for all staff; 4) leaders to build staff confidence in the outcomes; 5) expert advice from others – it is a strength not a weakness to ask for help. Seen like this, change can



become empowering, allowing colleagues, children and parents to make their own marks upon the setting, and to feel comfortable about commenting on values and necessary changes. This includes taking an enabling approach, whereby obstacles are minimized and everyone adopts a 'can do' approach. Indeed, in such a demanding and varied working environment, having staff who are united and who feel that enhancement of their roles is an expectation is also vital. Just as importantly, perhaps, it is the wise leader who recognizes that s/he is a culture setter but that this needs an empathic approach to others who have their own values and cultures, particularly the children for whom the culture of the school can be quite alien. The culture of any setting can be reflected in something as simple as the types and content of displays. Do they, for example, reflect the ethnic background of the children and staff or encourage thinking about other cultures? Are they changed frequently to reflect current interests of staff and children? Do they promote (and even question) what is happening in the local and national cultural frameworks? In the midst of all this, heads should recognize that they are human. An effective early years head cannot know everything, is not always right, and is not always in control: but they are willing to learn and moderate their leadership ideas and actions. Expecting perfection from oneself as a head will almost certainly lead to feelings of inadequacy: believing one is, or should be, flawless may not have a positive effect on the setting and the quality of the childcare service. Perhaps being realistic should be added to the typology! Dispersed throughout the rest.

Powerful global and international trends in education policy are creating leadership contexts that are increasingly alike. School-based management, outcomes-oriented curricula, market forces and competition, a need to forge united school communities and a focus on standards and accountability are commonplace environments within which school leaders are expected to function. A consequence of globalization is the emergence of generic or ubiquitous expectations of leaders. For example, there is now a cross culture expectation that leaders be more proactive in leading and managing school resources to secure improved performance of staff and students. While they are increasingly held accountable for their schools' performance, they are also urged to consider their schools in relation to the outside world. This externalizing includes almost everything, from local to international and global levels, taking in the school community, the local and business community, the national society and citizenship, and even the broader international and global issues of world environmental, political and economic concerns.

Current early childhood practitioners generally have considerable skill in setting standards and expectations for the children in their care but appear to have varying degrees of effectiveness in influencing the behavior of other relevant groups especially parents and other adults. As leaders of young children to do what they want. However, early childhood professionals appear to be somewhat uncomfortable perceiving themselves as directors, coordinators or leaders of groups of adults, be they staff or parents within a single centre or relevant professional and other adults in the community.



As part of a project which aims to encourage innovative approaches to leadership training and support for early childhood professionals, Morgan has attempted to tease out some of the dimensions related to the term leadership when applied to the early childhood context. She suggests that many of the commonly accepted definitions of leadership raise particular issues for the early childhood field. For example, Morgan suggests that when leadership is defined as the position or office of a leader, such as a coordinator or director, certain implications about expectations of leadership follow which can work to exclude other members of staff, such as teachers and child care workers, from access to a responsibility for leadership. When leadership is defined as a capacity, ability or set of competencies to lead members of the early childhood profession have yet to identify and agree on what capacities, abilities and competencies are related to leadership in early childhood.

CONCLUSION

The role of leadership in early childhood education is very strategic to achieve the readiness of children to enter the gates of basic education with regard to the results that are expected to produce future leaders of the nation. Moreover, to anticipate and respond to globalization which results in various significant changes in the economy, politics, education and socio-culture. The strategic role of leadership in early childhood education is carried out by guiding, fostering, educating, training and nurturing children through models of playing, singing, drawing, writing or reading, sports, and worship exercises. The process is influenced by the principal as an educational leader based on the vision, goals, mission and potential development programs of students, which are carried out by teachers so that they know themselves, or self-concepts that require teacher assistance in communication and interaction in the classroom and outside the classroom. Educational leadership in early childhood education is carried out by school principals in collaboration with teacher coordinators, and teachers who accompany students. The better the leadership in early childhood education, the future leadership of the nation will also be of higher quality and empower the nation.

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The 1st International Conference of Islamic Education (InCISED) 2021



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USE OF AUDIO VISUAL LEARNING MEDIA IN THE EYES OF ISLAMIC RELIGIOUS EDUCATION LEARNING IN IMPROVING THE MOTIVATION OF LEARNING CLASS VII STUDENTS AT SMPIT AL-FITYAN MEDAN

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ABSTRACT

This study aims to find out: (1) The use of audiovisual learning media in Islamic religious education subjects at SMPIT Al-Fityan Medan. (2) Motivation of students' learning in the use of audio visual media at SMPIT Al-Fityan Medan. (3) Inhibitory factors and supporting audio visual media in improving students' learning motivation at SMPIT Al-Fityan Medan.

This research is a type of qualitative research. In this study, researchers used two data sources, namely primary data sources obtained from the principal of SMPIT Al-Fityan Medan, Islamic religious education teacher SMPIT Al-Fityan Medan and students of SMPIT Al-Fityan Medan and secondary data sources obtained from intermediary media or indirectly.

The data collection procedure used in this study is to conduct observations, interviews, and documentation. Data analysis techniques in this study is to perform data reduction, data presentation, conclusion. The results of the analysis have shown that the use of audio visual media in the teaching and learning process is very important.

In addition, there are factors inhibiting the use of audio visual media in improving students' learning motivation at SMPIT Al-Fityan Medan, namely: a) The use of devices that sometimes experience problems and loudspeakers such as speakers that are sometimes unclear, b) the condition of students with different levels of intelligence, c) The use of audio visual media that has not been skilled to the maximum other inhibitory factors namely, there are still students whose concentricity cannot be maximized.

Keywords: Media, Audio Visual, Islamic Religious, Motivation

INTRODUCTION

Learning media can be said as a tool that can respond to students during the learning process. Learning media is something that includes software and can contain messages. Media not only in the form of television, radio, computers, but also include people who as a source of learning or activities, as well as when discussing, conducting simulation seminars, and so forth.

Learning media is one of the tools that can be used in the field of education to channel messages, stimulate or respond to thoughts and feelings, and willpower in students so as to encourage students' willingness to learn.

Audio visual media is a medium that has sound elements and image elements. This type of media has better capabilities, because it includes both the first and second types of media. Audio visual media is divided into two, namely:

1. Silent audio visuals, which are media that display sound and still images such as sound slides.



2. Motion audio visual, which is a medium that can display elements of sound and moving images such as sound movies and cassette videos

Teaching and learning activities conducted using audio visual learning media can increase students' learning motivation that can motivate or a psychological motivation that is a change of energy in a person to stay excited in doing something that is in accordance with the direction and objectives that he wants to achieve, namely the purpose of learning.

Al-Fityan Medan Integrated Islamic Junior High School (SMPIT) is a modern private school similar to other schools in general. There are only differences in SMPIT Al-Fityan Medan. The difference is because SMPIT Al-Fityan Medan uses audio visual learning media in every teaching and learning activity conducted by teachers in the classroom.

The use of audio visual learning media is expected to make students more active and more enthusiastic in participating in teaching and learning activities in the classroom, so that students' learning motivation is increasing. Moreover, at SMPIT Al-Fityan Medan, teachers who teach are required to be able to use audio visual learning media in the classroom including Islamic religious education teachers who also use audio visual learning media during the teaching and learning process

LIBRARY REVIEW

a. Understanding learning media

The word media comes from the Latin word "Medium" which means plural form, literally the word media has the meaning of intermediary or introduction. According to AECT (Association of Education and Communication Technology) quoted by Basyaruddin in 2002 which suggests that the media is all forms used for the process of information distribution

Wina Sanjaya said that learning media is a tool to provide stimulants for students to happen the learning process. Hamzah B. Uno said the media in learning is all forms of communication tools that can be used to convey information from sources to students aimed at stimulating them to participate in learning activities Meanwhile, according to Oemar Hamalik media is a technique used in order to further streamline communication between teachers and students in the process of education and teaching in schools.

Another understanding of the media is that it is a tool that can be used as a message channel to achieve the expected lesson objectives. Then there have been some experts and organizations that provide understanding about the media, namely:

- 1) Messenger technology that can be used for learning purposes, so the media is an extension of teachers.
- 2) Media is a means of communication in the form of print and audio visual, including hardware technology.
- 3) Media is a tool to provide stimulants for students to occur the learning process.

From some of the explanations that have been presented above, the author concluded that the media is something that is convincing messages that can respond to the thoughts and feelings and wills that exist in students so as to encourage the desire to follow the teaching and learning process.



In addition, the media used in teaching and learning activities can manage the effective relationship between educators and students in the learning process. Media is a tool that can be used to convey or deliver teaching messages

Learning media can be understood as a medium that can be used in the process and purpose of a learning. In fact, the learning process is an activity that establishes communication, so that the learning media can be said to be a medium of communication used in the communication process. Learning media has a very important role as a means to channel messages in a learning process

Many teachers consider that the media is only a tool that can be ignored if it does not exist. Whereas if noticed, the media can give a very large thing to achieve the expected learning goals. Some media roles, namely:

1. The use of learning media is not an additional function, but has its own function as a means of helping to realize a more effective teaching and learning situation.
2. Learning media is an integral part of the whole learning process. This means that learning media as one of the other components in order to create the expected learning situation.
3. The learning medium in its use must be relevant to the purpose and content of the learning. This function means that the use of media in learning should always look at the purpose and materials of teaching. Learning media does not serve as entertainment so it is not allowed to use it only for games or to provoke the attention of students.
4. Learning media serves to speed up the learning process. This function means that with learning media students can capture their goals and teaching materials more easily and faster.
5. Learning media serves to improve the quality of the teaching and learning process. In general, students' learning outcomes using learning media will be durable so that the quality of learning has a high score.
6. Learning media lays concrete foundations for thinking. Therefore, it can reduce the occurrence of verbalism

b. Understanding Audio Visual Media

Audio visual comes from the words audible and visible, audible which means to be heard and visible means to be seen. Audio visual media comes from the word media which means a form of intermediary used by humans to convey or spread ideas, ideas or opinions so that the ideas, opinions or ideas expressed it reaches the intended recipient. Audio visual media is a teaching media and educational media that can activate the eyes and ears of learners at the time of teaching and learning activities are taking place

Ahmad Rohani said that audio visual or AVA is a modern instructional media that corresponds to the development of the times or advances in science and technology that includes media that can be seen, heard, and can be seen and heard

Audio visual media is an audio visual tool that means materials or tools used in learning situations to help writing and words spoken in transmitting science, attitudes, and ideas. Audio visual media is an intermediary that can be enjoyed with the sense of vision and sense of hearing. With the use of audio visual media is very



possible the occurrence of two-way communication between teachers and students in the teaching and learning process.

So it can be concluded that, a teaching done using audio visual media is a teaching with the use of material that absorption through sight and hearing and not entirely dependent on the understanding of the word similar symbols.

c. Types of Audio Visual Media

There are several types of audio visual media, namely:

1. Television (TV)

Televisions are electronic fixtures, which are basically the same as live images that include images and sounds. Television as a teaching medium contains several advantages, namely:

- a) It is direct and real, and can present the real event.
- b) Expand class reviews, across different regions or different Countries.
- c) Can recreate the events of the past.
- d) Can show many things and various aspects.
- e) Use a lot of community resources.
- f) Attract children.

The weaknesses contained in television as a teaching media is that it has a communication nature that is only one-way and television also emphasizes the importance of delivering a material rather than the process of material development.

2. Video

Video has many similarities with the media of the film, including:

- a) Overcoming distance and time limitations.
- b) The video can be repeated if necessary to add clarity.
- c) The message he delivered is fast and easy to remember.
- d) Develop the minds and opinions of the students.
- e) Develop the imagination of the students.
- f) Clarify abstract things and give a realistic picture.
- g) It strongly affects a person's emotional.
- h) Very good at explaining a process and skills, being able to show stimuli that fit the goals and responses expected of students.
- i) All students can learn from videos, both clever and less clever.
- j) Foster interest and motivation to learn.
- k) With video of student performances can be looked back on for evaluation.

However, in addition to the advantages that have been shown above, the video also has its drawbacks. The downside of video is that it emphasizes the importance of material rather than material development. This can be seen from the availability, there are still very few videos on the market that fit the learning objectives set by the school.



3. Motion film sounds

Film is one of the powerful tools once in the hands of people who can use it effectively. Especially towards society and also children who do use more emotionally than the rational aspect. That's the secret to success against a film capable of breaking down the defense of rationality that the audience directly speaks in the heart and the audience becomes confident

Film is a communication tool that is very helpful in the process of effective teaching and learning activities. Where something is seen by the eye and intercepted by the ear, it can be faster and easier to remember than it can only be spoken and just heard.

In assessing whether or not a film is good, Omar Hamalik as quoted by Asnawir suggests that a good film has characteristics, namely:

- a) Can attract students
- b) True and authentic
- c) Up to date in setting, clothing and environment
- d) In accordance with the level of audience kematanga
- e) Correctly spoken language
- f) Fairly orderly unity
- g) Techniques used in a meet the requirements and satisfactory enough.

4. Computer or laptop

Computers or laptops in addition to use as administrative and business development purposes in companies large and small. A simpler computer can also be interpreted as a more one-way communication tool. A computer can be a combination of text, graphics, animation, sound and video.

5. Combination of slides and sounds

The effectiveness in presenting a lesson conducted through multimedia like this requires special attention to the following factors:

1. Present concepts and ideas one by one. More than one message either through visual or verbal will divide the student's attention, so that the two messages are ultimately not absorbed by the student.
2. Use the screen field for specific purposes in delivering the message of the subject matter. An image displayed on the screen may need to remain projected onto the screen for as long as necessary or want to be emphasized, and students can understand the message contained in the visual.
3. Arrange the elements of the picture and arrange the relationship with the elements with the consideration that the main message is placed in the middle of the screen and other information in the room on the side of the room.
4. Choose a slide that is community both technically and technically.
5. Choose music that can touch feelings for presentation, but pay attention not to let music overcome the narrative.
6. keep too much narration, leave the pictures presenting information or messages.



7. In some ways, the use of more than one voice in the narrative will make the presentation more dynamic.

METHODOLOGY

This research uses a descriptive approach. Descriptive research is research directed to systematically and accurately discuss symptoms, facts, or events using populations or the properties of a particular area.

The place to do this research is at SMPIT Al-Fityan Medan which is located at Jl. Keluarga, Asam Kumbang, Kec. Medan Selayang, Medan City, North Sumatra. The implementation time in the study was conducted from February 2020 to July 2020.

The data source in the study is the subject from which the data can be obtained. In this study the authors used two data sources, namely:

1. Primary data source, which is data directly collected by researchers from the first source. The primary data sources in this study are the Principal, Islamic religious education teacher, and some students at SMPIT Al-Fityan Medan.
2. Secondary data source, which is data directly collected by researchers as a 2support from the first data source. The data can be obtained through intermediary media or indirectly in the form of books, notes, articles or journals related to this study as well as documents collected by researchers to support in this study.

To find out the data in the field, the researchers use several techniques in data collection, namely: Observation, interview and documentation. Observation as a data collection technique has a specific characteristic compared to other techniques.

At this stage, researchers conduct direct observations by observing anything that will be the object of research and recording directly at the research site, which includes: the general state of the research site, facilities and infrastructure in SMP IT Al-Fityan Medan.

In this study, researchers used unstructured interviews. Unstructured interviews are interviews conducted by giving very little control over the conversation so that the course of the conversation is more directed by the response of the respondent than the agenda or list of questions that have been owned by the researcher.

Documentation conducted in the form of transkrip notes, agenda books, photos, and videos. With the documentation conducted by researchers at SMP IT Al-Fityan Medan, researchers tried to gather information related to the profile of the school, the condition of the principal and teachers of Islamic religious education in the school, the condition of the students, and others related to the subject matter of the researcher.

Data analysis in this study through: Reduction of data. Data reduction is done before data collection in the field, namely at the time of research preparation determines the conceptual framework, place, formulation of research questions, and the selection of approaches in data collection.

Data Display/ Presentation of data. Displays in this context are pre-compiled sets of information that allow for conclusion drawing and action taking. With the



data display, it will make it easier to understand what happened, and plan the work for its continuation that suits the needs of researchers in the study.

RESULTS AND DISCUSSION

1. Use of Audio Visual Learning Media in Islamic Religious Education Subjects at SMPIT Al-Fityan Medan

Currently, the government has determined that all schools in Indonesia must implement education system in accordance with the regulations in the 2013 curriculum. This is also true in SMPIT Al-Fityan Medan, which also implements an education system in accordance with the 2013 curriculum in grades VII, VIII and IX. The rules in the 2013 curriculum make a teacher only a facilitator while teaching and learning activities are underway. In curricular 13, it is the students who are required to be more active in the learning process conducted in the classroom.

Based on the results of the researchers can collect data through interviews directly to the mother Ema Sabbihisma Qarar, [S.Pd](#) as the principal, mr. Muhammad Fadli Siregar, S.Pd.I as a teacher of Islamic religious education subjects, Nazrina Zahara, [S. Psi](#) as a counseling guidance teacher, and the students of SMPIT Al-Fityan Medan to know how to use audio visual learning media of Islamic religious education subjects

PAI teachers at SMPIT Al-Fityan Medan already use a variety of learning media. Because the school uses the K-13 curriculum where students are required to be more active in the classroom so that the atmosphere of teaching and learning in the classroom becomes more enjoyable. One of the learning media used by PAI teachers when teaching is audio visual media. However, the use of audio visual media is not used on all PAI materials but is only used on certain materials that do require or are suitable to use such audio visual media.

The results of the interview that has been conducted by researchers to Mrs. Ema Sabbihisma Qarar, S.Pd, as the principal of SMPIT Al-Fityan Medan regarding the use of audio visual learning media in Islamic religious education subjects, she gave the following answer:

The implementation of learning in this school has been very sophisticated. Each class in this school has also been equipped with a multi-media device, there is an LCD projector and speakers. Internet facilities also exist if teachers want to download the lesson materials to be taught, so that the teachers can carry out learning by using audio visual media and students become more comfortable learning and more excited during the learning. However, not all PAI materials use audio visual media. Usually those who use audio visual media such as wudoo', prayer, and so on

From the results of the interview above, it can be concluded that in the teaching and learning activities conducted at SMPIT Al-Fityan Medan has used audio visual devices as a learning medium. Although in its use is still limited to options such as in the subject matter about the practice of prayer and wudoo', it can use audio visual media because with the audio visual device as a learning medium can increase the spirit and motivation of students' learning.



2. Student Learning Motivation in The Use of Audio Visual Learning Media at SMPIT Al-Fityan Medan

The use of audio visual learning media in motivating students at SMPIT Al-Fityan Medan is very influential during the learning process. Because with the use of audio visual learning media in the eyes of Islamic religious education students are very profitable for teachers and students who are taught. Because of the process of learners using audio visual media, students become more enthusiastic when learning and can record important things described by teachers during teaching and learning activities.

As for the results of interviews conducted by researchers with Ema Sabbihisma Qarar, S.Pd, as the principal of SMPIT Al-Fityan Medan regarding the motivation of students' learning in the use of audio visual media, he said:

If for the motivation of learning like this yes surely the students are happy to have got PAI material but there is a learning video. Surely the teacher adjusts the latest things, such as including favorite cartoons, or favorite movies related to the material Usually it is materialized prayer practice, wudoo' practice related to practice, well it can motivate students when learning

Researchers can conclude that using audio visual learning media can increase students' motivation in learning and students become quickly captured with the material taught by the teacher. With practice students become aware of how to do wudoo' properly for example or pray properly.

Based on the observations or observations that have been made by researchers in the field, the use of audio visual learning media is very influential to increase students' learning motivation. There is a medium of audio visual learning students who initially do not want to learn will become interested in learning and curiosity becomes great and there are also some students who previously only participated in finding books and reading books in the library because their close friends do so, then over time will become accustomed to doing so.

This is because the motivation of learning has grown from within the student himself. But there is also a growth because of the encouragement of others. Not only are students diligent in reading, but students also record things that are not understood and learn the next material.

3. Inhibitory Factors And Supporting Audio Visual Media In Improving Student Learning Motivation At SMPIT Al-Fityan Medan

In every use of learning media, of course there are factors that influence it. There are inhibitory factors and supporting factors. Inhibitory factors are factors that inhibit or even hinder and withstand the occurrence of something. While the supporting factor is a factor that is encouraging, supporting, launching, helping, and accelerating to realize a goal that is to be achieved. The following will be explained the inhibitory factors and supporting factors of audio visual media in improving students' learning motivation at SMPIT Al-Fityan Medan.



a. Inhibitory factors

So the conclusion that has been explained by Mr. Muhammad Fadli Siregar, S.Pd.I, in the interview results above states that the factors that hinder the use of audio visual media include:

1) Media

If the equipment in the use of media is not good then it will not be carried out properly, because the media facilities are very important in the success of teaching and learning

2) Student's Condition

The condition of students is also very influential in the implementation of this audio visual learning media. The condition of students does not just lie in the lazyness and intelligence of students. However, the student's condition can also be due to not having breakfast when going to school, or it could be with a problem in his family.

3) Different Student Intelligence

Each student has a different intelligence in learning, it is proven that students who pay attention and understand but with students who pay attention but just look at it and disappear just like that, as if all that has been explained by the father of Muhammad Fadli Siregar, S.Pd.I is just a meaningless shadow.

b. Supporting Factors

The use of audio visual media not only has inhibitory factors but also has supporting factors such as can raise the spirit of learning students and increase students' interest in learning subject matter, especially in islamic religious education subjects. As for this has been explained by the mother of Ema Sabbihisma Qarar, S.Pd, as the principal of SMPIT Al-Fityan Medan on supporting factors, she replied:

That the supporting factor in the use of audio visual media in SMPIT Al-Fityan Medan in my opinion there are several things, namely:

1) Audio visual device is available at SMPIT Al-Fityan Medan

2) There are supporting devices for the use of audio visual media as a learning medium in Islamic religious education subjects

3) The presence of wifi in schools to facilitate teachers in finding videos to be taught

4) Experts provided for the maintenance of audio visual devices

Therefore, the researchers concluded that the support in the use of audio visual media in SMPIT Al-Fityan Medan is because of the availability of supporting facilities for the use of audi visual learning media such as the availability of LCD projectors in each class as well as a smooth WiFi network. That way audio visual media learning can facilitate teachers in teaching Islamic religious education

According to Muhammad Fadli Siregar, S.Pd.I, that the supporting factors that he said are:

The supporting factor in the school has been completed with infokus in each class, speakers are also in every class there, wifi for teachers to download learning materials to be taught and others

Therefore, the researchers concluded that the support is the school. Where SMPIT Al-Fityan Medan already has a quality in the media is quite good. Thus making it easier for teachers to teach.

As for the supporting factors that have been explained by Nazrina Zahara's mother, S.Psi, she said:



There are audio visual media equipment available in this school, such as infokus, Vga cables, speakers, now that all in each class is available.

From the results of interviews that have been conducted with Nazrina's mother about supporting factors in the use of audio visual media, the researchers concluded that the supporters came from the school already provides audio visual media equipment, even in each classroom is equipped with infocus and speakers.

Some students also conveyed about the supporting factors of the use of audio visual media in improving students' learning motivation, the student named Mitha, he said:

The supporting factor is that audio visual media tools already exist in every class, and there are technicians who are employed to maintain audio visual media equipment

Therefore, the researchers concluded that the support is the school. Where SMPIT Al-Fityan Medan already has a quality in the media is quite good. Thus making it easier for teachers to teach.

As for the supporting factors that have been explained by Nazrina Zahara's mother, S.Psi, she said:

The availability of audio visual media equipment in this school, such as infokus, Vga cables, speakers, now that all in every class is available.

From the results of interviews that have been conducted with Nazrina's mother about supporting factors in the use of audio visual media, the researchers concluded that the supporters came from the school already provides audio visual media equipment, even in each classroom is equipped with infocus and speakers.

Some students also conveyed about the supporting factors of the use of audio visual media in improving students' learning motivation, the student named Mitha, he said:

The supporting factor is that audio visual media tools already exist in every class, and there are technicians who are employed to maintain audio visual media equipment.

Then at the same time the researcher also conducted an interview with a student named Sabella, he said:

The supporting factor is that the audio visual media is complete and already exists in the classrooms. One of them students is happy if the teacher teaches using audio visual media and audio visual media can facilitate the teacher while teaching.

From the results of interviews conducted with Mitha and Sabella, the researchers concluded that the supporting factors in the use of audio visual media in Islamic religious education lessons at SMP IT Al-Fityan Medan is the availability of audio visual learning media that is placed in each class so that teachers can utilize and use the audio visual media on certain materials that want to be delivered to arouse the interest and spirit of students to learn.

CONCLUSION

Based on the results of research conducted by researchers on the use of audio visual learning media in Islamic religious education subjects in improving the learning motivation of grade VII students at SMPIT Al-Fityan Medan, it can be concluded that:



1. The use of audio visual learning media in Islamic religious education subjects at SMPIT Al-Fityan Medan, including:
 - a. Not all Islamic religious education materials use audio visual media.
 - b. Before teaching the teacher adjusts the RPP to what media is suitable when teaching.
 - c. Students conclude or practice film and video viewing.
2. The motivation of learning siswa in Islamic religious education subjects increased, when teachers used audio visual learning media at SMPIT Al-Fityan Medan. By using audio visual media students become quick to capture and easily understand the material that has been taught by Islamic religious education teachers. As for other things when teachers use audio visual learning media students become diligent in paying attention to the lesson when the teacher explains and the student becomes excited while learning, because students prefer things such as watching videos or watching movies that have elements of learning.
3. Inhibitory factors and supporting audio visual learning media in Islamic religious education subjects in improving students' learning motivation at SMPIT Al-Fityan Medan, among others, are inhibitory factors: a. Vga cables that sometimes contact, b. Sometimes less obvious speakers, c. Student condition, d. The intelligence of different students, e. Not all teachers are able to use audio visual media.

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TEACHER'S ISLAMIC COMMUNICATION IN IMPROVING LEARNING AT MTs NURUL KHAIRIYAH PANTAI LABUH

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ABSTRACT

This article is the result of research with the focus and purpose of research is to know the Islamic Communication of Teachers in Improving Learning at MTs Nurul Khairiyah Pantai Labuh. This type of research is qualitative research. Several activities in the context of collecting data were carried out by means of observation, interviews and document studies. The results of this study indicate that Islamic communication in this study is communication that is built with interpersonal communication and communication that is built non-verbally in which there is the power of cooperation, ethics, compassion and the existence of Islamic values so that it has the meaning of peace, cohesiveness in achieving aim.

Keywords: Islamic Communication, Learning, MTs

INTRODUCTION

Many people talk about communication and associate good and bad events, even if we ask someone about the factors that skyrocket a certain person's career in a relatively short time, it is almost certain that among the answers is because that person has communication skills. Communication activities have become a major part of our daily activities, starting between personal friends, groups and organizations, but in principle it is an activity of exchanging ideas or ideas in simple communication activities. Communication is understood as the activity of delivering and receiving messages of ideas or ideas to other parties with the aim of providing a common view of an idea that is exchanged. All in real life. Maybe someone conveys a message or idea who receives or listens to the message itself, then there is the media and of course there is a response in the form of a response to the message.

The study of communication is the most essential thing to show the role of each individual and group as well as to formal organizations in an effort to describe the characteristics of the organization and give birth to unique qualities as a vehicle for grouping each human being. So in the view of Islam humans are commanded to always associate and cooperate with fellow humans. But in Islamic thought a directed communication system associated with Islamic educational institutions will have a positive impact on society towards a more advanced and capable of making changes, be it large or small organizations, even schools. Why is that? Because communication is also part of the process of organizing and changing behavior that demands to interact with each other. In an organization we need an educational leader who communicates with his subordinates every day, both groups, communities and stakeholders. The goal is that when applied in an education, the people who will be



influenced better understand the performance that will be given, for example in providing learning to students. This is inseparable from Islamic communication in which there are moral or ethical values as well as the ability and implementation to influence someone.

The ability to communicate will determine the success or failure of a leader as a teacher in carrying out his duties. Each leader has followers to realize his ideas in order to achieve certain goals, especially in improving learning.

Learning is a process of interaction between students and learning resources in a learning environment. Learning is a help that is transferred by educators to acquire knowledge and can shape character, the point is learning is the process of distributing knowledge so that they can learn effectively. However, every educational institution needs and does it regardless of the role of communication. Educational institutions are a means of determining the organization, because in it there are 1 or 2 or even more that have each purpose.

Communication in improving technically effective learning certainly has a purpose, where the goal is stated by the message that must be conveyed. The message is delivered from the source of the sender and receiver. Communication in learning can take place vertically or horizontally in learning communication. Communication can be said to be effective if there is a two-way flow between the communicator and the communicant and the same information is then responded to according to the expectations of the communicator.

Nurul Khairiyah is an educational organization that continues to strive to improve the quality of various aspects, both intra-curricular and extra-curricular, including improving achievement. This can be seen from what the researchers found in the observations at the madrasa, namely that the MTs Nurul Khairiyah teacher, provided information with program communication to students in order to foster and cooperate. The uniqueness of MTs Nurul Khairiyah in managing its collaboration is inseparable from communication in communicating to achieve achievements in learning as MTS Nurul Khairiyah every year succeeds in producing generations of Quran such as tahfij, Qori and students who are able to complete their memorization are given scholarships to choose schools outside such as Java, As currently, there has been an increase in students every year wanting the Java Island Islamic Boarding School to participate in learning the yellow book. Based on the reasons, it is clear the benefits of teacher communication for learning activities to support effectiveness in achieving educational goals.

So with the urgency of teacher communication in influencing to improve learning, it is important to study it. starting from the existing phenomenon, the researcher felt interested and wanted to conduct further research which was summarized in the title "Islamic Communication in Improving Learning at MTs Nurul Khairiyah.



METHODOLOGY

A. Research Approach and Design

The focus of this research is the Implementation of Communication between the Head of Madrasah with Educators and Education Personnel in creating a Conducive Work Climate at MTS Nurul Khairiyah. In order to reveal the substance of this research, in-depth observations and with a natural setting are needed. Thus, the approach taken is a qualitative approach, namely the research method used to examine the condition of natural objects, where the researcher is the key instrument, the data collection technique is inductive/qualitative data analysis, and the results of qualitative research emphasize meaning rather than generalization.

This type of research is a qualitative research using a phenomenological approach, a phenomenological approach related to knowledge as it appears to consciousness, a science that describes what a person thinks, feels and knows in his consciousness and experience at that time.

The phenomenological approach is considered relevant to be used in this study, because it aims to find out how the process of implementing the communication process of the head of madrasah leadership with educators and education staff in creating a conducive work climate at MTs Nurul Khairiyah Pantai Labuh.

B. Researcher Presence

As a key instrument, the presence and involvement of researchers in the field is more likely to find meaning and interpretation of research subjects compared to the use of non-human tools (such as questionnaire instruments), because then researchers can confirm and re-check the subject if the information is lacking or not in accordance with the researcher's interpretation through member checks. In qualitative research, the role of the researcher is very important, namely as a key instrument. It can be understood that the validity of the data will ultimately be submitted to the research subjects, whether the data obtained and the analysis are really in accordance with the views of the subjects. Therefore, the presence of researchers plays a role as planners, implementers, data collectors, analyzers, data interpreters, and at the same time reporting research results.

This research process is carried out by collecting and classifying data from various informants, through activities to create data from information seen, heard and then analyzed.

C. Research Location

The location of this research is Madrasah Tsanawiyah Nurul Khairiyah Pantai Labu, Jalan Sei Tuan, Pantai Labu District, Deli Serdang. The background of this research that was chosen in this study was the actor and the implementation of the communication of the leadership of the Madrasah head with educators and education staff in creating a conducive work climate.



RESULTS AND DISCUSSION

1. Teacher's Islamic Communication at MTs Nurul Khairiyah

An educator must be able to start developing and maintaining close and productive communication with others. Any teacher who has a number of communication skills must understand each other, and be able to communicate thoughts and feelings precisely and clearly. Must be able to receive and provide support and even help each other. The goal is to be able to respond to other people's complaints. This shows an attitude of understanding and willing to help while providing guidance so that the person is able to find constructive problem solving for what he is experiencing. The teacher must also be able to resolve conflicts in the form of personal or other problems. Communication is not an innate ability and will not appear suddenly when people need it.

As in this finding, the Islamic communication skills of teachers who were built in Nurul Khairiyah were revealed by a teacher of the Qur'an and Hadith.

He said that to achieve an achievement many efforts were made by the teachers here, one of which was how the teacher influenced the students. The way teachers are here to achieve achievements, of course there is the cooperation of teachers in designing, programming, directing students to programs that have been made and teachers can see the interests of students' talents, then we as a teacher in teaching of course in an ethical way, speaking in a voice that is not too loud, for example in our madrasa there is a tahfiz quran, then monthly studies, to implement this program such as reciting the Koran, we are here to make a group circle with the teacher positioned in the middle of the students. The goal is, so that students can pay attention to the teacher and listen to what is conveyed to our students, and they feel close.

PKM said the same thing..curriculum..

He stated that to build an achievement that has become our habit is to program and teach students according to the interests of students' talents and the ability of teachers to influence students so that students feel happy and comfortable in channeling their talents and interests. Of course, it cannot be separated from the existence of expressions that build their motivation in the teacher's own way, such as language that is pleasant to hear, not too harsh. So I think if we talk ethically, the students will feel comfortable.

It was expressed as a teacher at MTs Nurul Khairiyah who is an extracurricular teacher.

He stated that the teachers here are united, especially if we already have a competition event. Here we as teachers immediately gathered to discuss what to prepare and how to prepare. The point is that we are here to talk to each other and keep exchanging opinions.

In interacting with their environment, people can show behavior that is considered good or bad, right or wrong when doing an action. It really depends on the values prevailing in the environment in which people function. It is not uncommon to get different assessments of a behavior in different environments. Ethics of communication within the organization or where we work, for example in educational institutions, the order of moral values and standards of behavior that



must be adhered to in making decisions and solving various problems. However, to determine what is ethical or appropriate and unethical is not an easy thing to do for every educational organization. If being unethical can damage reputation It is therefore important for organizations to implement a code of ethics fairly and consistently.

2. Implementation of Islamic Communication in Improving Student Learning

The madrasa principal's communication skills greatly affect the improvement of learning carried out, especially interpersonal communication, because what a leader faces are several different individuals. So that the head of the madrasa has its own strategy in carrying out its communication to improve learning in the madrasa. In this regard, the researcher conducted an interview with the MTs teacher Nurul Khairiyah, with excerpts of the interview, as he stated:

Madrasa teachers have the authority in terms of making proverbs with the aim of being understood by every citizen in our school, namely by making slogans, satire language, meaning to motivate students and teachers to be more interested in learning activities. Thus, everything that is conveyed can be read by students so that they can apply it themselves. For example, like we made a short message in the corner of the madrasa, the essence of this message is "if you are embarrassed then don't do it" the hope of this short message greatly affects the personal values of the residents here. This message is not only for the students but for the teachers as well. There is also usually a lot in learning, sometimes students are not ready for their assignments, we as teachers are sometimes difficult, because children at puberty must be really careful in speech, soft language and sometimes we need to embrace children to conveyed, what is the problem so that the work is not ready, then only if you can't do it with gentleness, then the teacher acts like a punishment by quoting trash, which is not dropping children.

Meaningful message for educators The education staff at MTs Nurul Khairiyah said the same thing

In improving learning in MTs, many teachers have done efforts to work together to create a moral message to be understood by the residents in our madrasa, such as a message to protect the environment well in other words this message is a message of sarcasm. Then in learning, especially in class or face-to-face, students know if the teacher is angry or not, many students understand the way the teacher behaves by mimicking his face, students know whether the teacher is angry or not. For example, if students are not active in learning in class, the teacher just looks at it, then the students already feel bad. However, what teachers usually do here in improving learning is one of them is to provide face-to-face directions, but during this pandemic, learning activities are greatly reduced and of course the level of discipline is also reduced.

Actually, most of the time that occurs in teaching and learning activities is a communication process. In learning activities there are always communication activities. Whether it's communication and relationships that exist between teachers



and students, or fellow students. Good communication between the teacher and the learner gives good learning outcomes as well. Poor communication will lead to poor learning outcomes. Islam, through its main source, the Qur'an, since 14 centuries ago or since the first revelation of the Qur'an, has been designated as a religion of da'wah. In the Qur'an there are a number of inspirations related to the communication process of da'wah. The story of the da'wah of the Prophets, for example, is a relevant inspiration for us to use. If we observe our surroundings, we will see that communication is the most important activity in a social life. It can even be ascertained, where humans live together with other people, there is always communication activity, because communication is a necessity of human life.

Similar is the case with the results of interviews with teachers in the field of aqidah morality.

He stated that learning cannot be separated from communication. Why is that, because in order to convey learning during this pandemic, as a teacher, you must really understand how to convey messages, so that learning can be achieved. Messages delivered once a week during this pandemic are carried out face-to-face in approximately 2 hours in class. Can't be separated from the conversation, sometimes communication is carried out in soft language, such as saying, "Which son can I help you with?" Sometimes just looking at the face can understand facial expressions, full of compassion.

In the communication process, there are several important elements that play a very important role in delivering the message. The effectiveness of communication in teaching and learning activities is very dependent on the activeness of teachers and students. However, because the teacher is in control of the class, the responsibility for healthy and effective communication in the classroom lies with the teacher. The success of the teacher in carrying out these responsibilities is influenced by his skills in carrying out this communication. Related to the learning process, communication is said to be effective if the message, in this case the subject matter, can be received and understood, and generates positive feedback. Communication in learning today is getting tremendous attention. This is motivated by the importance of choosing a way of communication in the learning process so that these activities can achieve goals effectively and efficiently.

CONCLUSION

Based on this research, the author can draw the conclusion that the implementation of teacher Islamic communication in improving learning can run effectively and efficiently, this can be seen from the specific findings.

1. The teacher's Islamic communication in improving learning found that the teacher's ability in educating students cannot be separated from being able to collaborate in designing ideas or programming according to the interests of students' talents. then we as a teacher in teaching skills of course in an ethical way, speaking in a voice that is not too loud, and influencing students by means of group communication or what is called intrapersonal communication.



Intrapersonal communication is communication that involves two or more people. Each party can be the sender and sender of the message.

2. In learning activities there are always communication activities. Whether it's communication and relationships that exist between teachers and students, or fellow students. Good communication between the teacher and the learner gives good learning outcomes as well. The communication carried out at the Madrasah is carried out face-to-face once a week, especially during this pandemic. To convey the effectiveness of learning in the form of assignments, the teacher tries to convey information with media such as words of wisdom that are placed in the madrasa so that madrasa residents can apply it with meaningful language, soft and affectionate language, and non-verbal communication in it, namely the teacher in conveying learning by means of a gesture such as facial expressions, smiling, bulging eyes and thumbs up, the goal is for students to understand the teacher's behavior whether the teacher is angry or not and not forgetting to motivate students to improve their learning.

It can be understood that communication can also be done with non-verbal communication by showing facial expressions, so that people who see it can understand it. Non-verbal communication is communication that does not use words. Communication that is established with the principles of Islamic communication will bring peace and safety both in general and specifically for the communicant and the community. If Muslims communicate with sincere intentions, they can establish friendship and improve the quality of positive relationships with fellow human beings.

It can be concluded that Islamic communication in this study is communication that is built with interpersonal communication and communication that is built non-verbally in which there is the power of cooperation, ethics, compassion and the existence of Islamic values so that it has the meaning of peace, cohesiveness in achieving goals.

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MANAGEMENT BAHAL NORTH PADANGLAWS STATE ELEMENTARY SCHOOL

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ABSTRACT

This research was conducted to obtain an overview of the management of Islamic religious education learning at SD Negeri Bahal Padanglawas Utara. The research approach that is more appropriate to use is the qualitative approach that the reason why researchers choose the qualitative approach method has a natural background as a data source. The results of this study are PAI learning plans which include details of Effective Week, Annual Program, Semester Program, Minimum Completeness Criteria (KKM), SK and KD Mapping, Competency Standards and Basic Competencies, Syllabus, RPP. Implementation of face-to-face and non-face-to-face learning (learning experience). Face-to-face activities at SD Negeri Bahal Padanglawas Utara are carried out by developing direct interactions between teachers and students such as using lecture, discussion, assignment and question and answer (quiz) methods. Learning supervision is always carried out on students if they want to better understand learning, especially in doing assignments and also in learning discussions, observations. The learning evaluation used in the competency-based assessment system is a form of free test, usually this is done before the lesson starts in approximately 15 minutes. Oral questions by asking questions briefly and firmly then selecting students at random to answer the daily test, carried out after finishing one subject.

Keywords: Keywords. Management. Learning PAI.

INTRODUCTION

The Indonesian nation is a religious nation, a nation that has faith and belief in God Almighty. This is evidenced by the growth and development of various religions in Indonesia. In order to build and develop the religious potential of Indonesian people, it is necessary to have a good education system, the creation of a good education system is determined by the law governing an education system that is able to accommodate the aspirations of all religious communities.

However, it is undeniable that since independence until the issuance of Law no. 20 of 2003 concerning the National Education System, has regulated the implementation of religious education in schools in the form of legislation, ministerial decisions and government regulations, including: the 1945 Constitution of the Republic of Indonesia Chapter VIII Article 31 paragraph 1), states that every citizen the state has the right to education, and paragraph 3), emphasizes that the government seeks and organizes a national education system that increases faith and devotion and noble character in the context of the intellectual life of the nation which is regulated by law. And also in Chapter I Article 1 paragraph 1 of Law no. 20 of 2003 education is a conscious and planned effort 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 skills needed by themselves, society, nation. and country.

DISCUSSION

The type of research used in this research is qualitative research. Qualitative research is carried out in natural conditions, directly to the data source and the researcher is the key instrument. Qualitative research is more descriptive. The collected data is in the form of words or pictures, so it does not emphasize numbers. Qualitative research emphasizes more on the process than on the product. Qualitative research conducted inductive data analysis. Qualitative research emphasizes more on meaning (the data behind what is observed).

This qualitative method is used for several reasons, including:

1. Adapting qualitative methods is easier when dealing with multiple realities.
2. This method presents directly the nature of the relationship between the researcher and the respondent.
3. This method is more sensitive and more adaptable to the many sharpening of joint influences on the patterns of values encountered.

From the description above, it can be concluded that the method used in this research is descriptive qualitative which describes the state of the implementation of Islamic education learning management in SD Negeri Bahal Padanglawas Utara.

The data collected is adjusted to the focus of the problem and the research objectives, which consist of: the stages of curriculum management and how to apply Islamic education learning management at SD Negeri Bahal Padanglawas Utara.

Sources of data in this study are divided into 2, namely:

- a. Primary data sources
Primary data sources are data sources obtained from interviews with the principal, teachers, and students of SD Negeri Bahal Padanglawas Utara.
- b. Secondary data sources
Secondary data sources are data sources obtained through documentation data of SD Negeri Bahal Padanglawas Utara and related to the object of research.

So the sources of data in this study are:

1. Key informants are the principal, teachers, and students at SD Negeri Bahal Padanglawas Utara.
2. Places and events, where researchers obtain data include teaching and learning processes, decision-making processes, teacher council meetings, school committee management meetings, socialization and curriculum management.
3. Documents, including meeting results, student learning outcomes, condition of infrastructure, and others. This data is used to complete the results of interviews and observations of places and events.



Data collection in this study was carried out using techniques adapted to the situation and conditions of the research field. At least there are several data collection techniques, namely observation, interviews, and document studies.

1. Planning of Islamic Religious Education Learning at SD Negeri Bahal Padanglawas Utara.

The role of PAI teachers in planning PAI Learning Management at SD Negeri Bahal Padanglawas Utara acts as a learning resource that is closely related to subject matter mastery, acts as an educator, as a learner, as a mentor, as a trainer, as an advisor, as an agent of reform (innovator) and as a model. and exemplary. The results of interviews with teachers in the field of Islamic Studies, How to design and make learning plans by making / compiling learning process plans which include:

Details of Effective Week, Annual Program, Semester Program, Minimum Completeness Criteria (KKM), SK and KD Mapping, Competency Standards and Basic Competencies, Syllabus, RPP. At that time, the PAI teacher showed the learning tools to the researcher, namely there were several aspects: aspects of the Qur'an, aspects of faith, aspects of morality, aspects of fiqh, and aspects of tareh (Islamic culture).

Which in the preparation of the core learning program includes:

1. Prota loading

- a) Competency Standards are the minimum qualifications of students' abilities that describe the mastery of knowledge, attitudes and skills that are expected to be achieved in a lesson.
- b) Basic Competencies are a number of abilities that must be mastered by students in certain subjects as a reference for compiling competency indicators in a lesson.
- c) Competency achievement indicators are behaviors that can be measured or observed to show the achievement of certain basic competencies that become the reference for assessing subjects, namely: work operations that can be observed and measured which include knowledge, attitudes and skills.
- d) Time allocation is determined in accordance with the time required for the achievement of basic competencies and learning load.
 1. Prosem containing columns: Basic Competencies, Indicators, subject matter, Allocation of time and month.
 2. Competency Standards and Basic Competencies
 3. Mapping of SK, KD, and PAI Aspects
 4. KKM includes SK, KD, and Indicators, Criteria for Determination of Completeness (Complexity, Supporting Capacity and Intake) and KKM results (Attitude/ Aptive Practices and Quantity) as well as KKM scores.



5. Syllabus, as a reference for developing a learning implementation plan contains: subject identity, Competency Standards, Basic Competencies, Learning Materials, Learning Activities, Indicators, Competency Achievements, Assessments and Learning Resources developed based on Content Standards and Graduation Standards.
6. Detailed Learning Implementation Plan (RPP)

In essence, the activities of the learning process must be accountable to the Principal. And whatever is planned for teacher learning, the PAI field of study must first prepare the learning tools before starting the beginning of the school year. Such as syllabus, lesson plans, KD, SK, PROTA, PROSEM, and all forms of learning tools that must be known by the principal.

2. Implementation of Islamic Religious Education Learning at SD Negeri Bahal Padanglawas Utara

Minimum workload of teachers The results of interviews with PKS 1 in the curriculum area that the number of hours charged is a minimum of 24 hours. The teacher in the PAI field of study has not been certified, it is calculated in 6 hours with intra-curricular activities in the form of preparation and development of learning programs, enrichment, remedial, and so on.

Implementation of Learning in the implementation of learning is the implementation of planning the implementation of learning. Implementation of face-to-face and non-face-to-face learning (learning experience). Face-to-face activities at SD Negeri Bahal Padanglawas Utara are carried out by developing direct interactions between teachers and students such as using lecture, discussion, assignment and question and answer (quiz) methods. While the learning experience is the physical and mental activities of students in interacting in teaching materials, both inside and outside the classroom to better master the basic competencies that have been organized and determined.

Extracurricular activities are learning activities outside of the intracurricular activities at SD Negeri Bahal Padanglawas Utara. According to a statement from the teacher in the field of Islamic studies that: at SD Negeri Bahal Padanglawas Utara, an afternoon recitation schedule is held to support PAI learning, which every student must follow according to the schedule specified by the teacher in the field of Islamic studies. According to the Islamic religious education teacher's statement that there was a schedule for mentoring Islamic religious studies at SD Negeri Bahal Padanglawas Utara as part of activities outside of intracurricular hours and was said to be a supporter of the implementation of Islamic religious education learning at SD Negeri Bahal Padanglawas Utara.



3. Supervision of Islamic Religious Education Learning at SD Negeri Bahal Padanglawas Utara

In carrying out the supervision of learning at SD Negeri Bahal Padanglawas Utara, the PAI study teacher held direct supervision of the program he determined whether it had been carried out according to the set plan. If there is an error or there is a program that cannot be completed, immediately repairs are made in the planning. In this regard, the results of interviews with teachers in the field of Islamic Studies show that: In supervising learning, it is always carried out on students if they want to better understand learning, especially in doing assignments and also in learning discussions, observations and notes.

The results of the interview with PKS I in the Curriculum Sector that: Direct monitoring was held by the teacher in the field of study of each lesson on students and the relevance of monitoring was also carried out by the headmaster including checking the administration of learning tools and also adjusting the learning schedule. And also supervisors from the Education Office and moreover to oversee core learning activities ranging from mastery of material, attitudes and those related to learning devices are supervised by supervisors from the Ministry of Religion.

4. Evaluation of Islamic Religious Education Learning at SD Negeri Bahal Padanglawas Utara.

The purpose and objective of the evaluation is to determine the results achieved by students. Done before, during, and after a learning process. Evaluation of the learning process is carried out to determine the overall quality of learning, including the stages of learning planning, implementation of learning, supervision of learning and assessment of learning outcomes.

According to the principal's statement on June 30, 2021, that: The learning assessment is left entirely to the teachers of their respective fields of study, both summative, formative, attitude tests, and semester exams. However, in an interview with a teacher in the field of Islamic Studies on June 4, 2021, the types of learning assessment used in the competency-based assessment system are:

1. This form of free test is usually done before the lesson starts, approximately 15 minutes
2. Oral questions by asking questions briefly and firmly then choosing students at random to answer
3. Daily test, carried out after finishing one subject.
4. Individual task results
5. Assignments for group explanations from PAI teachers, assignments that are done in groups of 5-7 students. As applied to class VI, group assignments are given to discuss the competence of prayer.
6. Summative Exam is a test that is carried out every time one competency standard or several basic competencies have been considered completed in learning.



This is in line with the statement of PKS I in the field of curriculum that the learning assessment system established at SD Negeri Bahal Padanglawas Utara is as follows:

1. Competency Standard Value which includes
 - a. Quiz Score (10%)
 - b. Daily test (10%)
 - c. Verbal questions (10%) 25%
 - d. Individual assignments (review) 20%
 - e. Summative test (50%)
2. Assessment Standards discussion
 - a. Attitude (20)
 - b. Activity (15)
 - c. Insights (20) 25%
 - d. Ability to express opinions (20)
 - e. Cooperation (15)
3. Attitude Assessment Standard = 10%
4. Semester Exam = 40%

CONCLUSION

1. Teacher planning in terms of planning and compiling and implementing learning programs, evaluating learning outcomes and implementing teaching and remedial programs in collaboration with the Assistant Principal (PKS).
2. Organizing PAI learning, PAI teachers make learning organizing programs by grouping SK/KD in each semester (Semester I to II) and adjusting aspects (scope) of PAI learning (Al-Qur'an, Aqidah, Akhlaq, Fiqh and Islamic Tareh).
3. The implementation of PAI learning at SD Negeri Bahal Padanglawas Utara is supported by the implementation of an effective teaching and learning process.
4. Supervision and learning of PAI is carried out by teachers in the field of Islamic studies, both in learning lectures, lesson discussions and lesson evaluation. By applying this function, it will find out students who experience obstacles/obstacles in carrying out learning tasks. Types of obstacles/obstacles experienced by students.
5. Evaluation of PAI learning aims to determine the level of success of the learning that has been implemented



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ISLAMIC EDUCATION TEACHER LEADERSHIP IN THE KORAN

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ABSTRACT

This paper aims to describe the leadership of Islamic education teachers in the Koran. This paper uses literature study analysis by searching primary sources from books and journals. The results of this study indicate that leadership is a necessity that must exist in an organization. In the world of education, leadership is a determinant of the success or failure of an educational institution. Leadership is needed because of the wide managerial scope in the field of education. In the context of Islam, the characteristics of teacher leadership have been exemplified by the Prophet Muhammad. Namely honest, trustworthy, communicative, and intelligent. In addition, in order to realize the leadership of an effective Islamic education teacher, exemplary and good communication skills are needed from a leader.

Keywords: Leadership, teachers, Islamic education and the Koran.

INTRODUCTION

Teachers or educators are one of the most important elements in education. No matter how sophisticated technology and information are today, they cannot match the presence of teachers. Science can indeed be obtained anywhere, but the figure of an authoritative teacher who always transfers knowledge and values cannot be replaced by any sophisticated learning application. Therefore, the existence of teachers will forever be needed even though technological advances continue to make learning easier.

In simple terms, the task of a teacher is to teach, deliver subject matter and transfer knowledge to students. more than that, the teacher's task is very comprehensive, covering the transfer of values and skills as well as developing the potential that exists in students. In the classroom, the teacher not only acts as an educator and mentor but also acts as a leader. Therefore, basically teachers must be able to control and influence students and create an academic climate in the classroom.

In the verses of the Koran many signs are interpreted related to teacher leadership. This is natural because the Qur'an is the source of all knowledge and includes the main reference for teacher leadership information. Based on this, studying the Koran is something that must be done both in intracurricular and extracurricular learning (Aziz, 2020: 122). The Qur'an is a true and verifiable guide as



a light of guidance whose truth can be proven by supporting sciences so that actually a Muslim is obliged to believe in the truth of the Qur'an (Aziz & Nasution, 2019: 7). The Qur'an contains basic teachings that can be developed for the purposes of aspects of life (Aziz, 2020: 84).

The Qur'an is the revelation of Allah swt. as a guide and instructions for carrying out the prophetic duties of the Prophet Muhammad. when he reached the age of 40 years (Aziz & Fatimah, 2018: 9). Based on this, it can be understood that the Qur'an is the main basis in maximizing Islamic education. The first step that must be taken by educators is that students must be able to read and write the Koran properly and correctly so that they can proceed to the next level (Aziz & Nasution, 2020: 152). With regard to the leadership of teachers or educators, the Qur'an provides important signal information such as in the verse of QS As-Sajadah/32: 24 about information that Allah swt. make leaders to give instructions and to other suras.

In addition to the verses mentioned above, there are many other verses that hint at the leadership of Islamic education teachers. By using literature study analysis, this paper will try to describe the leadership of Islamic education teachers in the Qur'anic concept, including the characteristics of leaders from an Islamic perspective, teacher leadership through exemplary, and teacher interpersonal communication as a form of leadership.

Several previous studies have actually been carried out related to this theme, some of which, in the opinion of the author, deserve to be put forward as theoretical foundations in this paper. For example, research conducted by Nasution (2016: 127) that the teacher leadership in question includes the ability of teachers to encourage, influence, command, and prohibit students in order to make learning effective. Next, according to Gaol and Nababan (2019: 95) explains that teacher leadership is a determinant of success in learning. Therefore, teacher leadership needs to be well understood and implemented in learning. In the context of Islamic educational institutions, Pondok Pesantren, the term Kiai is known as a teacher, according to research conducted by Anwar US (2010):

Several previous studies have touched on this theme, but in my opinion the authors have not touched on the main substance of teacher leadership in the Islamic perspective in the Qur'an, the characteristics of ideal teacher leadership and how teacher leadership is applied in learning. This is the main focus in this paper.

LITERATURE REVIEW

1. Definition and Urgency of Leadership in Education

Leadership is the art and skill of people in exercising their power to influence others to carry out certain activities that are directed at predetermined goals. Leading is working for a certain purpose, which in carrying out is assisted by others. People who are led are those who are governed, influenced and governed by formal or informal regulations.

Simply put, leadership is defined as the ability to influence others to achieve certain goals (Syafaruddin and Asrul, 2008: 56). According to Sutrisno (2010: 12) leadership is the ability to move and direct subordinates for certain goals. Leadership



according to Uha (2013: 153) is the ability to move and command subordinates even though the orders are not liked by their subordinates. If concluded, it is very interesting to quote the opinion of Daft (2008: 5) that leadership is the influence of the relationship between superiors and subordinates to obtain results and change circumstances.

The existence of a leader is needed in social reality. However, the behavior and attitude of the leader is not liked but is still needed. Islam recognizes the existence of leadership. The Hadith of the Prophet says if you gather as many as three people and plan a trip then choose one who is the leader. From the statement of the Prophet it can be assumed that even in simple situations a leader is still needed. So important is the role of the leader that Muslim historians agree that the main problem that causes the many sects in Islam is due to a political problem whose end is who has the right to be a leader.

In the world of education, the existence of a leader is also very important due to the very complex managerial needs of managing education. Educational institutions need a professional team in this case are teachers who will work together to make educational goals a success (Lambert, 2006: 6). If the scope is reduced, in the classroom the teacher plays the role of a leader in managing students, creating a learning atmosphere, guiding, directing, ordering, and prohibiting. In short, in the classroom, the teacher is the leader who has full power over the students. Therefore, leadership skills are absolute competencies that must be possessed by a teacher.

According to Syafaruddin (2017: 189) there are several reasons why leadership is needed in organizations such as the following:

1. Organizational success and career development of organizational members are highly dependent on the effectiveness of leadership;
2. The leader is fully aware that he cannot move his organization alone, therefore he needs people to succeed in the organization he leads;
3. Leaders are the key to organizational success.
 - a. From some of the arguments above, it is clear that leadership in an organization is a necessity. The success or failure of an organization depends on the success of the leader in carrying out his leadership functions and utilizing existing resources. Likewise in the context of educational institutions that the influence of professional leadership will be able to lead to effective educational institutions (Gunter, 2001: 34).

2. Teacher Leadership Competencies in Islamic Education

A teacher, especially an Islamic education teacher, must have leadership competence as stated in the Regulation of the Minister of Religion of the Republic of Indonesia No. 16 of 2010 concerning Management of Religious Education in Schools/Madrasah Article 16 regarding leadership competence, namely:

1. The ability to make plans for civilizing the practice of religious teachings and noble character behavior in the school community as part of the religious learning process.



2. The ability to organize the potential elements of the school systematically to support the cultivation of the practice of religious teachings in the school community.
3. The ability of innovators, motivators, facilitators, mentors and counselors in cultivating the practice of religious teachings in the school community.
4. The ability to maintain, control and direct the cultivation of the practice of religious teachings in the school community and maintain harmonious relations between religious adherents within the framework of the Unitary State of the Republic of Indonesia.

The indicators above are in addition to several competencies that must be possessed by teachers such as personality, pedagogic, professional, and social competencies. From this, it can be said that teachers are very worthy of being called a profession because they have a variety of very complex competencies. Therefore it is appropriate to be treated and received *rewards* worthy.

RESULTS AND DISCUSSION

1. The Characteristics of Leaders from an Islamic Perspective

In Islam, the leader is a central figure who has an important role in a particular organization. Leaders in the view of Islam are people who are ready to serve, not asking to be served let alone facilitated. On QS. An-Nisa'/4:59 is often used as an important reference to the existence of leadership. In this verse, the leader's command is equated with the command of Allah swt. and the Messenger of Allah. even obeying it is a commensurate necessity.

Management experts have agreed that the leader is the main driver who is very influential in an organization. Therefore, being a leader is not just anyone and it is not as easy as turning the palm of the hand. The leader's behavior is an absolute role model for his subordinates. Understanding the characteristics of an ideal leader is a must. The following are some of the characteristics that must be possessed by a leader according to Islamic principles. In Islamic terminology, the Prophet Muhammad is an ideal figure who becomes a leader as well as an example.

The first character of the Prophet Muhammad is *shiddiqor* honest. Honesty is the key to success. The success of a leader in carrying out his duties depends on the honest nature that is in him. If a leader can be honest, it will bring trust from his subordinates. The Qur'an in Surah Al-Maidah/5: 8 explains that the sign of a believer is to always uphold the truth and be a witness with justice. In the Hadith it is added that every honest behavior will bring goodness, and goodness will bring the doer to heaven. The Islamic doctrine of honesty is so strong that it is hoped that as a Muslim, he can act honestly regardless of his role, both as a leader and as a subordinate.

As a teacher, honest attitude is very important and will support the development of his career towards a better direction. The implementation of honesty values in the duties of a teacher can be carried out, for example, being objective in giving values to students. Graduating those who really deserve it and delaying



graduation for students who are not yet eligible. In addition, the punctuality of both when entering, starting learning and closing or ending learning.

The second characteristic of the Prophet that is worthy of being an example is *trustor* trustworthy. Leaders are positions that are mandated by people who have trusted them. Therefore, leaders should not waste this trust. An attitude that violates the leadership's mandate is treason, the indications can be various, not working seriously, abusing authority and working recklessly are indications of betrayal of position. In the Qur'an Surah An-Nisa ' /4: 58 it is explained that Allah commands humans (leaders) to convey the mandate to those who are entitled to receive it and if the leader is given the authority to establish the law, then it should be determined in the fairest way.

As a teacher, they must be fully aware that the students they teach are a mandate from their parents who must be protected. One of the efforts to maintain this trust is to truly educate and develop the potential of students in a better direction.

The following are the characteristics of the Prophet which are also characteristics of a leader *tablighor* communicative. A leader must be able to convey the aspirations of the people he leads. Give the rights of subordinates, understand what is needed by his subordinates. Not only understanding but also responding to the needs of his subordinates. In the Qur'an Surah Al-Maidah/5: 67 it is explained that the Prophets and Apostles were ordered to convey revelations to their people.

Likewise in the context of education, the communicative nature is reflected in the interaction of teachers in teaching to students. The knowledge possessed by a teacher must be conveyed to students. The Prophet once said convey from me even one verse. This means that in the learning process there is nothing to hide. A teacher must tell the truth. In addition, a teacher also needs to pay attention to good communication ethics when in an educational environment, especially when in a community environment.

Finally, the nature of the Prophet that should be imitated by a teacher is *fathanahor* smart. Intelligence is an absolute thing that must be owned by a leader. If the leader is not intelligent then his subordinates will be impossible to control. On the contrary, it is the subordinates who will manage the leader. Therefore, being a leader really requires insight and knowledge. Such is the importance of science, that the first verse that came down was the spirit to explore knowledge through reading and writing (Surah Al-'Alaq/96: 1-5).

The main capital to be a teacher is intelligence. How is it possible to educate others if the knowledge they have is not sufficient. Therefore, a teacher should not be satisfied with the achievement of his bachelor's degree. A teacher needs *toupdates* his science. Because times are progressing and change is a must. A teacher needs to understand the reality that is happening then provide enlightenment to the community regarding issues that are not true and disturbing.

2. Leadership Through Teacher's Example

A good leader is a leader who is able to build values and norms with his members, important values exist in the organization as a reference for the movement



of all members of the organization towards achieving goals. Leaders in every type of organization have characteristics in carrying out their duties well. Leaders are facilitators in bringing together the aspirations and desires of organizational members with the ability to accommodate and realize these desires. Each leader has a different character depending on the individual leader. Teachers and education staff are respectable professions due to the example they provide to students and the community (Napitupulu, 2020: 92).

Regarding the example of Allah swt. said in many verses of the Koran, among others, namely QS. An-Nahl/16: 120 about the example of Prophet Ibrahim as., QS. Al-Ahzah/33; 21 about the example of the Prophet Muhammad. QS. Al-Mumtahanah/60: 6 about the example of Prophet Ibrahim as. and his family. Based on historical facts, what the Qur'an conveys is very relevant and proven, Prophet Ibrahim as. as a teacher or educator for his family and his people succeeded very well as evidenced by his success in educating his children so that his son Ismail as. and Isaac as. become a prophet and a pious generation. The same thing can also be seen how successful the leadership of the Prophet Muhammad saw. as a teacher or educator, he succeeded in building an extraordinary civilization, changing the era of ignorance (ignorance) into a civilized era.

Exemplary in leadership is part of a number of the most powerful and effective methods in preparing and shaping children morally, spiritually, and socially. Because, an educator is an ideal example in the view of children, whose behavior and manners will be imitated, consciously or not, even all those examples will be attached to themselves and their feelings, both in the form of words, actions, material things, sensory, and spiritual (Syafaruddin and Asrul, 2013: 81). It is very easy for educators to teach various educational theories to children, but it is difficult for children to practice the theories they receive, for that people who teach and educate should do or practice them so that their actions are in accordance with their words. *al-hasanah* is a way of educating, guiding by using a good example that is blessed by Allah swt. as reflected in the behavior of the Prophet in society and the state.

Thus, it can be concluded that exemplary is the behavior of a leader who exemplifies good things in carrying out his duties and responsibilities, as well as his personal credibility and integrity as a leader who tries to realize the vision, goals and objectives of the school/madrasah. Leaders not only show character and integrity, and have the ability of leadership methods, but also must show the behavior and habits of a leader who always sets an example for his subordinates, through his words, attitudes and daily behavior. The real leader is referred to as an ideal leader, namely a leader who is able to carry out his functions and roles, regulate and control the running of the organization. Leaders have a responsibility in running educational organizations towards a good future,

3. Teacher Interpersonal Communication as a Form of Leadership

Interpersonal communication between Islamic education teachers and students should be interactive, so that teachers are able to provide lessons according to what they want such as giving orders, assignments, conveying visions, thoughts and



feelings that can be easily understood by teachers and students. This is in accordance with the statement that the teacher that communication between teachers and students is very important with interactive communication. Teachers can provide direction, motivation of students before the lesson begins and after the lesson ends, so they can understand their duties and functions as students.

Interpersonal communication is closely related to the teacher's ability to convey the information obtained. Regarding teacher interpersonal communication information as a form of leadership, it can be interpreted from the verses of the Koran, among others, namely: QS. Ash-Shura/42:48 regarding the obligation to deliver the treatise, QS. Yasin/36: 17 about conveying the obligations of Allah's commandments, QS. Al-Ankabut/29: 18 concerning the obligation of the Apostle to convey religion, QS. An-Nuur/24: 54 about conveying the message of Allah swt. and others.

Some of the interpersonal communication behaviors carried out by teachers in Islamic education are as follows:

1. Before learning begins, the teacher asks about students' understanding of the past material;
2. The teacher actively asks about the students' readiness for the assignments that have been given before the day of assignment submission;
3. The teacher allows students to consult either in person or via telephone/WA if there is something personal;
 - a. The teacher is pleased to respond to student questions about the material outside of class hours or outside the classroom. Either in person, or by telephone/WA.

What I want to emphasize in this case is that communication between teachers and students is very fluid, there are no boundaries or barriers that can hinder the arrival of information to students. But not too loose, so that students no longer show respect to the teacher. A teacher should open up and continue to serve students outside of compulsory lesson hours if there are things that need to be explained.

CONCLUSION

Leadership is an absolute thing that must exist in an organization. In the world of education, leadership is a determinant of the success or failure of an educational institution. Leadership is needed because of the wide managerial scope in the field of education. In the context of Islam, the characteristics of leaders have been exemplified by the great leader, namely the Prophet Muhammad. Among the prophet's characters are honest, trustworthy, communicative, and intelligent. In addition, in order to realize the leadership of effective Islamic education, it is very necessary to have exemplary and good communication skills from a leader. The leadership of Islamic education teachers in the Qur'an is widely informed in the Qur'an, some of which can be interpreted from As-Sajadah/32: 24 about that Allah swt. make leaders to guide, QS. An-Nisa'/4: 59 about leaders who must be obeyed. Islamic education teacher leadership can not be separated from leadership through the example of teachers in QS. An-Nahl/16: 120, QS. Al-Ahzah/33; 21, QS. Al-Mumtahanah/60: 6. In addition,



the leadership of Islamic education teachers with kinterpersonal communication, among others, namely QS. Ash-Shura/42:48, QS. Yasin/36:17, QS. Al-Ankabut/29: 18, QS. An-Nuur/24: 54 and others. In addition to the verses that have been stated, there are still many verses of the Koran that have a close relationship with the leadership of Islamic education teachers.

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TAHFIDZ LEARNING WITH THE MUROJA'AH METHOD AT THE MODERN BOARDING SCHOOL DAAR AL ULUUM ASAHAN KISARAN

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ABSTRACT

The importance of memorizing the Koran because it is a worship that was taught by the Prophet Muhammad, until now is a real effort to maintain the purity of the Koran, therefore as an educational institution for the Modern Islamic Boarding School Daar Al Uluum (PMDU) Asahan Kisaran plays an important role in determining the steps for the development of people who memorize the Koran through Tahfidz learning. This study aims to measure the extent of tahfidz learning, the results achieved, and analyze various obstacles in learning tahfidz using the muroja'ah method at the Daar Al Uluum Asahan-Kisaran Modern Islamic Boarding School, this is a qualitative research through a descriptive approach and research data obtained through observation, interviews and documentation, while the data analysis uses descriptive analysis by doing data reduction, displaying data and drawing conclusions. Reviewing the validity of the data with credibility test, transferability test, dependability test and confirmability test.

Through the muroja'ah method in Tahfidz learning, students have carried out well, received, memorized, added and deposited memorization according to the set targets, supported by high student interest and motivation.

Keywords: Tahfidz Learning, Muroja'ah Method

PRELIMINARY

Reading the Koran is prescribed and recommended for Muslims, the importance of memorizing the Koran because it is a worship taught by the Prophet Muhammad, until now is a real effort to maintain the purity of the Koran, the millennial era is now very worrying, although on the other hand there are significant developments.

Since the Qur'an was revealed until now there are still many people who memorize the Qur'an (Syahiron Syamsuddin, 2001: 23). In learning to memorize the Qur'an, it is undeniable that the method has an important role, so that it can help determine the success of learning the Qur'an. One of the efforts to preserve the Qur'an is to memorize it, because maintaining its sanctity by memorizing it is a commendable job and a noble deed, which is highly recommended by the Prophet Muhammad (PTIA Jakarta, 1986: 137).

We know a lot at this time that many memorizers of the Qur'an are born from ta'lim assemblies of formal and non-formal institutions, and one of the implementation processes of memorizing the Qur'an is widely available in various Islamic boarding schools, one of which is the Modern Islamic Boarding School. Daar Al Uluum Asahan-Kisaran, Foundation is an integral part of educational institutions in Indonesia. Religious values are taught for the progress of nation and state



development. As the purpose of the foundation is to form a Muslim personality, a personality who is faithful and devoted to Allah, has noble character, is beneficial to the community by serving the community (Mujamil Qomar, 2002: 3), therefore as an educational institution for the Daar Al Uluum Modern Islamic Boarding School (PMDU). Asahan Kisaran plays an important role in determining the development steps of Al-Quran memorizing people through tahfidz learning.

In the tahfidz learning process related to the target of memorizing the Qur'an, actually the teacher has carried out learning well in an effort to improve the ability to memorize the Qur'an of the students, but the teacher also still has difficulty in conditioning the memorization of the students on time and conditioning the memorization of the students. with the correct reading because there are some students whose ability to memorize is slow, there are also some who have difficulty when reciting the verses correctly because the reading of the Qur'an is not yet fluent, not accustomed to memorizing, the spirit is still unstable, too many activities to memorize other lessons, too often return home, causing delayed memorization. To launch memorization or maintain it is indeed more difficult than memorizing from scratch. The method used by the tahfidz teacher in improving the ability to memorize the Qur'an of students is the muraja'ah method, the most effective method in improving the ability to memorize the Qur'an of students at the Modern Islamic Boarding School Daar Al Uluum Asahan-Kisaran.

The study in this study focused on learning tahfidz using the muroja'ah method, the results of achieving the target of memorizing the Qur'an of students also analyzed the obstacles related to learning tahfidz using the muroja'ah method. Muraja'ah is repeating memorization that has been heard to the teacher or kyai. So the muraja'ah method is a method used to achieve the goals that have been set by repeating the memorization that has been memorized to keep the memorization from being easily lost and released due to forgetting (Yahya bin 'Abdurrazaq Al-Ghausani, 2017: 47).

As one of the conditions that must be done by prospective memorizers of the Qur'an is to ask for the blessing of their parents. The goal is to seek his pleasure. Because the pleasure of Allah lies in the pleasure of parents. The intention of a child who has decided to memorize the Qur'an certainly makes his parents happy. That way they will always pray so that their children are always given the convenience of memorizing the Qur'an. Of course this is a separate motivation for memorizing the Qur'an in achieving its goals (Zaki Zamani & Muhammad Syukron Maksun, 2009: 34).

The importance of learning tahfidz using the muraja'ah method is how we improve fluency and maintain memorization or preserve rote memorization so that the Qur'an remains and is pierced in our chests. To preserve the memorization required a strong will and high enough istiqomah. We must take time every day to memuraja'ah or repeat memorization so that it is not easily lost and will always be in our memories and to achieve the goal we need an appropriate and suitable method so that the desired goal is achieved. Therefore, the method is one of the factors that determine success in memorizing the Qur'an.



LITERATURE REVIEW

This study aims to measure the extent of tahfidz learning, the results achieved, and analyze various obstacles in learning tahfidz using the muraja'ah method at the Daar Al Uluum Asahan-Kisaran Modern Islamic Boarding School, this is a qualitative research through a descriptive approach and research data obtained through observation, interviews. and documentation, while the data analysis uses descriptive analysis by doing data reduction, displaying data and drawing conclusions, while the main instrument is the researcher himself to determine the focus of the research, choose informants as data sources, namely tahfidz teachers, collect data, assess data quality, analyze data , interpret the data and draw conclusions. Reviewing the validity of the data with credibility test, transferability test, dependability test and confirmability test. Supporters to prove the data obtained by researchers, for example: the results of interviews with recordings, data about interactions with photos, data about documents are also included in the research report at the Modern Islamic Boarding School Daar Al Uluum Asahan Kisaran.

RESULTS AND DISCUSSION

This study uses a descriptive qualitative approach whose discussion focuses on learning tahfidz using the muroja'ah method, the results of achieving the target of memorizing the Koran for students using the muroja'ah method and analyzing the obstacles related to learning tahfidz using the muroja'ah method with the following description:

A. Learning Tahfidz by Using the Muroja'ah Method.

The application of the muroja'ah method in an effort to improve the ability to memorize the Qur'an of students, namely before tasmi' usually the students are required to memuraja'ah or repeat their memorization so that past memorization is not lost or forgotten when adding new memorization. It's just that it has obstacles or obstacles in the tahfidz learning process, one of which is their level of enthusiasm in memorizing the Qur'an, there are also different teachers who teach by using 3 methods, the first is the saba' method (adding new memorization), the second uses the muraja'ah method (repeating memorization) and the third evaluation method (assess the extent to which they are fluent in memorizing verses or surahs that have been determined in tahfidz learning, then setting the right time and place to study so that learning objectives can run well, ordering students to memorize in the dormitory or outside the school environment. After that, when class time comes, they just have to perform or deposit their memorization, they no longer memorize, so the time is more efficient and not wasted, the other thing is about creating learning conditions/atmosphere, namely effective learning conditions, especially by arranging or managing a learning schedule. tahfidz, after knowing how long the tahfidz learning schedule will be, then make a target and adjust the available time with the target to be achieved in their memorization. For example, this week they have to complete the memorization that has been given in order to create effective learning. Because time with the target is very important in this tahfidz learning



process. Moreover, in memorizing the Qur'an, if it is not targeted how much memorized it must be, the santri will be trivial or will be lazy in memorizing the Qur'an, there are also tips/how to foster enthusiasm for memorizing the Qur'an, namely by: The first is to give good compliments to those whose memorization is good and good so that they are even more active in memorizing the Qur'an because a child will be more enthusiastic if they are given praise, secondly to motivate students with the aim of encouraging the students are even more enthusiastic in memorizing the holy verses of the Qur'an, one of which is advice or spiritual showers that can touch their hearts so that they can be enthusiastic in memorizing the Qur'an and in essence can build their spirit and not easily discouraged in memorizing the Qur'an. Thus the use of the muraja'ah method in tahfidz learning carried out by teachers at the Daar Al Uluum Asahan Modern Islamic Boarding School greatly strengthens the instilling of students' learning beliefs to memorize the Qur'an properly so that the objectives of this tahfidz learning can be achieved according to what is expected from the start. from Tasmi' design, approach to learning methods, setting study time, creating a conducive and effective teaching atmosphere/condition, also providing tips or ways to build enthusiasm in learning and memorizing the Qur'an.

B. Results of Achieving the Target of Memorizing the Qur'an of Santri.

The results of achieving the target of memorizing the Qur'an of Santri related to the use of the muroja'ah method are that the muraja'ah method at PMDU has been going well, it's just that the obstacles that exist are slightly bumped. For the achievement of the target of students, thank God the students have been able to achieve the targets that have been set from the madrasa. The target of memorizing the Qur'an set by the madrasa for the students is very precise and adequate, moreover it is supported by existing methods, one of which is the muraja'ah method given to students which is very relevant and practical in achieving the target of memorizing students. each level has its own target, with the memorization method given to students, their memorization target can be achieved on time, although there are some students who need special handling in memorizing the Qur'an. Then related to the maintenance or maintenance of memorization to keep it in mind, the first effort that must be done by students is that students must always muraja'ah or repeat their memorization after every prayer, especially, whether it's fardhu prayer or sunnah prayer, if there is new memorization that is memorized must be repeated from past memorization in sequence, so they must focus more on maintaining their memorization and do not occasionally commit disobedience and we must draw closer to Allah swt. The next is related to guidance and direction to the students before starting muraja'ah usually first to provide motivations for them to keep memorizing the targeted verses because at this age they like to forget, so they don't get bored given motivation and enthusiasm before the tahfidz learning process begins. The motivation related to the burden of memorizing the Qur'an is that the tahfidz teacher always advises them, the first students, don't make memorizing a



burden, make memorizing your needs, be sure that you need Allah will give you a reward, make your parents happy and Allah will raise your rank and both of your parents, don't memorize just because you have completed assignments from your teacher or because of other people, but memorize and straighten your intentions only because of Allah, by motivating students like this, students can be more enthusiastic in memorizing the Qur'an, as well as the target of memorizing should be students must have a target and a strong will.

C. Tahfidz Learning Constraints.

To memorize the Qur'an requires a long process and high concentration and seriousness, because memorizing the Qur'an requires high interest and motivation for students who want to memorize it, so in its implementation it is certainly influenced by two categories, namely those that are constructive and obstacles that are difficult. is debilitating in learning tahfidz with the muraja'ah method at the Daar Al Uluum Asahan-Kisaran Modern Islamic Boarding School. Things that are constructive are supporting the success of memorizing students such as: high interest and motivation of students, stable physical and spiritual health, virtuous personality, professional tahfidz teachers. While the debilitating obstacles are the lack of parental attention, lack of istiqomah, lazy to do sima'an, ambitious to add new memorization, have not been able to read the Qur'an well, not too fluent in reading the holy verses of the Qur'an, lack of motivation from within the students, there is a feeling of laziness when memorizing the Qur'an, their spirit is too unstable, the spirit is fluctuating in memorizing, too many activities to memorize other lessons, moreover they go home too often, causing the memorization to be delayed even to forget , a matter of less time to worship.

CONCLUSION

The implementation of the use of the muroja'ah method in tahfidz learning carried out by teachers at the Daar Al Uluum Asahan Kisaran Modern Islamic Boarding School greatly strengthens the instilling of students' learning beliefs to memorize the Qur'an properly so that the goals of tahfidz learning can be achieved according to expectations starting from the design. Tasmi', approach to learning methods, setting study time, creating a conducive and effective teaching atmosphere/condition also provides tips or ways to build enthusiasm in learning and memorizing the Qur'an and is in accordance with the goals to be achieved by the caregivers, namely forming a quality tahfidz, starting from the activities of memorizing the Qur'an, the mechanism of memorizing the Qur'an, how to memorize the Qur'an, the method of memorizing the Qur'an to evaluation in memorizing the Qur'an. The application of the Al-Qur'an memorization method that has been used so far can run well in accordance with the target of the tahfidzul Qur'an program and the students are able to memorize the Qur'an well and maintain the fluency of their memorization by using the methods applied and the efforts made teacher tahfidz consists of several actions, namely providing motivation to students, giving assignments and punishments to students and guiding them to remain muraja'ah. In



addition to things that are constructive in shaping the character of tahfidz students, there are also obstacles that weaken students, such as there are students who have not been able to read the Qur'an properly, health that can interfere with memorizing concentration, students' laziness when memorizing and different intelligences. , but all of them have a way out in completing tahfidz learning so that these obstacles can be overcome properly because the teaching staff have more skills with their profession.

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ISLAMIC EDUCATION LEARNING MANAGEMENT IN SMP IT AL-HIJRAH 2 LAU DENDANG

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ABSTRACT:

In the mid 1990s, in Indonesia the term excellent schools began to emerge. This movement of excellence was then developed by the management of education at the level of the education unit (school) in the forms of schools that have trade marks in society whose patterns and varieties are currently developing. The establishment of SMP IT Al-Hijrah 2 Lau Dendang in 2009 is a request as well as a concern from the community and parents of students about the moral damage of students today. SMP IT Al-Hijrah 2 Lau Dendang combines the national education curriculum, namely KTSP, as well as Departemen Agama (DEPAG). SMP IT Al-Hijrah 2 Lau Dendang is also part of the Jaringan Sekolah Islam Terpadu (JSIT). This research uses descriptive research with a qualitative approach. The results of this study describe that 1) the planning of Islamic education in SMP IT Al-Hijrah 2 Deli was carried out in a participatory manner, 2) the organization of PAI learning at SMP IT Al-Hijrah 2 Deli Serdang was carried out in the form of a functional organization, 3) implementation the PAI Learning program at SMP IT Al-Hijrah 2 Deli Serdang, is carried out by compiling the needs needed, plays an active role in initiating and implementing policies that are made, providing directions and explanations when a program is being implemented and guiding, motivating and evaluating the sustainability of a program, 4) evaluation of Islamic Education learning at SMP IT Al-Hijrah 2 Deli Serdang in the form of internal evaluation.

Keywords: Management, Learning, Islamic Religious Education.

INTRODUCTION

The Research Problem

In learning activities, it is necessary to choose the right strategy so that the learning objectives can be achieved. Educational reforms in the teaching and learning process, which offer a number of innovative lessons, need to be continued as a correction to conventional learning that has been used so far. Along with the dynamics of life that increasingly demands speed, accuracy, vigilance, intellectual, emotional, spiritual and creative development of students, conventional methods are deemed unable to meet educational needs in the present and future. In the mid-1990s, in Indonesia the term "excellent schools" began to appear. This excellent movement was later developed by education managers at the education unit (school) level in the form of schools that have a trade mark in society whose patterns and varieties are currently developing. As one example is a full day school based on Islam. This condition cannot be separated from the increasing awareness of religion as well as having a sense of pride towards schools that were previously marginalized. Moreover, the output produced by integrated Islamic schools is not inferior to superior schools which so far seem to be dominated by non-Muslim schools.



In July 2003 a number of practitioners and observers of Islamic education formed a forum called Jaringan Sekolah Islam Terpadu (JSIT). JSIT is an institution that seeks to empower Islamic schools with its main mission: Islamic, effective and quality (Muhaimin, 2000: 1). One of the Integrated Islamic schools located in Deli Serdang is Sekolah Menengah Pertama Islam Terpadu (SMP IT) Al Hijrah 2 which is located at street Perhubungan, Lau Dendang Village, Percut Sei Tuan District. SMP IT Al Hijrah 2 was founded on the basis of the request and concern of parents of students about the damage to the morale of students at this time. Based on the request of the parents of the IT SD alumni in 2008/2009, a meeting was held at the same time asking for the commitment of the parents to support the teaching and learning process at SMP IT Al Hijrah. In 2009 registration was officially opened at SMP IT Al Hijrah. SMP IT Al Hijrah 2 in addition to adding the word "Islam" also added the word "Terpadu" because it combines the National Education Curriculum, namely KTSP and the Ministry of Religion. Because this IT SMP is one of the Islamic schools included in Jaringan Sekolah Islam Terpadu (JSIT), the curriculum used is also the JSIT curriculum.

The Formulation of Research Objectives

In general, this study aims to describe the management of Islamic education learning at SMP IT 2 Al Hijrah Deli Serdang. When detailed, this research specifically aims to: 1) Describe the planning of learning Islamic religious education at SMP IT 2 Al Hijrah Deli Serdang. 2) Describe the organization of Islamic religious education learning at SMP IT 2 Al Hijrah Deli Serdang. 3) Describe the implementation of Islamic religious education learning at SMP IT 2 Al Hijrah Deli Serdang. 4) Describe the evaluation of Islamic religious education learning at SMP IT 2 Al Hijrah Deli Serdang.

Theoretical Study

Management comes from the Latin word "manus" which means hand, and "agree" which means to do. These words are combined into "managere" which means to handle something, to organize, to make something as it is desired by utilizing all available resources. Ricky W. Griffing in Sulastrı (2014: 9) defines management as a process of planning, organizing, coordinating and controlling resources to achieve goals effectively and efficiently. Effective means that the goals can be achieved according to the plan, while efficient means that the tasks are carried out properly organized and according to schedule.

In Islam, the essence of management is al-tadbī r (regulation). The word al-tadbī r comes from the Arabic "dabbara" which means to regulate, manage, lead. This word is often found in the Qur'an, as the word of Allah Swt:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٥﴾

The meaning: "He regulates the affair from the heaven to the earth; then shall it ascend to Him in a day the measure of which is a thousand years of what you count." (QS. as-Sajadah/32: 5)



From the contents of the verse above, it can be seen that Allah Swt is a natural manager. The orderliness of this universe is a testament to the greatness of Allah Swt, in managing nature. However, because humans created by Allah Swt, has been made a “khalifah” on earth, then he must manage and manage the earth as well as possible as Allah governs this universe (Hidayat dan Wijaya, 2017: 185).

Islamic learning management can also be interpreted as a process of managing including planning, organizing, controlling and evaluating activities related to the learning process of the learner by involving various factors in it in order to achieve the goal. For this reason, until now there has been no difference in principles between management in one field and another because all management activities are related to efforts to achieve a goal. Therefore, the principles of management between one another are the same, which differ only in the field of work, showing that the principles of management are universal. In relation to the Islamic education teacher as a manager in learning, he can present himself as a teacher, and it can be said as a learning designer. This is intended so that the ability as a learning designer does not just appear without the provision of knowledge about various things related to every step of designing Islamic education learning. Ideally, every Islamic Education teacher as a content expert in the field of study or learning resources in the form of people should be able to become Islamic Education learning so that the learning methods developed can improve the quality of learning outcomes. However, if a teacher is not able to present himself as a professional Islamic education designer, it needs to be developed with collaboration experts with Islamic education learning design experts and learning media experts in developing learning optimally. For this reason, being a designer of Islamic education requires several conditions, namely: 1) understanding, appreciation, and experience of religious values, 2) analytical skills, 3) developing abilities, 4) measuring abilities (Muhaimin, 2008: 218).

Starting from the explanation above, it can be seen that planning, organizing, mobilizing and evaluating resources is a process of managing human resources and other resources to make Muslims who believe and have noble character. Thus, Islamic education learning management is a management process which includes: planning, organizing, controlling and evaluating activities related to the learning process of the learner by involving various factors in it in order to achieve the goal.

RESEARCH METHODOLOGIES

This study uses a qualitative descriptive research method with a phenomenological approach, in which descriptive research is not intended to test certain hypotheses, but only describes "what is" about a variable, symptom, or situation (Arikunto, 2003: 310). Moleong (2017: 6) defines qualitative research as research that intends to understand phenomena about what is experienced by research subjects such as behavior, perceptions, motivations, actions and others holistically and by describing in the form of words and good language in a special context naturally and utilizing various natural methods. While the phenomenological approach aims to clarify the circumstances experienced in a



person's daily life, or return to his own reality (Abidin, 2002: 7). Thus, qualitative research is "naturalistic research" because the research is carried out in natural conditions. In this case the researcher seeks to describe the management of Islamic education learning at SMP IT Al Hijrah 2 Deli Serdang.

The place of research to be researched is at SMP IT Al Hijrah 2 Deli Serdang, steer Perhubungan, Lau Dendang Villagen, Percut Sei Tuan District, Deli Serdang Regency, North Sumatra. The time of the research carried out by researchers from November 2020 to February 2021. The data sources of this research are 1) Principal of SMP IT Al Hijrah 2 Deli Serdang, 2) deputy head of School; Public relations, student, curriculum, infrastructure, educators and students of SMP IT Al Hijrah 2 Deli Serdang.

In collecting data, this research uses techniques including: Interview, document study, observation. Analysis of the data used in this study while in the field is to use data analysis model Miles and Huberman. According to Miles and Huberman in Prastowo (2012: 241), qualitative data analysis is an analytical process consisting of three activity lines that occur simultaneously, namely data reduction, data presentation, and conclusion drawing or verification.

To test the validity of the research data obtained, the researchers used a credibility test or trust in the research data, among others: 1) Extension of the researcher's participation in the research setting. 2) Doing diligent observation with a view to finding characteristics and elements in situations that are very relevant to the problem or issue being sought and then focusing on these things in detail. 3) Triangulation. There are 3 kinds of triangulation as a comparison technique, namely source triangulation, technical triangulation, and time triangulation.

RESEARCH RESULTS DAN DISCUSSION

Research Results

A. PAI Learning Planning at SMP IT Al-Hijrah 2 Deli Serdang

Talking about planning learning programs, including PAI learning programs, actually starts with the preparation of the curriculum at the education unit level or abbreviated as KTSP for each educational unit. Therefore, it has been confirmed that SMP IT Al-Hijrah 2 Deli Serdang at the end of the school year or when the child is having even semester holidays, teachers and employees are busy with the agenda for the end of the school year meeting and meeting to welcome the new school year. From the evaluation of the current school year, it becomes the starting point for developing programs of learning activities for the next school year. Thus it is necessary to review the curriculum, or often called curriculum revision. Revision of the curriculum is needed because of changes such as the number of students who are less or more, government policies that may undergo changes, and so on.

1. Teacher Preparation in Learning

Teachers of Islamic religious education subjects at SMP IT Al-Hijrah 2 Deli Serdang always prepare their learning tools. In planning the learning of Islamic religious education teachers refer to the existing syllabus. The steps taken by the



teacher in planning learning include: 1) Creating an annual program (Prota), 2) Creating a semester program (Promes), 3) Determining KKM, 4) Making KD sorting, 5) Determining the effective week, 6) Make a Learning Preparation Plan (RPP), by determining several components, namely; subject identity, competency standards, basic competencies, indicators of learning objectives, teaching materials, learning methods, learning steps, learning facilities and resources, and assessment and follow-up.

2. Preparation of Study Materials

The materials presented by the teachers of SMP IT Al-Hijrah 2 Deli Serdang were taken from textbooks that were already available and various sources to increase and breadth of knowledge, treasury so that teachers were more qualified and mastered the material presented, Islamic religious education teachers also considered the conditions students and conformity with the surrounding environment.

Thus the curriculum used is in line with existing changes. Considering the discussion of the curriculum is so broad in scope, in the presentation of this data, we only mention a little about the structure of the curriculum in each of the schools mentioned above. In the planning stage, in addition to considering the material, structure and content of the School Competency-Based Curriculum, it also considers the condition of students and the facilities and infrastructure that support it. All components at SMP IT Al-Hijrah 2 Deli Serdang were involved. All components referred to are Principals, Teachers, Employees, School Committees, Parents/Guardians of students, relevant agencies and the surrounding community.

B. Organizing PAI Learning at SMP IT Al-Hijrah 2 Deli Serdang

1. Scheduling

The strategies used by the teachers of SMP IT Al-Hijrah 2 Deli Serdang in learning are 1) Scheduling teaching and learning activities, 2) Motivational management, 3) Making notes on student learning progress, 4) Determining learning controls.

2. Learning Approach

The approach taken by teachers, especially Islamic religious education teachers, in delivering material to students uses the following approaches: 1) feelings (Qalbu) approach. The taste approach is an approach to arouse students' feelings in understanding and believing in the truth of Islamic teachings by living up to the values contained therein. 2) Rational Approach. The rational approach is one of the approaches taken by teachers in presenting religious learning materials in schools implementing a common sense approach in learning so that students can understand and understand the values of learning. Reason approach is an attempt to give the role of ratio (reason) in understanding this life. 3) Exemplary Approach. The approach to learning Islamic religious education applied by the teachers is to use an exemplary approach. This learning approach is applied as a teacher's effort in instilling good attitudes or instilling character values. One example is the teacher creating good



social conditions for all components of the school, learning discipline, worship, politeness in speaking and acting and always being disciplined in carrying out tasks.

3. Learning Method

The learning method used in delivering the material is using various methods. The teacher before determining the method first considers among: 1) the characteristics of the material presented, 2) the existing facilities, 3) including the ability of the teacher and the students concerned, 4) can arouse students' enthusiasm for learning, 5) the goals to be achieved. In delivering one material, two or three methods can be used. As has been done in the learning process, namely using the lecture method, assignment method, discussion method, socio-drama method, practice method, story method, habituation method, and rihlah method (educational visits).

C. Implementation of PAI Learning at SMP IT Al-Hijrah 2 Deli Serdang

The implementation of this learning activity cannot be separated from the planning process that has been described in advance, of course it is already in the form of a plan or program of activities. In other words, the implementation of this activity is the implementation of plans or programs that have been made in the planning process. The implementation of learning activities carried out by the teachers at SMP IT Al-Hijrah 2 Deli Serdang went through the following stages:

1. Class preparation. Before teaching the teacher makes class preparation by preparing and checking learning materials, teaching aids, teaching media so that they are really ready so that nothing is left behind.
2. Open lesson. This activity is after the preparation is considered sufficient, then the teacher opens the lesson by: a) Saying greetings to students, b) Preparing students to be calm and leading prayers together, c) Attending students and writing class journals that are available, d) Delivering information, e) Motivate students.
3. Implementation. After a series of preparations made by the teacher and students look ready then the teacher does:
 - a. Pre-test. This pre test was carried out by the teachers of SMP IT Al-Hijrah 2 Deli Serdang in the context of the teacher assessing students' abilities, recalling the previous material.
 - b. Learning Techniques. That is, the teacher conveys the learning steps that will be taken in the learning that will take place.
 - c. Submission of Material. That is, the teacher conveys the material needed in the learning that takes place with the method formulated in the lesson plan.
 - d. Exercises. That is, the teacher tries to teach students in groups or individually to do exercises in accordance with lesson plans made either orally or in writing.
 - e. Evaluation. That is the final stage of learning the teacher gives a post test either orally or in writing to students, so that the teacher knows to what extent the learning objectives have been achieved.



D. Evaluation of PAI Learning at SMP IT Al-Hijrah 2 Deli Serdang

The teacher conducts a written assessment of learning. The form of written assessment is carried out in formative tests and summative tests.

1. Cognitive Assessment. Cognitive assessment in the form of tests applied by teachers of Islamic education subjects in the form of:
 - a. Written test, namely by doing/answering questions in the form of multiple choice and essay, which have been prepared by the subject teacher.
 - b. Oral tests, namely questions asked by the teacher orally to determine the level of absorption of the material submitted by the teacher orally to determine the level of absorption of the material that has been discussed.
 - c. Memorize the verses of the Qur'an and the prayers, by coming in front of the class or staying in place.
 - d. Daily test, which is a test that is carried out periodically every time a certain material is finished. The forms of daily test questions include: descriptions and multiple choice.
 - e. Individual or group assignments, namely tasks that must be done by students to add value to the assessment. As for the individual in the form of tasks. As for group assignments in the form of discussion tasks with predetermined subject matter materials.
2. Affective Assessment
 - a. The level of interest of students.
 - b. Respond to the information given by the Islamic religious education teacher in the classroom.
 - c. Study the content of Islamic religious education lessons related to values.
 - d. Provide feedback when a dialogue occurs in a presentation in class.
 - e. Response when Islamic religious education lessons are starting.Affective assessment is also used by teachers to measure students' interest in taking Islamic religious education lessons. The interest of students is very influential on the success of the learning process.
3. Psychomotor Assessment

Assessment of the psychomotor domain is an assessment carried out to determine the motor skills of students by looking at the performance that has been mastered by students related to body movements in learning. To achieve competence in psychomotor materials, the teacher holds a learning experience in the form of imitating the game, the movements that are mastered in the practice of praying Dhuha, it can also be when students memorize and behavior when resting and want to pray in congregation in the mosque.

Research Discussion

Based on the analysis of the research description above, there are 4 (four) findings related to the research focus, namely:

First finding; in this study it was found that the PAI learning planning carried out by the principal in its implementation took place well and harmoniously.



Educational PAI learning planning at SMP IT Al-Hijrah 2 Deli Serdang is carried out by considering related aspects. The planned form of planning is in the form of human resource planning and infrastructure and development resources. The formulation of the PAI learning plan for education at SMP IT Al-Hijrah 2 Deli Serdang was carried out through deliberation by involving all important components in an organization, including: principals, school committees, deputy principals, teachers, and employees. In the continuity of this deliberation, the principle of participation is used to provide suggestions and positive ideas that can be applied in planning for learning improvement at SMP IT Al-Hijrah 2 Deli Serdang.

Regarding deliberation carried out by involving existing components in order to achieve common goals and consensus in order to achieve common goals. This is contained in the Qur'an, as the word of Allah SWT:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

The meaning: "And those who respond to their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out of what We have given them." (QS. asy-Syura/42: 38).

The word *وَأَمْرُهُمْ شُورَى بَيْنَهُمْ* according to al-Maraghi's explanation, the word deliberation is when they face an issue, then they consult with each other, so that the matter is discussed and studied together, especially in matters of war and others (Maraghi, 1989: 87).

The meaning of this verse is the word of Allah Swt:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

The meaning: "Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust." (QS. Ali-Imran/3: 159).

The phrase *وَشَاوِرْهُمْ فِي الْأَمْرِ* according to Ibn Arabi in al-Maraghi is that deliberation softens the hearts of many people, sharpens the brain and becomes the path to the truth. And no one consults unless he is guided (Maraghi, 1989: 88).

In another statement, al-Maraghi (1989: 195) explained that the congregation (deliberations) was far more likely to be wrong than individual opinions in various conditions. The danger that arises as a result of submitting the problems of the Ummah to individual opinions, however true that opinion is, the consequences will be more dangerous than leaving their affairs to public opinion.

From the paragraph above, it can be understood that with the decision-making and policy-making of SMP IT Al-Hijrah 2 Deli Serdang which was carried out by



means of this deliberation, the personnel involved in it had a full sense of responsibility and played an active role in PAI learning management for SMP IT Al - Hijrah 2 Deli Serdang.

The decision-making situation faced by a person will affect the success of a decision to be made. After a person is in a decision-making situation, he will then take action to consider, analyze, make predictions, and make choices about existing alternatives. Meanwhile, management activities carried out by school principals to improve the quality of educators or teachers at SMP IT Al-Hijrah 2 Deli Serdang are carried out by providing guidance for teachers through discipline, assessment of teacher performance, assessing the development of KBM, training, seminars and empowering activities. subject teacher deliberations (MGMP). In relation to teacher development, school principals should view this as a form of principal's effort to teachers or educators to improve teaching abilities which lead to PAI education learning management.

In terms of the teacher development process carried out by the principal, the teacher's position should be placed as a learning. Therefore, this paradigm must be able to be poured by the principal into several guiding principles that allow collaboration between principals and teachers, including scientific; implemented systematically, cooperatively; good cooperation between coaching and teachers, constructive; coaching in the context of professional, realistic improvement; according to the circumstances of the teacher's needs, progressive; implemented step by step, innovative; try new things, create a feeling of security for the teacher and, provide an opportunity to evaluate with the coach and teacher. While this coaching function is devoted to efforts; 1) maintenance of the best teaching program, 2) assess and improve the factors that affect learning, 3) improve the learning situation of students.

So in summary, the guidance carried out by the principal of the teacher serves to foster a climate for learning processes and outcomes through a series of teacher development efforts that take place right on target, so the expected target is the emergence of a high professionalism attitude in every movement and it is rare for a teacher or educator. This is important because educational leaders have the responsibility to create an organizational culture and a conducive climate for efforts to increase growth and enhance the development of educational institutions in accordance with the required quality standards (Hidayati, 2015: 167).

Thus, the planning of PAI education learning at SMP IT Al-Hijrah 2 Deli Serdang involves all parties in the organization by deliberation. Educational PAI learning planning by deliberation is also known as participatory planning. Participatory planning is a plan that involves all elements in order to solve the problems faced with the aim of achieving the desired conditions. This is as stated by Abe (2002: 81) as follows:

Participatory planning is planning which in its aim involves the interests of the people, and in the process involves the people, either directly or indirectly. The ends and means must be seen as one unit. A goal for the benefit of the people and if it is formulated without involving the



community, it will be difficult to ensure that the formulation will be in favor of the people.

From this understanding that participatory planning is planning that involves all elements in order to solve the problems faced with the aim of obtaining the expected conditions, creating aspirations and a sense of belonging.

From this understanding that participatory planning is planning that involves all elements in order to solve the problems faced with the aim of obtaining the expected conditions, creating aspirations and a sense of belonging.

There are 3 (three) reasons why participatory planning has important characteristics, namely:

1. Participation is a tool to obtain information about the conditions, needs and attitudes of local groups without which development programs will fail.
2. They will trust the development program more if they feel involved in the preparation and planning process, because they will know more about the ins and outs of the program and will have a sense of ownership of the program.
3. It is a democratic right if a group of people are involved in the development of the program (Conyers, 1995: 154).

With the direct involvement of all parties in the organization at SMP IT Al-Hijrah 2 Deli Serdang, the impact on the participatory planning is to avoid manipulation, and to add value to the legitimacy of the planning formulation, the more the number of those involved, the more people will be involved. good.

This is as stated by Abe (2002: 90), that with the direct involvement of the "community" in planning, it has a positive impact on participatory planning, namely:

1. To avoid manipulation, community involvement will clarify what the community really wants.
2. Adding value to the legitimacy of the planning formulation, the more the number of those involved, the better.
3. Increase public awareness and political skills.

The second finding is that the organization of PAI education learning at SMP IT Al-Hijrah 2 Deli Serdang has met the standardization. It is proven that SMP IT Al-Hijrah 2 Deli Serdang carries out the organization of PAI education learning by:

1. Orientation. Is a way of direction by providing the necessary information so that a program and activity runs smoothly and well.
2. Command. It is a request from the principal to the personnel under him to carry out or repeat a certain activity under certain circumstances.
3. Delegation of authority. In delegating this authority, the principal delegates some of the authority he has to his subordinates.

As for the organizational chart of SMP IT Al-Hijrah 2 Deli Serdang, the division of labor is a breakdown of work tasks so that each personnel in an organization has the authority and responsibility in carrying out a set of activities or



programs that have been assigned to each personnel in the organization. Both of these aspects are conscious of organizing an organization to achieve the goals that have been set efficiently and effectively. The need for an organization is very much needed and is related to the large and small scale of its implementation.

The organization of educational PAI learning at SMP IT Al-Hijrah 2 Deli Serdang is carried out by detailing all tasks, work that must be carried out and carried out by every personnel in the organization of SMP IT Al-Hijrah 2 Deli Serdang in terms of achieving the planned goals. The division of the burden of duties and responsibilities into activities that can be carried out by each individual by coordinating their implementation with members of the personnel so that it becomes an integrated and harmonious whole in an organizational management. Organizing has created the basis for mutually supportive cooperation between management personnel in achieving school goals. The existence of cooperation in an educational institution as the main capital in achieving quality and stakeholder satisfaction through a continuous quality improvement process. This is reinforced by the explanation that the main role of organizational structure and evaluation consists of two, namely: to coordinate employee activities and to motivate employees and equip them with incentives. Organizational structures and controls shape people's behavior and determine how they act in an organization. By dividing tasks according to the existing school organizational structure. To regulate the work procedures of the principal, the principal gives task authority to the vice principal in the curriculum field.

Thus, the organization of PAI education learning at SMP IT Al-Hijrah 2 Deli Serdang, according to its form, uses a functional organization. A functional organization is an organization in which the authority of the highest leadership is delegated to the head of the section who has a functional position to work on to implementers who have special expertise (Pananrangi, 2017: 147). This matter is also reinforced by the results of research that organizational management is concerned with all actions related to the details and division of all tasks that are possible to carry out. The principal organizes the implementation directly and involves the person in charge of the curriculum. The way of organizing is done by asking the teachers for a final assessment so that the final assessment can be analyzed. The results of the analysis will be submitted to the teachers concerned, so that input is obtained that the results have been achieved or not.

The advantages of using a functional organization are 1) specialization can be carried out optimally, 2) employees work according to their respective skills, 3) productivity and efficiency can be increased, 4) overall coordination can be carried out at the upper echelons, so that it runs smoothly and orderly, 5) solidarity, loyalty, and discipline of employees who carry out the same function are usually quite high, and 6) the division of tasks becomes clear (Pananrangi, 2017: 152).

The weaknesses of this form of functional organization include; 1) work often becomes very tedious, 2) it is difficult to carry out employee transfers from one department to another because employees only pay attention to their own



specialization fields, and 3) there are employees who are concerned with their own fields so that overall coordination is difficult.

The third finding, the implementation of PAI learning has been carried out enough in activities that support the achievement of goals, namely PAI learning management at SMP IT Al-Hijrah 2 Deli Serdang. The planning carried out at the beginning of the new academic year that has been prepared partially has met the standards and demands of PAI learning management management, one of which has been planned which includes most of the PAI learning management activities and programs at SMP IT Al-Hijrah 2 Deli Serdang.

Thus, the implementation of the PAI learning management program at SMP IT Al-Hijrah 2 Deli Serdang, carried out several stages in PAI learning management planning and preparing the needs needed, playing an active role in initiating and implementing policies made, providing direction and explanation when a program was being implemented. implemented and guide, motivate and evaluate the sustainability of a program. This is also supported by a journal that in the implementation of PAI learning is said to be good if it can play an active role and implement constructive policies, and provide direction and explanation when the program is implemented.

The fourth finding, with the existence of guidelines in the implementation of the evaluation carried out by the principal. In this case, it is basically carried out by the principal as a policy maker but cannot be separated from the coordination and cooperation between personnel in an organization to tell each other what is aimed at achieving common goals. Evaluation in this form is a process in which certain aspects of a procedure must be adjusted to the plans that have been implemented. The suitability of planning with implementation will be a benchmark for achieving goals. In addition, this evaluation will reveal the weaknesses of human resources (educators) and the lack of infrastructure that serves as a supporter in PAI education management activities at SMP IT Al-Hijrah 2 Deli Serdang.

Thus, the form of evaluation of PAI education learning at SMP IT Al-Hijrah 2 Deli Serdang is an internal evaluation. Internal evaluation is an evaluation carried out by the head of the field within the organization itself. Basically, the evaluation must be carried out by the top leadership itself. However, in practice this is not always possible. Therefore, each unit leader in the organization is obliged to assist the top leadership in carrying out functional evaluations in accordance with their respective fields of duty. Evaluation as an organic function is built in every leadership position. They must supervise a special unit that assists and on behalf of the top leadership conducts evaluations of all heads of fields within the organization, as is done by the inspectorate general within the Ministry. This is further strengthened by the explanation that the role of supervising is the school principal, supervisor and then the person in charge who has been trusted. To adjust the data obtained, the principal also conducts direct evaluations in the field by paying attention to students, and ensuring the correctness of reports submitted by teachers. In a research journal, it was also stated that the principal is a central figure who really needs to evaluate



within a certain time the achievement of the goals and results of the program that has been implemented.

CONCLUSION

1. PAI Learning Planning at SMP IT Al-Hijrah 2 Deli Serdang involves all parties in the organization by deliberation. PAI Learning Planning with deliberation is also called participatory planning. Participatory planning is a plan that involves all elements in order to solve the problems faced with the aim of achieving the desired conditions.
2. Organizing PAI Learning at SMP IT Al-Hijrah 2 Deli Serdang, according to its form using a functional organization, which is an organization where the authority of the highest leadership is delegated to the head of the section who has a functional position to work on to the implementers who have special expertise. The division of the workload into activities that can be carried out by each individual so that there is coordination of the work of the members of the organization into an integrated and harmonious whole.
3. Implementation of the PAI Learning program at SMP IT Al-Hijrah 2 Deli Serdang, carrying out several stages in PAI Learning planning and compiling the needs needed, playing an active role in initiating and implementing policies made, providing direction and explanation when a program is being implemented and guiding, motivate and evaluate the sustainability of a program.
4. Evaluation of PAI Learning at SMP IT Al-Hijrah 2 Deli Serdang is an internal evaluation. Internal evaluation is an evaluation carried out by the head of the field within the organization itself. Basically, the evaluation must be carried out by the top leadership itself. However, in practice this is not always possible. Therefore, each unit leader in the organization is obliged to assist the top leadership in carrying out functional evaluations in accordance with their respective fields of duty.

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The 1st International Conference of Islamic Education (InCISED) 2021



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QUALIFICATION AND COMPETENCY ANALYSIS OF PAUD TEACHERS FROM MANAGEMENT PERSPECTIVE

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ABSTRACT

The purpose of this study is to describe data on the qualifications and competencies of PAUD teachers in Deli Serdang district. The location of this research is at the Early Childhood Education (PAUD) institution in Deli Serdang Regency from April to June 2021 with the research subjects of PAUD teachers and the Head of the PAUD Section. The basis of this research is about the existence of PAUD teachers in improving the quality of learning services. This study uses research techniques and provides clear boundaries for the data of the investigation, review by describing what it is (survey) with descriptive techniques and questionnaires. The results showed that the educational qualifications of PAUD teachers did not meet the standards (D-IV/S1) and there was a mismatch (miss-match) between expertise and the field of teaching tasks

Keywords : Qualifications and Competencies

PRELIMINARY

The importance of Early Childhood Education (PAUD) is increasingly felt as a planned and measurable effort to help children grow and develop. This has triggered the widespread implementation of PAUD institutions to rural areas and even remote hamlets. This condition is not directly proportional to the growth of PAUD institutions with the qualifications and competence of teachers as teachers, educators and supervisors in PAUD institutions.

Based on Law No. 20 of 2003 concerning the National Education System, it consists of formal and non-formal channels. Non-formal education is an educational path outside formal education that can be implemented to develop the potential of students with an emphasis on academic knowledge and functional skills as well as the development of professional attitudes and personalities.

Early Childhood Education Institutions (PAUD) consist of Kindergartens (TK), Playgroups (KB), Kinds of Early Childhood Education Units (SPS), and Child Care Parks (TPA) whose development is under the auspices of the Education Office. While the PAUD RA (Raudhatul Athfal) institution is under the regency Ministry of Religion. The success or failure of the educational process at PAUD institutions



cannot be separated from the role of PAUD teachers, why? Because PAUD teachers are professionals in charge of planning, implementing, guiding, training and evaluating learning directly

Based on the number of PAUD institutions in Deli Serdang district based on information from the Section Head PAUD and Pendikel Jetty Rosana, MPd as many as 956 institutions consisting of: (1) Kindergarten (TK) 520 institutions; (2) Playgroup (KB) 412 institutions; (3) Child Care Park (TPA) 7 institutions; and (4) Similar PAUD Units 17 institutions with 2331 teachers.

Of the 2315 Early Childhood Education (PAUD) teachers, it turns out that 39% of PAUD teachers have not met the minimum qualifications (S1 or D-IV) and 61% are not in accordance with their field of work or there is a miss-match. Early Age (PAUD) is very much determined by the teacher as an educator.

The focus of this research is (1) Are the educational qualifications of PAUD teachers at the Deli Serdang Regency Education Office in accordance with the expected PAUD standards? (2) What is the description of the competence of PAUD teachers at the Deli Serdang District Education Office?

The theoretical benefit of this research is to increase the knowledge base of students of the Islamic Education Management Doctoral Program at UINSU Medan. While practically it is to provide information to policy makers about the qualifications and competencies of PAUD teacher educators so that they can be used as a basis for policies for developing PAUD educators in the Deli Serdang Regency Education Office..

LITERATURE REVIEW / METHODOLOGY

Competence is defined (Mitrani, et.al, 1992; Spencer, 1993) as an underlying characteristic's of an individual which is causally related to criterion-referenced effective and or superior performance is a job or situation. individual at work). Departing from this understanding, the competence of an individual is something inherent in him that can be used to predict his level of performance.

According to Sanghi (2007:10) there are five characteristics in a person's competence, namely, (1) Motives, which is something where a person consistently thinks so that he takes action. Mitrani, et.al (1992), added that motives are "drive, direct, and select behavior toward certain actions or goals and away from others", (2) Traits, namely the character that makes people behave or respond to something in a certain way, such as self-confidence (self-confidence), self-control (self control) and fortitude (stress resistance), (3) Self Concept, namely the attitudes and values that a person has, (4) Knowledge, namely knowledge possessed by a person for a particular



field. , and (5) Skills, namely skills or abilities to carry out a certain task both physically and mentally.

Of the five characteristics of competence, knowledge competence and skill competence tend to be more visible and relatively on the surface as one of the characteristics possessed by humans.

Next, if teachers can teach well, the way of teaching is easy to understand and the analysis is sharp so that the level of performance can be distinguished, then it is in the category of "differentiating competencies".

Teacher competencies consist of two groups, namely generic competencies and specific competencies. Generic competencies include pedagogical and andragogic, personality and social competencies, while specific competencies are professional competencies. Generic competencies apply to all teachers, while specific competencies apply to each teacher. The competence of PAUD teachers (Permendikbud Number 137:2014:10) is fully developed including (1) pedagogic competence (2) personality competence (3) social competence; and (4) professional competencel

A PAUD teacher as a learning agent, needs to have special competence, an ability that is impossible for people who are not teachers to have, because the task of teaching is not only conveying information, but a process of changing student behavior. Therefore, in the learning process there are activities to guide students to develop in accordance with their developmental tasks, train skills, both intellectual skills and motor skills, motivate learning residents to remain enthusiastic about facing various obstacles and challenges, as well as the ability to design and use various media and resources. learning to increase the effectiveness of teaching.

These abilities must be possessed the teacher then the teacher's task is as a professional task, namely as a task that is only carried out by certain people, according to what was expressed by Cooper, 1990 (in Sanjaya, 2005: 142)

Researchers believe that work teacher is a professional job that has the characteristics (1) the work is supported by a certain knowledge in depth; (2) work that emphasizes an expertise in a specific field that is specific to the profession; (3) the level of ability and expertise in carrying out their job duties is based on certain recognized educational backgrounds; and (4) jobs that are needed by the community and have a social impact.

An PAUD teacher in carrying out his teaching duties, needs to be supported by sufficient competence, as expressed by Johnson (in Sanjaya, 2005:108) that "competency as rational performance which satisfactorily meets the objective for a desired condition".



According to Sanjaya (2005: 145-146) explains that the task of a teacher as a profession, there are a number of competencies that must be possessed by a tutor, namely personality, professional, and social competencies. Personal competences are competencies related to personality development (personal competencies), which include among others (1) abilities related to the practice of religious teachings in accordance with their religious beliefs; (2) the ability to behave in accordance with the norms, rules, and value systems prevailing in society; (3) developing commendable qualities as a teacher, such as good manners and good manners; and (4) being democratic and open to reform and criticism.

In Government Regulation Number 19 of 2005 concerning National Education Standards, especially in article 28 paragraph 3 which has now been revised by Government Regulation of the Republic of Indonesia Number 13 of 2015 it is explained that the competence of educators as learning agents includes pedagogical competence, personality competence, professional competence, and social competence.

Furthermore, it is explained that pedagogical competence is the ability to manage student learning which includes student understanding, learning design and implementation, and learning evaluation.

PAUD teachers must have at least the four competencies mentioned above. One of the important competencies that must be mastered is pedagogic competence in addition to other competencies.

One of the educational programs Early Childhood (Dirjen PAUDNI: 2011: 3), as a human resource development strategy must be seen as a central point and very fundamental and strategic considering that: (1) Early Age is a golden age; (2) The growth and development of early childhood since in the womb is largely determined by the quality of health, intelligence, emotional maturity and human productivity at the next stage; (3) Law of the Republic of Indonesia number 20 of 2003 concerning the National Education System firmly mandates the need for an early childhood education perspective.

The principles of organizing Early Childhood Education (TK/RA, KB, SPS and TPA) in principle are: (1) Child-oriented, (2) In accordance with child development, (3) In accordance with the uniqueness of children as individuals, (4) Learning activities done through playing, (5) Children learn from concrete to abstract, from simple to complex, from verbal movements, and from self to social, (6) Children as active learners, (7) Children learn from social interactions, (8) Provide an environment that supports the learning process, (9) Stimulate the emergence of creativity and innovation, (10) Develop children's life skills, (11) Use various sources and learning media in the surrounding environment, (12) Children learn according



to their needs. social and cultural conditions, (13) Involving the participation of parents in collaboration with educators in PAUD institutions, and (14) Educational stimulation is comprehensive which covers all aspects of development. The conclusion is that PAUD institutions currently receive the attention of all parties.

In general, the purpose of this study is to obtain an overview of educational qualifications, the competence of PAUD teachers in carrying out their duties and functions optimally. In particular, the purpose of this study is to obtain data on (1) the educational qualification level of PAUD teachers; (2) pedagogical competence of PAUD teachers.

As for the method used in this research is a descriptive survey technique. This study is a descriptive study (Sugiono, 2007), because this research is directed to provide a description as accurately as possible about an individual, a situation, a symptom or a particular group. In this case, to describe educational qualifications and competencies, PAUD teachers

The place where this research was conducted is PAUD institutions and teachers within the Education Office of Deli Serdang Regency. The time for this research is two months from April to June 2021.

The population of this research is Private PAUD Institutions and State PAUD (TKN) as many as 100 institutions with 300 PAUD teachers. The results of this study are based on the focus of the problem that has been formulated and the results will be described further in the following discussion.

DISCUSSION

This study was conducted by researchers as PAUD Superintendent of the Education Office of Deli Serdang Regency, Pokjawas of Langkat Regency, all of whom were students of UIN North Sumatra. namely through visits to PAUD institutions and interviews with the Section Head who handles PAUD Education, namely Jetty Rosana, M.Pd and his staff Jabal Noor, S.Pd, where data on the 2021 PAUD institutions were recorded as many as 984 institutions (TKN/TKS, KB, TPA and SPS) and 2315 teachers with various educational qualifications ranging from high school qualifications, diplomas, and S1. The profile of PAUD education qualifications based on these data can be seen in the following table.



Table. Deli Serdang Regency PAUD Teacher Education Qualification Data 2021

No	Educational level	Amount	Percentage
1.	high school	387 people	16.7%
2.	D.III /Bachelor	513 people	22.2%
3.	Bachelor degree)	1,415 people	61.1%
	Amount	2,315 people	100%

Source: District Education Office. Deli Serdang for PAUD and Education (April 2021)

Based on the data in the table above, it is known that the highest percentage of qualifications PAUD teachers are S1 qualifications (61.1%). According to the Kasi who handles PAUD and Educational Education, the qualifications are generally from the educational undergraduate program and the non-educational undergraduate program. This can be seen in the following table

Table 2. Data on SI Education and SI Non-Education for PAUD Teacher Education in 2021

No	Educational level	Amount	Percentage
1.	SI Education	840	36.3%
2.	Non-Educational SI	575	24.8%
	Amount	1415 people	61.1%

In the context of the implementation of Early Childhood Education, this fact shows that the qualifications of tutors as many as 1415 people who have just met the standard (qualified) are only 840 people or 36.3% and the rest there is a mismatch between the areas of expertise of PAUD teachers and their duties in educating PAUD children because they do not come from a Bachelor of Education.

Related to standard PAUD teachers as required in Government Regulation of the Republic of Indonesia Number 19 of 2005 which is now changed to Government Regulation of the Republic of Indonesia Number 13 of 2015, PAUD teachers are educators who must have academic qualifications and competence as learning agents. Referring to article 29 of the regulation, the minimum academic qualification of PAUD teachers is D-IV or S1 Early Childhood Education, other education or Psychology and must have a professional certificate for PAUD teachers.

Based on the data from the survey findings, as described above and in the context of the implementation of the Early Childhood Education program, if it is related to the provisions of the government regulation, the majority of PAUD teachers have not met the required academic qualification standards. While on the



other hand, there is still a miss match in the area of expertise of PAUD teachers with the tasks carried out in learning, resulting in the non-fulfillment of competency standards as proper PAUD teachers.

Based on the results of the study above, it can be concluded that:

First, the educational qualifications of PAUD teachers from 2315 people turned out to have met the SI / D.IV standards as many as 1415 people (61.11%). And of the 1415 people whose qualifications are SI / D.IV in accordance with the field of education 840 people (36.3%) So that the pedagogical competence of some PAUD teachers is still low and does not match their field of duty as educators in PAUD institutions (61.11%)

If we look at management as a complete system in the activities of managing early childhood education institutions (PAUD, kbasic concepts of planning for educators and education personnel, planning for the needs of educators and education personnel (Human Resources Planning), analysis of the position of planning for educators and education personnel, mechanisms and procedures for planning for educators and education personnel, evaluation and monitoring in planning, as well as analysis and projection of needs and provision educators and education staff must be reviewed in the acceptance and recruitment of educators who in fact PAUD teachers, considering that early childhood is like a clean white paper, if we write a message wrong, we put the foundation of knowledge wrong because it is not in our field it will continue to color along the way. life, then the qualifications and competencies of PAUD teachers are a necessity that must exist.

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The 1st International Conference of Islamic Education (InCISED) 2021



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PREPAREDNESS OF STUDENT EDUCATORS INSTITUTE OF TEACHER EDUCATION ISLAMIC EDUCATION CAMPUS TOWARDS INDUSTRIAL REVOLUTION 4.0

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ABSTRACT

The study aims to examine the readiness of IPG Islamic Education Campus educator students Towards the Industrial Revolution (RI) 4.0. The research method used is quantitative. The questionnaire used as a research instrument contains 37 items of knowledge level based on basic concepts, educator students' skills and their attitudes towards RI 4.0. The number of study samples was 324 randomly selected. The results showed that the reliability value of the instrument based on the Cronbach's Alpha Index is high, namely $\alpha = 0.964$. Findings of the study showed that the overall mean for Islamic Education Campus IPG Readiness towards RI 4.0 which covers basic knowledge, skills and attitudes of educator students is at a high level with a mean value is (mean = 3.80) while the standard deviation is (S.P = 0.4669). In addition, the study found that the construct of Student Knowledge Based on the Basic Concepts of RI 4.0 is also at a good level that is mean = 3.65 (S.P = 0.424). These findings show that the students of IPG Islamic Education Campus educators have a high level of knowledge of RI 4.0 and are able to meet the needs of the national education system, especially in a pandemic environment.

Keywords : Education, Teacher, Revolution 4.0

INTRODUCTION

The Industrial Revolution 4.0 requires Malaysia to provide human capital to meet the complex challenges of new technologies. Students must be more aware and seize the opportunity to practice for three (3) to four (4) years to prepare. The Ministry of Education Malaysia (MOE) is very positive with various frameworks to enable the best preparation. Students including students of the Institute of Teacher Education (IPG) need to strengthen efforts and redouble their skills in the field of IT by working hard to prepare themselves with basic knowledge and skills in all aspects in the face of Industrial Revolution 4.0 (Mohd. Noor, 2017). However, the current education system does not function according to the established philosophy and this system should be changed to a better system. IPT and IPT students, including IPG educator students, still have a 'lazy' attitude towards the RI 4.0 boom. They still make less effort to equip themselves in terms of their skills and knowledge in this matter very little. This matter should be seen as something that needs to be taken seriously by the Ministry of Education Malaysia (MOE) in general and IPG in particular to produce



strong and excellent human capital to lead the education system in the future (Dzulkifli, 2018)

In line with the development of this technology, MOE needs to provide Internet access and virtual learning environment through 1BestariNet for all 10,000 schools. In addition, the MOE also needs to add online content for the sharing of best practices starting with a video library of the best teachers delivering lessons in Science, Mathematics, Bahasa Malaysia, and English. Educator students at IPG need to be prepared to face the challenges of RI 4.0 by providing a teaching and learning system (PdP) that is not only focused in the lecture room only but needs to be developed using online or virtual learning methods. In RI 4.0, the education ecosystem in KPM in general and IPG in particular needs to be developed and changed in line with the boom of the Internet of Things (IoT) in all aspects of learning as well as the lives of student educators. Student educators can act as clients who are able to select and organize academic programs, learning methods, subjects taken and lecturers. However, the factors of value and humanity should not be forgotten and these factors are adapted according to the suitability of time and circumstances. (Noor Habibah, 2018)

LITERATURE REVIEW/METHODOLOGY

The purpose of this study is to answer three research questions, namely, (1) What is the Level of Knowledge of Students Based on the Basic Concepts of RI 4.0 in IPG Islamic Education Campus. (2) What is the Level of Students' Skills Based on the Basic Concept of RI 4.0 in the Institute of Teacher Education, Islamic Education Campus. (3) What is the Level of Student Attitude Based on the Basic Concept of RI 4.0 in IPG Islamic Education Campus.

This study is a descriptive study using purposeful quantitative methods. The researcher used a questionnaire as a research instrument to provide an overview of the readiness of IPG Islamic Education Campus educator students towards RI 4.0 as shown in Figure 1.

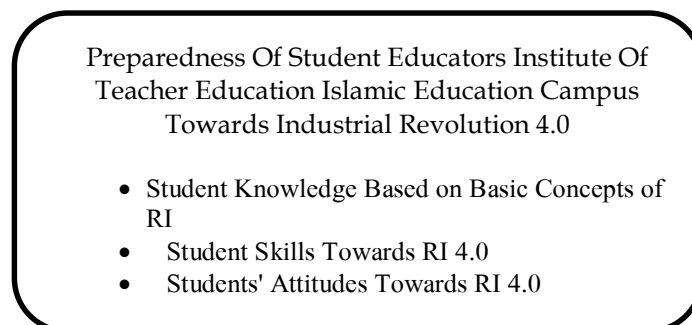


Figure 1: Conceptual Framework of the Study



According to Chua (2006), the questionnaire method is easy to get the exact information needed based on the research question items. Questionnaire questions were designed using Google Form and distributed via WhatsApp application and telegram to all respondents. This method also only requires the respondent himself to mark the answer on the Google Form. Thus, this questionnaire method is simple, fast and time -saving.

The study sample consisted of IPG Islamic Education Campus teacher students who have been exposed to various online learning methods since the covid 19 pandemic struck. In this study, the sampling used is simple random sampling Based on Chua (2006) who stated that the minimum percentage (%) for the sample of a study is only 30% of the study population. Thus, this study has involved a total of 324 respondents who were randomly selected for each group PPISMP and PISMP, PDPP (PPC) PDPP (KDC).

The instrument of this study is a set of questionnaires containing three sections prepared, namely Section A: Demographics; Part B: Student Knowledge Based on the Basic Concepts of Industrial Revolution 4.0 (15 items); Part C: Students' Skills Towards RI 4.0 (16 items); Students' Attitudes Towards RI 4.0 (16 items). This questionnaire uses a Likert Scale 5 measurement, namely Strongly Disagree, Disagree, Not Sure, Agree and Strongly Agree to see the readiness of students in 4IR.

This study uses a Likert scale using 5 scales because according to Rensis Likert (1932) suggested that an index should be constructed by adding items related to a concept. Mean Value and Standard Deviation Based on the Construct of Student Readiness for RI 4.0. Data for this study were analyzed using Cronbach Alpha reliability analysis with SPSS version 20.0 software. The Cronbach Alpha value obtained is .96 This reliability value indicates that the questionnaire is good and can be used for this study. This is because instruments with coefficient values greater than eight are considered to have high reliability values (Cohen, Manion & Morrison, 2007).

RESULTS AND DISCUSSION

The readiness of IPG Islamic Education Campus educator students towards RI 4.0 is very good. Based on the study conducted on the cost of using Internet lines, a total of 54.3% (176) respondents use Prepaid internet lines (Prepaid) while 45.7% (148) use the type of Postpaid internet lines (Postpaid). In addition, the estimated cost of internet line usage in a month is between RM50.00 - RM 100.00 (54.9%) while usage less than RM50.00 is 35.8%. These findings show that there is a relationship between



the parents' monthly income of more than RM4,000 per month and the estimated cost of using the respondents' monthly internet line.

Table 1: Internet Line Usage

		(N=324)	
		(%)	
Type of internet line used	Postpaid	148	45.7
	Prepaid	176	54.3
Estimated cost of using the internet line in a month	Less than RM50.00	116	35.8
	RM 50.00 – RM 100.00	178	54.9
	Exceeded RM 100.00	30	9.3
Estimated internet surfing time for Pdp purposes per day	Less than 1 hours	6	1.9
	1 – 2 hours	38	11.7
	3 – 5 hours	131	40.4
	Exceeded 5 hours	149	46.0

In addition, the estimated time surfing the Internet for PdP purposes per day is high, i.e. that which exceeds five hours per day is as much as 46% (14). As many as 40.4% (131) surf the Internet between 3-5 hours a day. Based on these findings, it can be concluded that the use of the Internet for PdP purposes is very optimal among the respondents. This shows that the readiness of educator students towards the 4IR Revolution is very good and achieves the goals outlined. However, there are 1.9% (6) of the respondents who surf the Internet for less than 1 hour due to low Internet access problems and low parental income, which is below RM1,000 per month.

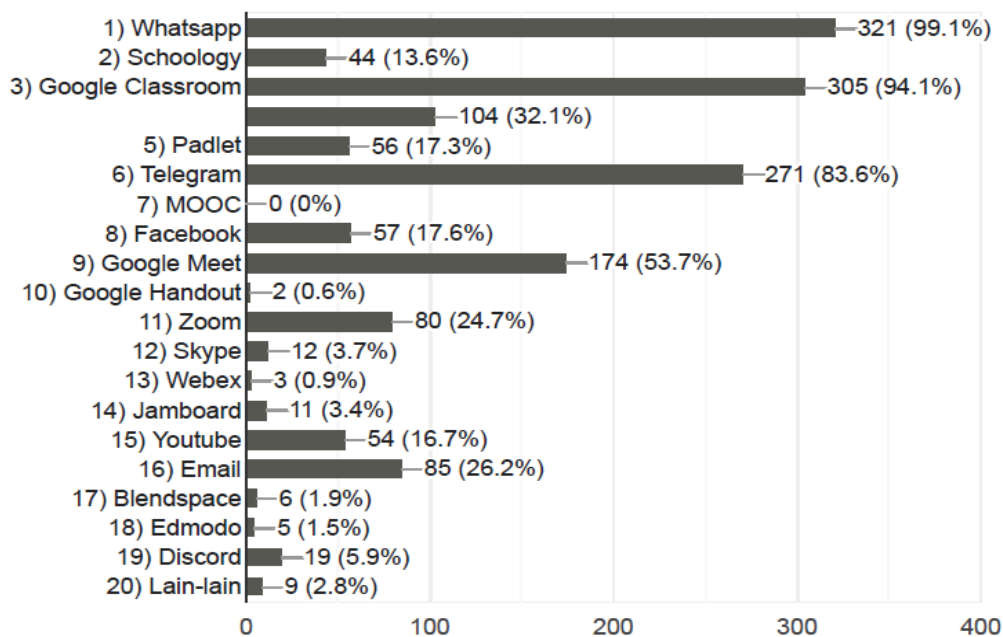
Various types of online applications were used by the respondents during the online PdP sessions. The study found that the highest application used by respondents is whatsapp application, which is 99.1% (321). The whatsapp application has become a popular application used by student teachers and lecturers at IPG Islamic Education campus because the majority of them have the application and it is easy to use and fast.

Apart from the whatsapp application, the study showed that the second popular application used was the Google Classroom application, which accounted for 94.1% (305) of the respondents. The Google classroom app is widely used after whatsapp because it is easy for lecturers to give training. The study also showed that Telegram and Google Meet were also widely used, at 83.6% (271) and 53.7% (174), respectively. Apart from that, various other applications were used by the respondents including Scoology (13.6%), Padlet (17.3%), facebook (17.6%), Zoom (24.7%), Skype (3.7%), Youtube (16.7%), Jamboard (3.4%), Email (26.2%), Blendspace (1.9%), Edmodo (1.5%), Discord (5.9%), Webex (0.9%), Google Handout (0.6). The



variety of applications used by the respondents showed that they were able to master Pdp in line with RI 4.0.

Table 2: Types of Online Applications



Level of Readiness of IPG Students Towards RI 4.0

The level of readiness of IPG students towards RI 4.0 as a whole is at a high level where the mean value is (mean = 3.80) and standard deviation (S.P = 0.4669). This shows that the student educators of IPG Islamic Education Campus are always ready in this Covid 19 pandemic environment to accept and undergo RI 4.0 in various ways and methods of online Pdp.

Table 3: Mean Values and Standard Deviation of Student Readiness in 4IR

Aspects of Readiness	Min	Standard deviation
Readiness of Ipg Students of Islamic Education Campus Towards the Industrial Revolution 4.0	3.8009	.46687

The construct of Students' Attitude Towards the Industrial Revolution is the highest mean score, that is, the mean value is (mean = 4.01) and standard deviation (S.P = 0.526). This shows that the students of IPG Islamic Education Campus educators have a positive attitude in living their lives with the new norms now. The



results of the study found that many respondents engaged in virtual discussion sessions and were ready at any time to present the results using information technology.

Table 4: Mean Values and Standard Deviation Based on Readiness Construct

Students In 4IR		
Aspects of Readiness	Min	Standard deviation
Student Knowledge Based on Basic Concepts of RI	3.6560	.42410
Student Skills Towards RI 4.0	3.7286	.60794
Students' Attitudes Towards RI 4.0	4.0181	.52638

The study found that the construct of students' knowledge based on the basic concept of RI 4.0 showed moderate results but still at a high level, namely the mean value is (mean = 3.65) and standard deviation (S.P = 0.424). This indicates that the respondents have not yet fully mastered the knowledge of RI 4.0 because they have not been able to explain about RI 4.0 to friends and family even though they have heard about this matter from various sources.

Student Knowledge Level Based on Basic Concepts of RI 4.0

To answer the second question, namely the Level of Knowledge of Students Based on the Basic Concepts of RI 4.0 is at a high level. (mean 3.66) and standard deviation (0.4241)

Table 5: Mean Values and Standard Deviation Based on Students' Knowledge Based on the Basic Concepts of Industrial Revolution 4.0

Aspects of Readiness	Min	Standard deviation
Student Knowledge Based on Basic Concepts of RI	3.6560	.42410

The findings show that item 10, i.e. I will review the task implementation and practical steps before doing the given task is at the highest level, i.e. 28.1% of respondents agree with the average overall mean value is (mean = 4.11, sp = 0.668). In addition, the findings of item 15, ie I am able to combine the knowledge gained from lecturers to perform assignments/practicals is also at a high level with 17.6%



of respondents agree, that is, the average value of the overall mean is (mean = 3.96, sp = 0.636). The study found that item 2, which is I can explain about RI 4.0 to friends and family is at the lowest level only 1.9% of respondents agreed with the average value of the overall mean is (mean = 2.98 and sp = 0.881). The overall analysis of the study results obtained can be referred to Table 4.0 below:

Table 6: Percentage, Mean Value and Standard Deviation of Student Knowledge Items Based on the Basic Concepts of Industrial Revolution 4.0

Bill	Item	Frequency and Percentage (N-324)					Min	SD
		1	2	3	4	5		
1	B1. I've heard of Industrial Revolution 4.0 (Big data, cloud computing, simulators, etc.	12	16	104	132	60	3.65	.959
		3.7	4.9	32.1	40.7	18.5		
2	B2. I can explain about Industrial Revolution 4.0 to friends and family	22	57	157	82	6	2.98	.881
		6.8	17.6	48.5	25.3	1.9		
3	B3. I can list the jobs in the era of the Industrial Revolution 4.0	15	52	171	76	10	3.04	.839
		4.6	16.0	52.8	23.5	3.1		
4	B4. I can apply the knowledge related to information technology gained in IPG to be applied in my PdP at school later	1	3	77	175	68	3.94	.715
		.3	.9	23.8	54.0	21.0		
5	B5. I am able to adapt the information technology knowledge learned to the assignments/practicals given by the lecturers	3	81	181	59	18.2	3.91	.681
		.9	25.0	55.9	18.2			
6	B6. I can solve problems that arise when doing practical work/ assignments by using	1	98	175	50	15.4	3.84	.679
		.3	30.2	54.0	15.4			



Bill	Item	Frequency and Percentage (N-324)					Min	SD
		1	2	3	4	5		
	information technology applications							
7	B7. I will defend the ideas I put forward in every innovation project or assignment given	1 .3	4 1.2	104 32.1	184 56.8	31 9.6	3.74	.654
8	B8. I like to criticize the work of my friend's assignments if given the chance	23 7.1	35 10.8	183 56.5	72 22.2	11 3.4	3.04	.866
9	B9. I am willing to correct the mistakes my friend made if he made a mistake in doing the assignment		7 2.2	70 21.6	181 55.9	66 20.4	3.94	.710
10	B10. I will review the task/practical implementation steps before doing the assigned task		1 .3	53 16.4	179 55.2	91 28.1	4.11	.668
11	B11. I will rewrite the implementation steps of each assignment/practice in my notebook	3 .9	9 2.8	116 35.8	146 45.1	50 15.4	3.71	.791
12	B12. I will rearrange the task/practical implementation steps if found to be less appropriate		4 1.2	76 23.5	181 55.9	63 19.4	3.94	.690
13	B13. I love creating new innovations related to PdP at any time.	2 .6	16 4.9	188 58.0	98 30.2	20 6.2	3.36	.702



Bill	Item	Frequency and Percentage (N-324)					Min	SD
		1	2	3	4	5		
14	B14. I like to modify existing PdP methods according to the current requirements of the curriculum	1	11	120	159	33	3.65	.720
15	B15. I am able to combine the knowledge gained from the lecturer to perform assignments/practicals	.3	3.4	37.0	49.1	10.2	3.96	.636

DISCUSSION

The findings of the study also found that the construct of Student Knowledge Based on Basic Concepts of RI 4.0 min = 3.65 (S.P = 0.424) which has a moderate mean value, but this value is still at a high level. Students' knowledge based on the basic concepts of Industrial Revolution 4.0 is excellent. They often hear about these things including BIG data, cloud computing, and simulators. In addition, they can apply the knowledge related to information technology obtained at IPG to be applied in PdP while in school later. Studies prove that they are able to adapt the information technology knowledge learned with assignments or practicals given by lecturers and can solve problems that arise when doing practical work/assignments by using information technology applications. Respondents also like to create new innovations related to PdP at any time. If they understand carefully they can modify existing PdP methods according to the current requirements of the curriculum. Indirectly, student educators are able to combine the knowledge gained from the lecturer to perform assignments or practicals given by the lecturer.

The study found that respondents were always positive and agreed to review the implementation of the task or practical before doing the given task recorded the highest mean score, namely (mean = 4.11) and standard deviation (S.P = 0.668). The level of change leadership practice among respondents is also at a high level (mean = 3.65) indicating that they are ready to accept change to RI 4.0. Even so, there are respondents who still cannot explain about the Industrial Revolution 4.0 to friends and family. The mean score value is at a low level, namely (mean = 2.98) and standard



deviation (S.P = 0.881). These changes are still new, and the knowledge of educator students will always increase in line with the rapid pace of technology today.

CONCLUSION

IPG Islamic Education Campus educator students need to change towards a more comprehensive thinking in facing the era of RI 4.0. They need to prepare themselves through a variety of methods along with being skilled at problem solving and having skills as leaders. In addition, they also need to have communication skills, have information technology intelligence and have a high value of integrity. IPGM needs to provide commendable human capital in facing new technological challenges.

Apart from that, IPG Malaysia also needs to be sensitive by providing new courses that are suitable for this era of revolution. Online learning methods are an important aspect that needs to be applied in line with the latest developments. All parties need to provide young people who take into account the construction of identity and build smart applications so that they can fully master the latest developments such as smart banking. Student educators should always be positive and strive to increase knowledge, improve skills and have an open attitude towards this RI 4.0.

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IMPLEMENTATION OF LONG LIFE EDUCATION CONCEPT IN REALIZING LEARNING SOCIETY (Case Study of Plasan Village - Sidoharjo Sragen)

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ABSTRACT

The concept of longlife education encourages people to continue learning throughout their ages without being limited by space and time. The implementation of the concept of long life education in society requires support in the form of community awareness and involvement in learning activities in the formal, non-formal and informal education sectors. At this point, the concepts of long life education and learning society find relevance. Learning society is empowering the role of the community and family in the field of education. More broadly, a learning society is defined as a society that educates, namely when the education process runs for all members of the community through daily interactions that are always nuanced with amar ma'ruf and nahi munkar. As seen in Plasan village, Sidoharjo Sragen. There, the people are aware of the importance of learning and feel the need to be involved in education. In the village of Plasan, a learning society has been established for a long time as an effort to create a knowledgeable and civilized society. Using qualitative case study research and a phenomenological approach, this paper shows the real condition of the participation of the people of Plasan Village in learning and education which is based on the belief in the teachings of Islam as the motivation.

Keywords: Role, Society, Islamic, Learning, Education.

INTRODUCTION

The concept of long life education formulates that the educational process is a continuous process, which starts from the time a person is born until he dies. This educational process includes informal, non-formal and formal forms of learning, whether that takes place in the family, school, in work and in social life.

The concept of long life education will be easier to implement in a community that has an awareness of the need to learn. Through a learning society, or an educational society, the concept of long life education finds its relevance when implemented in a community. Nowadays, learning society is increasingly becoming an issue that is taken into account because there is a perception in the community about the "magic" of formal educational institutions (schools) in shaping the positive character of students. The recent multidimensional crisis in the country raises questions about the role of education, especially in schools. To what extent has the success of the educational process, especially in shaping the nation's morale, been achieved? The public is increasingly aware that shaping the morals of the nation's children is too heavy to be borne only by formal educational institutions but must be



jointly carried out by the community. Even though there is a real relationship and mutual influence between community conditions and school conditions.

Regarding this relationship, Azyumardi Azra (Azra, 1999), once quoted the philosophical statement of Plato and Aristotle that "as is the state, so is the school" (as is the state, that is the school) or other statements "what you want in the state, you must put into school" (what you want from the state, you must enter in school). The discourse gives the meaning that among institutions that take an important role in realizing educational goals, it is not only dominated by the role of the school, but also the role of the family and the community that surrounds it.

Today, Indonesian society is still in the stage of schooling society and reading society, so it takes hard work to get to a higher level. The level that must be addressed is to become a learning society and educated. In practice, the learning society has been implemented by the Indonesian people, although it has not been maximized, but conceptually it is still groping. As a result, the concept of learning society is not yet popular among the public (Wathony, 2011). However, in the context of Islamic religion, the concept of learning society is actually not a foreign concept. The Qur'an teaches that humans (Muslims) are the driving force in building a civil society life with a strong foundation of faith (Q.S. Ali Imran verse 110). That is, in a society that has a strong foundation of faith, they will be consciously involved in the educational process in various aspects and its implementation. They are people who have an Islamic culture, which bases their behavior on belief in Islamic religious dogma to contribute and take responsibility for realizing a civil society. At this point, the implementation of the concept of long life education in realizing a learning society looks more real.

The implementation of the concept of long life education in realizing a learning society can be seen in the community in Plasan village, Sidoharjo sub-district, Sragen district. The people of Plasan village are known to be thick with their religious nuances and have an active involvement in education both in formal, non-formal and informal educational institutions. The daily life of the Plasan community itself cannot be separated from the culture of learning, reading, worshiping and working together. It can be said that, Plasan village is like a large "educational institution" in which there are massive learning activities. Based on the explanation above, it is interesting to study further how the implementation of the long life education concept in realizing a learning society in Plasan village, Sidoharjo sub-district, Sragen district. To what extent is the public awareness of Plasan to continue learning in a broad sense? What is the form of community involvement in education? What kind of learning culture has been developed in the community of Plasan village? The following article attempts to unravel these questions one by one.

LITERATURE REVIEW/METHODOLOGY

The term Longlife Education in general was triggered by a critical issue of education in America in 1960 which later became a separate concern for the initiative of the United Nations (UN) or also known as the "Faure Report" published by UNESCO (Syafi'i, 1992). Then, the learning to be program was rolled out, although



in it it seemed that education was too formal. Considering that the implementation of this program was considered to be less successful, in 1980 a revision was made with a new jargon, namely: No limit to study (learning without limits) which actually emphasizes more on education for adults and is permanent and repetitive (Muhadjir, 1987).

The concept of long life education intended in Islam emphasizes a continuous and holistic process (principle of continuity) in one's personal development whose ultimate goal is none other than the happiness of the world - the hereafter, carried out from the cradle to the grave. The term education referred to here (in relation to long life education) is basically more inclined to the meaning of learning, relies on one's activity (active learning) and is carried out in different ways through different processes (Muhadjir, 1987). The dimension of reach, long life education in Islam can be seen from two important things in human life; science and faith. At the level of faith, humans from the beginning of their creation have been blessed by Allah and promised themselves with monotheism.

This testimony to the monotheism of Allah occurs when humans are still in the womb. Therefore, it is very rational to say that humans do not remember this important event at all. So that the Messenger of Allah reminded about the necessity of education that must be done by parents: *"Every child is born in a holy state (true aqidah), then it is his parents who make him a Jew or a Christian"*. (Narrated by Bukhari). From Abu Hurairah r.a. from the Prophet SAW, he said: *"Women are married for four reasons; because of his wealth, because of his position, because of his beauty, and because of his religion. You should (for those who choose a wife) choose a religious one, surely you will be happy."* (Muttafaq'alah with the ordination of seven priests) (Hasan, 1987).

The question that arises then is whether education at the level of science also begins as education at the level of faith? To answer this question the concept of education in Islam refers to the basis of the hadith that talks about long life education: *"Seek knowledge from the cradle to death"*. The initial concept of education above requires an explanation of the final limits of education in Islam. Ahmad D. Marimba in his book *Introduction to the Philosophy of Islamic Education* explains that long life education goes through two stages. The first stage occurs from the time a child is born until the child becomes an adult. The second stage lasts from maturity experienced by a person until the end of life (Marimba, 1981). The concept of long life education in Islam essentially delivers and guides humans to be able to become caliph fi al-ardl and guide humans as manifestations of God. Because in this position humans are creatures who are able to reflect the Asma of Allah (Asma al Husna) and life in the universe. Humans as caliph fi al-ardl already have a mandate where with that trust humans will be able to realize their predicate as a manifestation of God (Q.S. al-Azhab: 72). To arrive at the actualization of similar human roles, there are at least three forms of responsibility that humans can practically do: responsibility for the welfare of the universe, responsibility for the harmony of human life and responsibility for determining the future (Rahman, 1980).

Muttahhari reveals that the above responsibilities are well actualized through the possession of knowledge (Mutahhari, 1992). And this device has



practically been given by God to humans and is also appreciated as an aspect that determines human position. With evidence of one verse "... Allah will exalt those who believe among you and those who are given knowledge by several degrees ..." (Q.S. al Mujdah: 11). According to Faisal (1991), education is not limited to level boxes and classroom walls (Mutahhari, 1992).

The concept of long life education is present in the field of educational thought because it is based on several considerations as follows:

- a. Basically education is a process that lasts for a person's life
- b. Many children are unable to attend formal education at school, even though they have potential that needs to be developed which can later be useful for themselves and the community
- c. Many formal schools are no longer able to accommodate school-age children to attend education. As a result, many children have never experienced education at school, they cannot be left in ignorance and backwardness.
- d. The cost of education in schools is currently increasingly expensive, not all levels of society can reach it (Chambers, 2010).

The term learning society (learning society) was introduced by Torsten Husen in 1971, with the limitation that learning society is empowering the role of the community and family in the field of education. More broadly, a learning society is defined as a society that educates, namely when the education process runs for all members of the community through daily interactions that are always nuanced with amar ma'ruf and nahi munkar (Nizar, 2005). In this case, every community will always get positive input from the results of these interactions. Along with the above understanding, there are at least three things that must be considered, namely: first, empowering the role of the community. In this case, there are special community activities in the field of education which are commonly known as non-formal education. Second, education that takes place in the household or family. This means that the continuity of education is also part of the responsibility of the household. Third, there is the responsibility of the government. This means that the government has an obligation to be responsible for the continuity of education in society, especially in the realm of regulation (Lestari, 2017).

The emergence of a learning society encourages individuals, institutions, associations, people who care about education or other business entities to participate in developing new ways of thinking in responding to the challenges of community needs regarding education and learning (Lailatul Wayansari, 2019). As a formal education program, schools are no longer the sole platform and monopolize educational activities. Business entities are no longer only concerned with business, but have begun to shift to participate in education, especially non-formal education/out-of-school education.

The development process requires the participation of educated adults, while the existing formal educational institutions are unable to access the problems that exist in the midst of society. In certain areas the fact is that the school education



system is not able to equip them with the skills they need to compete openly and clearly in a technological society (Lailatul Wayansari, 2019). Therefore, community participation in education is urgent and urgent to build a learning community environment that is conducive to developing all the learning potential of the community itself. The Law on the National Education System (SISDIKNAS) Number 20 of 2003 mandates that education be a shared responsibility between the government/state and the community. Therefore, education should be a shared responsibility between schools, the environment and the community.

Efforts to implement a learning society require several principles that need to be met. According to John Chambers in *The Learning Society* (Chambers, 2010), there are several principles in implementing a learning society, namely:

- a. Generating enthusiasm for long life learning (engenders a culture of learning throughout life)
- b. Aims to develop motivated, engaged learners who are prepared to conquer the unforeseen challenges of tomorrow as well as those of today.
- c. Bringing learning to the community, viewing learning as an activity without a place (takes learning to the learner, seeing learning as an activity, not a place).
- d. Believes that learning is for all, that no one can be excluded
- e. Recognize that people learn differently and strive to meet those needs (recognizes that people learn differently, and strives to meet those needs)
- f. Growing and embracing new learning providers from the public, private and NGO sectors (cultivated and embraces new learning providers from the public, privates and NGO sectors)
- g. Develop new relationships and new networks between learners, providers, funders and innovators
- h. Providing the common needs to achieve learning success (provides the universal infrastructure they need to succeed- still physical but incrementally virtual)
- i. Support systems of continuous innovation and feedback to develop knowledge of what works in whichs circumstences.

This research is a case study qualitative research. Qualitative case study research is research that seeks to investigate phenomenological conditions, conditions or things and the results are presented in the form of a research report (Koentjaraningrat, *Some Principal Anthropology*, 1980). This research also conducts an in-depth analysis of what happens to the object and area under study, the researcher narrates the activities in the form of a research report in a straightforward manner, and is written as is without anything being changed or manipulated at all (Arikunto, 2010). In this study, the researcher carefully describes all the events that occur and always tries to reveal the awareness of the subjectivity of the research. The approach used in this research is a qualitative approach. Qualitative research is a research procedure that produces descriptive data in the form of written narratives



and observable potential behaviors (Margono, 2014). Using data collection techniques in the form of literature review, observation and interviews, the author tries to present the data objectively and comprehensively.

RESULTS AND DISCUSSION

Plasan village is located in the village area of Sidoharjo, Sidoharjo sub-district, Sragen district, Central Java province. This village is relatively small with only 169 households (KK) which are divided into three Neighborhood Associations (RT). The livelihoods of the population are mostly farmers, others are laborers, traders and civil servants (PNS). Anthropologically, the people of the Plasan village are known to be Islamic which is thick with life experiences based on Islamic values both in terms of worship, morality and monotheism. According to the results of the author's interview with the religious leader of the Plasan village, Mr. H.Zarkasi, in 1995 the Regent of Sragen at that time Mr. R. Bawono (served as the regent of Sragen for two periods, 1990-2001) in an official event inaugurated the Plasan village as an Islamic village in Sragen area (Zarkasi, 2021). The determination as an Islamic village cannot be separated from tracing the history of Plasan as one of the centers for the spread of Islamic teachings since Tripe Alas in the Dutch colonial period with the Darussalam mosque as the center of its da'wah activities. Not only as a place of worship, the Darussalam Plasan mosque is also a center for Islamic education with the construction of the Madrasah Diniyah Tarbiyatul Aulad in the mosque complex, a youth activity center as a base camp for the Darussalam Youth organization, a center for religious studies as the secretariat of the Mother-Women Recitation Forum and the Yasin Jamaah Mr. -Father, and even the center of economic activity with the formation of the cooperative "Lumbung Paceklik" (Zarkasi, 2021).

In general, according to the results of the author's observations and interviews, the religious life of the people of Plasan village can also be seen from the residents who are diligent in worshipping. Every time the call to prayer is sounded, the residents immediately rush to the mosque, both parents, youth, and children. After the maghrib prayer congregation, the children immediately headed to the Tarbiyatul Aulad Madrasah diniyah to study religious knowledge. The curriculum used is quite diverse and complex, including subjects of Fiqh, Dates, Al-Qur'an Hadith, Aqidah Akhlak, Tafsir Al-Qur'an, Qira'ah, Arabic, and English (Rizki, 2021). In addition to learning about Islam at the Diniyah madrasa, the youth of Plasan village also studied religion specifically to the ustadz at the ustadz's residence. It was recorded that there was Ustadz K.H. Ashhuri and H. Akhmad who taught the study of the yellow book. Then it was continued by Ustadz Fatkhul Mu'in (son of K.H. Ashhuri) who taught the interpretation of the Qur'an, Fiqh, Hadith, and Dates. It can be said that the Darussalam mosque, Madarasa Diniyah Tarbiyatul Aulad, and house studies are the main sources of Islamic religious knowledge in the village of Plasan (Zarkasi, 2021).

- a. There is an interesting phenomenon seen in the village of Plasan, although economically the people of Plasan are not materially rich, but most of the youth of Plasan can continue their studies at various bona fide state universities in the



country. Noted, there are students and alumni from UI, ITB, IPB, UNDIP, UGM, STAN, Semarang State Polytechnic, UNS, UNNES, UIN Sunan Kalijaga Yogyakarta, UIN Sunan Ampel Surabaya, UIN Walisongo Semarang, IAIN Salatiga. Others enter private campuses such as Telkom University Bandung, UII Yogyakarta, UMS, Akbid, Akper, etc. Not only studying at Strata 1 but some continuing to study at Strata 2 there are even several Doctoral and Doctoral candidates. The spirit of studying cannot be separated from the understanding and appreciation of the teachings of Islam which is firmly embedded in the minds of the people of Plasan.

- b. Another interesting phenomenon is the fact that after graduating from these well-known campuses, or during college holidays, the youth of Plasan village always return to the village to teach at Madrasah Diniyah and mobilize youth and children in village activities. The chairman of the Takmir Darussalam Plasan Mosque, Mr. Abdul Rokhim, explained that when they (the residents of Plasan village) have to change their domicile due to work or marriage, they are usually the driving force for Islamic education and da'wah in a new place of residence (Rokhim, 2021). The spirit of worship, the spirit of studying, the spirit of sharing knowledge and the spirit of sharing benefits for others can be seen clearly in the daily life of the Plasan people. The concept of long-life education which discourses on unlimited and long life learning processes as the embodiment of human existence who is the caliph on earth, based on the above study finds its relevance when it is realized in the form of a learning society. There is a picture of people who like to learn, are responsible for the learning process in their environment, and are actively involved in "learning" activities. This picture can be seen in the daily life of the residents of the village of Plasan-Sidoharjo, Sragen. The implementation of the concept of long life education in realizing a learning society in the village of Plasan, based on the results of observations and in-depth interviews conducted by the author, in several sectors can be described as follows:

a. Public Awareness Involved in Educational Institutions.

1) The Role of the Community in Formal Educational Institutions

a) Madrasah Ibtidaiyah Muhammadiyah Sidoharjo.

MI Muhammadiyah Sidoharjo, better known as MI Plasan, was built independently in 1954 (Plasan, 1995). MI was built to meet the needs of formal educational institutions that breathe Islam. The MI building was built independently by the community in mutual cooperation and gradually according to the abilities of the residents at that time. The building, which was originally built, had wooden walls with earthen floors and had tables and chairs made by local residents. The teaching staff and the head of the madrasa at that time were also residents of the Plasan village itself with students coming from several neighboring villages. Because it was built and managed independently by the community, the curriculum that was built in addition to implementing the curriculum from the Ministry of Religion (Ministry of Religion) was



also colored with local content and accommodated the local wisdom of the Plasan village. For example, students are taught the practice of growing rice behind the school from sowing, planting, fertilizing and harvesting. The harvest is used to increase education funding in MI. Based on the results of an interview with the head of MI Sidoharjo, in terms of education financing, in addition to receiving BOS funds, MI Plasan always receives regular funding from alumni who have successfully worked and done business (Rahayu, 2021). The head of the madrasa always involves residents in building construction, equipping school facilities and in determining student recruitment policies. There is a good synergy between madrasas and residents.

b) KBIT-TKIT Darussalam

KBIT and TKIT Darussalam were founded in 2010 independently (Darussalam, 2012). This pre-school institution was established to fulfill the need to build a religious environment from an early age. The founders of KBIT-TKIT Darussalam wanted in Plasan to build an Islamic and child-friendly child-growing environment. In addition, through this pre-school institution, it is hoped that it will become a means of parenting education for residents on how to educate children in the style of the Prophet. It is a noble goal and has the full support of all community and religious leaders in the village of Plasan.

KBIT-TKIT Darussalam opens education services starting at 07.30-11.00 WIB borrowing the Tarbiyatul Aulad Madrasah building as a place to study. It was recorded that in the 2020-2021 academic year there were around 100 students studying at this institution, and 6 ustadzah, as well as 1 education staff (Ismiyati, 2021).

As an educational institution that was born from the womb of the community, KBIT-TKIT Darussalam always involves Plasan residents in their learning operations. Principals and teachers regularly hold meetings with community leaders in determining educational policies in their institutions. The principal receives input in the curriculum, receives regular financial support from residents and receives assistance from residents in completing infrastructure. Once again, there is awareness in the form of intensive involvement between citizens and educational institutions.

c) TK Pertiwi IV Sidoharjo

TK Pertiwi IV Sidoharjo is a kindergarten that has been established for decades in the village of Plasan. As the name implies, this kindergarten is general education. Being a kindergarten that is quite respected in Sidoharjo District with abundant student achievements. However, because it is located in the religious village of Plasan, elements of Islamic education still characterize TK Pertiwi IV, for example the existence of extracurricular



reading the Qur'an (IQRA' method), long-sleeved and veiled student and teacher uniforms for girls and given habituation of worship. prayer and du'a. Like other educational institutions in Plasan, TK Pertiwi IV cannot be separated from the participation of the Plasan community in building construction and educational policies. For example, involving the residents of Plasan as teachers of the Qur'an and worship, involving the residents of Plasan as the head of the school committee and recruiting teachers and education personnel from the residents of Plasan themselves (Astutik, 2021).

2) Public Awareness Involved in Non-Formal Educational Institutions

a) Madrasah Diniyah Tarbiyatul Aulad

Madrasah Diniyah Tarbiyatul Aulad Plasan is the first non-formal educational institution built independently by the Plasan community. This educational institution has been established several years after the independence of Indonesia. This institution was formerly in the form of a kind of halaqah, a place for religious learning and moral training on the porch of the Darussalam mosque. The longer it is felt the need to build a building for children's religious studies. So community leaders and religious leaders took the initiative to build buildings independently (Zarkasi, 2021). Mohammad Rizki as the head of the Tarbiyatul Aulad madrasa explained that the preparation of the curriculum at the Tarbiyatul Aulad madrasa was carried out by the teaching team and the head of the madrasa together with the Darussalam Mosque Takmir team. With the content of the subject matter in the form of Aqidah Akhlak, Al-Qur'an Hadith, Fiqh, Dates, Arabic, English, Qiraah, and Tafsir Al-Quran. The teachers at this madrasa are Plasan alumni from several Islamic boarding schools and alumni from the Tarbiyatul Aulad Madrasah itself (Rizki, 2021).

b) The chairman of the Takmir of Darussalam Plasan Mosque, Mr. Abdul Rokhim, said that residents were actively involved in this Madrasah Diniyah in many aspects. For example, in the curriculum, teachers, and regular disbursement of funds that comes from the cashiers of the Darussalam mosque takmir and from citizen contributions coordinated by the head of the RT (Rokhim, 2021).

The problem currently haunting Madrasah Diniyah Tarbiyatul Aulad is the declining quality of teachers and managers. The cadre of teachers that used to be intensive is now starting to slack. There has not yet been a strong figure who has become the driving force in the management of madrasah diniyah (Rizki, 2021)

3) Community Awareness Involved In Informal Education Institutions

a) Sumber Ilmu Library

Sumber Ilmu Library has thrived for decades. Had won the second place in the village library management in Central Java province. This



library was born from the community's need for reading. At the initiative of Mr. Muslim (one of the community leaders of Plasan), several youths were sent to attend library management training in Jakarta with joint costs from the residents. Upon their return to the village of Plasan, they are responsible for establishing and managing the Sumber Ilmu library as well as sharing the knowledge of library management with other young friends in the village of Plasan. For the procurement of books, Mr. Muslim and other community leaders actively submitted proposals for book assistance to various government and private agencies. As a result, the Sumber Ilmu library has a collection of tens of thousands of books consisting of magazines, fiction and non-fiction (Zarkasi, 2021).

This library is a reading heaven for Plasan's children and youth who have been familiar with science and education since childhood. The contribution of the Sumber Ilmu library is very large for the advancement of the education of the children of Plasan village. As an illustration, children are familiar with various literary works of world and homeland famous writers in the form of translated children's novels. The youths are familiar with reading classy magazines like Tempo. And students have access to school textbooks.

The librarian on duty is scheduled in rotation and is carried out voluntarily, coordinated by the Darussalam Youth organization (an organization resulting from the amalgamation of Islamic Youth Mosque and Youth Organizations) (Zarkasi, 2021).

Unfortunately, entering the decade of the 2000s, the prestige of the Sumber Ilmu library began to fade due to the onslaught of other entertainments such as television, smartphones and the internet. Then there was a vacancy for library managers due to stagnating cadres (Rokhim, 2021).

b) **Rebana Darussalam Group**

The Darussalam Rebana group became a vehicle to accommodate the artistic expression needs of the village fathers of Plasan. Periodically they practice bringing prayers and beating the tambourine. The tambourine group is one of the alternative positive activities for the fathers as well as being a regular at appearing in Islamic religious commemorations in the village of Plasan and its surroundings (Rokhim, 2021).

c) **Darussalam Families**

The family as the smallest unit of society becomes the pillar of the teacher in character building. What is unique about the families in Plasan village is the high awareness of parents to provide the best formal education for their children even though they are economically at a mediocre level. For the people of Plasan, education is the main



thing. The teachings of Islam that are ingrained in people's lives become motivation for long life learning. That is why most of the residents are able to attend well-known campuses in the country at their own expense or with scholarships (Rokhim, 2021).

Parents are eager to provide the foundation of monotheism and Islamic religious teaching for their children. Every evening after maghrib, the children rushed to Madrasah Diniyah while their parents read the Qur'an at home. Every time after dawn, there is always a sound from the residents' homes reciting the Qur'an. Children are used to covering their genitals since childhood and are obedient to worship. Living in a religious environment and loving science seems to affect the life style of the residents of the Plasan village (Zarkasi, 2021).

b. Functions of Community Institutions in Realizing a Learning Society

1) Takmir Mosque

The Takmir of Darussalam Mosque is the main motor driving educational, da'wah and religious activities in the village of Plasan. The takmir of the mosque ensures that the continuity of financing for da'wah and education activities can run well. The mosque takmir cash is not only used for the operation and maintenance of the mosque but is more widely used for the purpose of da'wah and educational and social activities. The composition of the mosque takmir management is religious leaders and community leaders from the village of Plasan. They are the front line in maintaining the morals of the citizens, the pillars that support da'wah and education activities, and the umbrella of shade from various social problems among the citizens.

However, Takmir Masjid also has challenges in managing the congregation of the Plasan mosque, which has a very heterogeneous educational background, level of understanding of religious knowledge and the background of the community organization. As an illustration, the Plasan community consists of the Nahdliyin, Muhammadiyah, Al-Qur'an Tafsir Council (MTA), and even Shi'ites (Rokhim, 2021).

2) Head of the Neighborhood Association (RT)

According to the results of the interview with Mr. Catur Budi, the head of RT 15 Plasan, the head of the Rukun Tetangga has the main function of protecting, assisting and ensuring that its citizens are in a stable and peaceful situation. In addition, the head of the RT also plays a role in coordinating citizen contributions for various religious and social activities in Plasan (Budi, 2021).

3) Darussalam Youth (PPD)

This is an organization tasked with maintaining the morale of the Plasan youth and becoming a forum for organizational experience. Various positive



activities such as skills and sports are the focus of this organization's activities. However, as technology advances, there are formidable challenges to protect youth from the onslaught of information and media that are not in accordance with Islamic values (Rokhim, 2021).

- 4) Jama'ah Yasin group for Men
The Yasin congregation, gentlemen, regularly hold regular meetings on Friday nights from house to house with the agenda of reading Yasin's letter, remembrance of tahlil and the study of the interpretation of the Qur'an. This congregation during the month of Ramadan holds a circumambulation event every night (Rokhim, 2021).
- 5) The Group of Pengajian Ibu-Ibu
The Group of Pengajian Ibu-Ibu in Plasan village routinely holds recitations every Saturday afternoon in the foyer of the Darussalam Plasan mosque. This congregation has a special cash which is used to supply funds for Madrasah Diniyah Tarbiyatul Aulad and for the procurement of snacks and rice wraps after Friday prayers at the Darussalam mosque in the Friday Blessing program (Rokhim, 2021)
- 6) Family Welfare Empowerment (PKK)
As the name implies, PKK is an organization for women in each RT in Plasan village that focuses on empowering families. This organization provides a variety of skills for mothers as an alternative for efforts to increase family finances as well as a place to practice organization (Budi, 2021).

The concepts of long-life education and learning society both discuss how to carry out education for oneself and the community as beings who are obliged to study. People who have an awareness of the importance of long life learning without the boundaries of space and time. Communities involved in the success of education both in the informal, non-formal and formal education sectors.

The implementation of the concept of long life education in realizing a learning society in the village of Plasan, Sidoharjo, Sragen, is easier to build because the community bases their attitude and behavior on Islamic religious values. These Islamic religious values include faith, amar ma'ruf, nahi munkar, fond of deliberation, a high level of tolerance, a strong sense of brotherhood and a good sense of justice. These Islamic values are a motivation for the people of Plasan Village to continue to learn, add insight and support learning and educational activities with the aim of forming a society with noble character and good education.

The active involvement of the people of Plasan village in various aspects of community activities seems dominant, including because there are respected driving figures (K.H. Asyhuri, H. Ahmad, etc.). Voluntarily, lillahi ta'ala, these driving figures become a reference in the attitude, behavior and involvement of citizens in the da'wah and education sectors. So that the learning atmosphere, fond of studying



and working together to maintain the sustainability of several educational institutions in the village of Plasan looks strong.

One point of weakness that should be watched out for in the village of Plasan is, if the driving figure is not present and the regeneration efforts are not optimal, the learning society that has been built will falter. So that good regeneration is needed so that the established learning society in Plasan village can continue to survive.

CONCLUSION

The concepts of long-life education and learning society both discuss how to carry out education for oneself and the community as beings who are obliged to study. People who have an awareness of the importance of long life learning without the boundaries of space and time. Communities involved in the success of education both in the informal, non-formal and formal education sectors. The implementation of the concept of long life education in realizing a learning society in the village of Plasan, Sidoharjo, Sragen, is easier to build because the community bases their attitude and behavior on Islamic religious values. These Islamic religious values include faith, amar ma'ruf, nahi munkar, fond of deliberation, a high level of tolerance, a strong sense of brotherhood and a good sense of justice. These Islamic values are a motivation for the people of Plasan Village to continue to learn, add insight and support learning and educational activities with the aim of forming a society with noble character and good education.

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EVALUATION OF K-13 CURRICULUM POLICY DURING THE COVID-19 PANDEMIC AT MADRASAH TSANAWIYAH NEGERI 2 DELI SERDANG

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ABSTRACT

This article is the result of research with the focus and purpose of the research being to find out how to evaluate the K-13 Curriculum Policy during the Covid-19 Pandemic at Madrasah Tsanawiyah Negeri 2 Deli Serdang. This type of research is qualitative research. Several activities in the context of collecting data were carried out by means of observation, interviews and document studies. The results of this study indicate that the implementation of learning in the curriculum according to the policy of the Ministry of Education and Culture of the Republic of Indonesia, we use an emergency curriculum, because considering that learning is still vulnerable if applied normally, and evaluation of distance learning, MTs Negeri 2 Deli Serdang applies it in evaluating learning by make WFH (work from home) for teachers and employees. The goal is to break the chain of distribution and respond to the appeal of the Indonesian Ministry of Religion which requires working from home. WFO (work from office) is applied if there are important and urgent matters.

Keywords: Policy Evaluation, Curriculum 2013, Covid-19

INTRODUCTION

The world of education is faced with various changes in accordance with the demands of the times, education in Indonesia is expected to be able to answer various problems and rapid global changes. These changes and problems include the free market, labor, the development of information, as well as the development of science, technology, art, and culture.

Education in Indonesia produces graduates who are still low in competitiveness, this is an indicator that education has not been able to produce quality Human Resources (HR). The Human Development Index (HDI) issued by UNDP reports that Indonesia was ranked 108 in 1998, ranked 109 in 1999, from the report released by UNDP, Indonesia ranks 124 out of 187 countries surveyed with a score of 0.617. This value has increased from the value obtained in the last two years, namely in 2009 of 0.593, while in 2010 it was 0.600. This position is under five Southeast Asian countries namely; Singapore ranks 26, followed by Brunei at 33, Malaysia at 61, Thailand at 100, and the Philippines at 112 (Tempo, 2011).

From the word of Allah SWT it is stated that Allah will not change a person if in his personality if there is no intention to change or to improve himself. Likewise in the field of education, if we do not want to improve our education, then there will



be no good change by itself without the desire and effort from ourselves to change it. For this reason, efforts to improve high quality cannot be separated from the existence of a learning curriculum in education, so that the curriculum can run and be implemented according to the vision and mission planned by the leader. Learning can be interpreted as a process of interaction that occurs between educators and students in a learning environment to achieve learning goals. Learning must be well supported by all elements in learning which include educators, students and also the learning environment. The learning environment is also very influential for the success of an education, but under any circumstances creating a learning environment is very important for the continuity of the learning process. In contrast to the changes during this pandemic, learning takes place online and the best possible learning environment can be created by educators.

With a pandemic like this, the government's efforts to run the education wheel in learning, the government of the Republic of Indonesia issued a decision to make changes in the field of education through the Decree of the Ministry of Education and Culture of the Republic of Indonesia number 81A, regarding the 2013 Curriculum Implementation Policy. 32 of 2013, the main focus of the 2013 curriculum change includes four national education standards, namely: 1) Graduate competency standards; 2) Content standards; 3) Standard process; and 4) assessment standards. Hermawan et al (2008:1) argue that madrasas as a formal educational institution must of course respond to changes in the curriculum. Furthermore, Dinata (2004:11) states that madrasas as formal education should already have an educational design in the form of a written curriculum that is structured systematically, clearly and in detail. The curriculum provides an educational design that serves to provide guidance in the educational process. The curriculum is also a reference for all parties related to the implementation of educational programs. If the planning, implementation/implementation, and evaluation of the curriculum are good as they should be, of course it will produce good educational products in accordance with the national education goals that have been regulated in the National Education System Law Number 20 of 2003, namely developing capabilities and shaping the character and civilization of a nation that is with dignity in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. On the other hand, if the planning, implementation/implementation, and evaluation of the curriculum are not good, it will not produce good educational processes and results.



The curriculum as an educational tool must be monitored and controlled so that it can run according to the established program. The curriculum is an educational program offered by an educational institution to the community. Evaluation is an important tool for collecting data, giving consideration and making decisions based on data and information from the object being evaluated.

The curriculum is a set of plans and arrangements regarding the content of learning materials and the methods used as guidelines for using teaching and learning activities. The curriculum is seen as an educational program that is planned and implemented in achieving educational goals that require innovation and development. Therefore, the curriculum is always dynamic, always changing, adapting to the needs of those who learn. This is because society and anyone who learns has changed as well.

Evaluation of curriculum policy plays an important role both in determining educational policy in general, as well as in decision making in the curriculum. Sukmadinata (2009: 173) argues that policy evaluation is a vital tool that functions to collect data, provide considerations, and make decisions based on data and information from the object being evaluated. The results of the evaluation of curriculum policies can be used by education policy holders and curriculum developers in selecting and setting policies for the development of the education system and the development of the curriculum model used. The results of the evaluation of curriculum policies can also be used by educators, madrasah principals and other education implementers, in understanding and assisting the development of students, selecting lesson materials, choosing methods and learning aids, assessment methods and other educational facilities.

Several years earlier, the implementation of the curriculum in Indonesia had become a very urgent phenomenon. Such as the implementation of the 2013 curriculum that has been implemented in several madrasas as a pilot project for the 2013 curriculum. Various polemics related to the 2013 curriculum have finally spread.

However, the government's plan did not work as it should, the Covid-19 pandemic has changed the implementation of education in madrasas and madrasas. Education and learning systems have had a major impact with the Covid-19 pandemic. Among the very real impacts in the world of education is the change in the learning system which was originally face-to-face (offline) to distance learning (online). This fact certainly "forces" policy makers to develop appropriate strategies as an effort to continue to fulfill the nation's children's right to education. Distance learning, which is mostly done online, is a learning solution during the Covid-19



pandemic, which is not only done in Indonesia, but also in several countries in the world.

One of the Tsanawiyah Madrasas that has implemented the 2013 Curriculum and experienced curriculum changes due to the Covid-19 pandemic is MTs Negeri 2 Deli Serdang. MTs Negeri 2 Deli Serdang is one of the Madrasah Tsanawiyah in Lubuk Pakam City which became the Pilot Project for implementing the 2013 Curriculum.

Based on the Circular Letter of the Director General of Islamic Education Number 2851 of 2020, dated March 14, 2021 regarding Efforts to Prevent the Spread of the Covid-19 Virus, this is the basis used by MTs Negeri 2 Deli Serdang. The regulations are from this Circular. Explains to implement the Emergency Curriculum based on the Decree of the Director General of Islamic Education Number 2791 of 2020 concerning Guidelines for Emergency Curriculum for Madrasahs, dated May 18, 2020. This decision was followed up through the Decree of the Minister of Education and Culture of the Republic of Indonesia Number 719/P/2020 dated August 4, 2020 concerning Implementation of the Curriculum in Units Education in Special Conditions.

Evaluation of curriculum policies for implementing the 2013 curriculum in madrasahs is very necessary to find out how to implement and evaluate the curriculum policies. Based on the statements above, the researcher is interested in conducting observations and interviews at MTs Negeri 2 Deli Serdang regarding the Evaluation of Learning Curriculum Policies during the Covid-19 pandemic).

METHODOLOGY

A. Research Objectives

Tujuan penelitian ini adalah untuk mengetahui gambaran sebenarnya tentang manajemen komunikasi kepala madrasah dalam meningkatkan kinerja guru di MTs Negeri 2 Deli Serdang yang dapat dirincikan sebagai berikut :

B. Place and Time of Research

The research location is the location where the research is carried out to obtain the necessary data and information related to the research problem. The location of this research was carried out at MTs Negeri Deli Serdang which is located at Jl. Masterpiece No. 1 Complex, Deli Serdang Regency Government, Deli Serdang District is an educational institution under the auspices of the Ministry of Religion. This research plan is carried out in the first week of May 2021 to the second week of June 2021. The research time refers to the school's academic calendar and refers to the Annual Lesson Program Plan and Semester Program.



C. Research Approach, Method and Design

This research includes qualitative research, because this type of research has characteristics such as the actual setting, the researcher is the key instrument, the data is descriptive, emphasizes the process, the data analysis is inductive and the meaning of each event is an essential concern in qualitative.

To obtain accurate and accountable data, the instrument used in this study is a human instrument, because the data collected is through the main instrument, namely the researcher himself, and in this study also, the researcher uses data collection tools that are relevant to the information needed in this study. The techniques used in collecting this data are: Observation, Interview and Documentation.

D. Data Source

The source of research data is the subject from which the data is obtained. According to Suharsimin Arikunto, (2002:129) that data sources are divided into three types, namely:

1. Person: data sources in the form of people, namely principals, staff teachers.
2. Place: source of data in the form of place (school organizational environment)
3. Paper: source of data in the form of symbols. For example, school background, goals, school principles, and data relevant to the implementation of interpersonal communication for the head of the madrasa in creating a conducive work climate.

RESULTS AND DISCUSSION

1. Implementation of 2013 Curriculum learning during the pandemic at MTs Negeri 2 Deli Serdang.

The following is an excerpt of an interview with the Head of the Madrasah.

"Before the pandemic, learning activities at MTs Negeri 2 Deli Serdang were adjusted to the material, if the material did allow students to be taken out of the madrasa, around the environment, then the learning method used the madrasa environment as a learning resource. However, because the situation and conditions did not allow it due to a pandemic, the learning process was carried out at home when the Covid-19 Pandemic period had entered its fourth month after it was determined last March. Several policy implementations are arranged in such a way that the learning process can run in the midst of an outbreak. In accordance with the policy of the Ministry of Education and Culture of the Republic of Indonesia, we use an emergency curriculum, considering that learning is still vulnerable if applied normally. Because the school environment requires them to gather and interact with fellow students who do not know their health conditions. The necessity of the



learning process at home, propagates to the process of student assessment strategies, the performance of educators and education staff and the selection of new student admissions.

Emergency curriculum development, but more emphasis on character development, noble character, *ubudiyah*, independence and other social piety. However, aspects of attitude, aspects of knowledge, and aspects of skills must still be met.

Furthermore, the Head of MTs Negeri 2 Deli Serdang through PKM Curriculum makes and manages the tasks of the KBM schedule for both PJJ.

“Every school requires learning through online or software that connects one another. MTs Negeri 2 Deli Serdang applies several alternative ways of online learning, such as using the Whats App, Google Form and Google Class Room applications. It is a third-party tool that is easy to use, understandable to everyone and free of charge. The head of MTs Negeri 2 Deli Serdang Muhammad Syukur Harahap said, “The teaching and learning process is still carried out using online methods. Difficulties that occur such as students who do not have Android and signal coverage. Thank God the homeroom teacher can solve the problem.”

2. Evaluation of the 2013 Curriculum Learning Policy for Madrasah Tsanawiyah During the pandemic at MTs Negeri 2 Deli Serdang.

From the results of the evaluation of the implementation of distance learning, MTs Negeri 2 Deli Serdang runs distance learning activities online / online (on the network) in full. Some of the obstacles, among others, limited human resources, limited facilities in the form of laptops or cellphones owned by students, difficulties in accessing the internet and the limitations of students' internet quotas provided by their parents, and so on, can be overcome by each teacher.

“The head of Madrasah MTs Negeri 2 Deli Serdang applies it in evaluating learning by making WFH (work from home) for teachers and employees. The goal is to break the chain of distribution and respond to the appeal of the Indonesian Ministry of Religion which requires working from home. WFO (work from office) is applied if there are important and urgent matters. Like evaluating with Each teacher must report students' online results and guide them during the learning process. Daily assignments to semester exams are carried out online, still with the monitoring of teachers and homeroom teachers. The Corona outbreak has also had a positive impact, namely training students and teachers to understand technology.”

Although learning cannot be carried out face-to-face in the classroom, educators are required to report their performance once a week to prove that the learning process is actually implemented and can provide an assessment for students.



A similar thing has been expressed by one of the teachers at MTs Negeri 2 Deli Serdang, in evaluating students as has become the provisions or regulations of the head of the madrasa, that in this assessment:

“Teachers are told to keep working at home by always monitoring students in distance learning. This enforcement is made, with the aim of breaking the chain of the corona virus, if in evaluating there is an obstacle and requires it to be discussed, then we are teachers with the agreed regulatory provisions, namely by working in the office, meaning we must go to madrasas to correct and report learning in a timely manner. this online. It is intended that each teacher must report students' online results and guide them during the learning process. Daily assignments to semester exams are carried out online, still with the monitoring of teachers and homeroom teachers”.

CONCLUSION

Based on the results of research regarding the Evaluation of Learning Curriculum Policy during the pandemic at MTs Negeri 2 Deli Serdang, it can be concluded:

When the 2013 Curriculum program was implemented, there was a pandemic of Covid-19 that hit the whole world so that it affected the learning that had been designed in such a way. However, this does not reduce our enthusiasm as educators so that we must continue to carry out this learning using an emergency curriculum. The Emergency Curriculum Guide is referred to as a guide for educators and educational units at the Raudhatul Athfal (RA), Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs) levels, and Madrasah Aliyah (MA) levels in implementing learning in madrasas during an emergency. Educators and educational units can develop more creative and innovative learning according to the conditions and needs of each madrasa.

1. From the results of the implementation of learning in the curriculum in accordance with the Policy of the Ministry of Education and Culture of the Republic of Indonesia, we use an emergency curriculum, considering that learning is still vulnerable if applied normally. The school environment requires them to gather and interact with fellow students who do not know their health conditions. The necessity of the learning process at home, propagates to the process of student assessment strategies, the performance of educators and education staff and the selection of new student admissions.
2. From the evaluation results of distance learning, MTs Negeri 2 Deli Serdang applies it in evaluating learning by making WFH (work from home) for teachers and employees. The goal is to break the chain of distribution and respond to the



appeal of the Indonesian Ministry of Religion which requires working from home. WFO (work from office) is applied if there are important and urgent matters. Like evaluating with Each teacher must report students' online results and guide them during the learning process. Daily assignments to semester exams are carried out online, still with the monitoring of teachers and homeroom teachers. The Corona outbreak has also had a positive impact, namely training students and teachers to understand technology.

The curriculum is very closely related to the objectives to be achieved, the material to be studied, the learning process to be carried out, and the evaluation to be carried out as a form of determining the level of success of the learning activities that have been carried out. Likewise with MTs Negeri 2 Deli Serdang, then in the implementation activities the learning has been adjusted to the design that has been made.

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EFFORTS FOR ESTABLISHING STUDENT CHARACTERS THROUGH EDUCATIONAL INTERACTION OF EDUCATORS AT MIS BI AL-NAZHAR TANJUNG PURA

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ABSTRACT

Efforts to form the morals of elementary age students are very important in the educative interaction of educators at the BI AL-Nazhar Islamic School of Tanjung Pura. Educators at the elementary level / MI Of course in addition to carrying out their duties as classroom teachers, educators must also have sufficient knowledge. This study aims to understand the role of educators. Researchers only limit the subjects of moral aqidah. As for all subjects taught in madrasas, there is a strong relationship with student behavior and attitudes. The method or method used is descriptive analysis, which is carried out to find out how educative interaction is at Madrasah Ibtidaiyah, and to understand the importance of educative interaction on the moral formation of students. Based on the results of the research carried out, this proves that educational interaction runs very well between teachers and students with students, because teachers always use skills in teaching and learning processes. So that educational interactions can have a good impact on the morals of students in the classroom and outside the classroom. And efforts are made to improve as much as possible educators in the educational process.

Keywords: Moral formation, elementary age students, educators educative interactions

INTRODUCTION

Elementary age children are human beings who are the object of the main formation of moral formation, so it is very necessary to pay more attention to and be guided in life and including the rules of life regarding human morals.(Syuhadi, 1985)

Humans are social creatures who cannot live alone without the help of others, by nature they need other people and live together, in this interaction or communication begins to occur. In various types of interactions, there are educational interactions, these interactions are interactions that provide educational goals. Therefore, educational interaction is distinguished from other forms. In particular, this educative interaction is referred to as teaching and learning interaction. Interaction in the process of teaching and learning activities involves interaction activities on the part of the teaching staff who have the task of teaching on the one hand(Djamarah, 2000).

Master and student are two human figures who are the subject of heated discussion and will never be absent from the agenda of public debate. Master is not only praised for his example, but he is also cynically ridiculed for his failure to do good, even if the fault is a speck. Bad student behavior tends to the teacher's failure to guide and educate students. Teachers and students are 2 sentences which because both have mutual need, teach while students learn that both are for one purpose,



namely good. The teacher as a teacher has the task of providing facilities or facilities for learning activities (Ali, 1992).

Learning and teaching are two simple activities but have different meanings. Learning is defined as a change in behavior resulting from the experience gained. While teaching is an activity that stimulates and guides student learning activities to acquire knowledge, skills, values and which can lead to changes in behavior as well as changes and self-awareness as individuals. (Syuhadi, 1985).

The problem that often arises today is that teachers in ibtdaiyah schools still have many forms of teaching and learning interactions that move in the same direction. In this case, the function and role of the teacher becomes very important. On the other hand, students only listen to the information or knowledge provided by the teacher, and do not have the opportunity to ask questions or express opinions in class. Students become passive and not creative. In fact, sometimes there is still a wrong assumption that students are considered as objects, which prevents students from realizing their potential. For the effectiveness and efficiency of a teaching and learning process, it is necessary to correctly understand the meaning of the teaching and learning process and interaction. In this case, it is also important to require students to understand the knowledge taught by the teacher. From the results of research that has been done shows that,

The implication is that the teacher is not incarcerated as an actor in the formation of these morals so that what parents aspire to or hopes for is achieved as much as possible. So the problems that will be achieved are 1) How is the educative interaction carried out by moral aqidah educators at MIS BI Al-Nazhar Tanjung Pura, 2) how are students' responses to educational interactions carried out by moral aqidah educators at MIS BI Al-Nazhar Tanjung Pura. For the purpose of providing information for other educators, if this educative interaction is able to shape students' morals, this effort should also be carried out in other educational institutions.

LITERATURE REVIEW

The teacher becomes a great figure who can uphold, respect and be willing to listen to the advice of his students. So that the knowledge gained by students is in everyday life. Second, very well-established interactions will make them feel comfortable and make school a place for them to become independent people. What is important is the intelligence of the brain, which students' behavior and mental attitudes rarely get serious attention (Al-Musawi, 1994).

This kind of educational interaction view and activity is not true. Because in the concept of teaching and learning, learning from subjects and not from objects, as a "main" and "central" human being, is not an important or additional element in teaching and learning interactions, because the teacher does not dominate the activity, but helps create environmental conditions that are conducive to learning. conducive and provide motivational orientation so that students can develop their potential and creativity, through learning activities. It is hoped that the potential of students will develop into active, creative and noble human beings (Al-Abrasyi, 1996).



Therefore, moral lessons aim to position humans as high and perfect beings and distinguish them from other creatures. Morality aims for humans to have good behavior towards God, humans and the environment. Therefore, with educative interactions between teachers and students carried out through topics of faith and morality, it is hoped that noble morals can be formed and are always reflected in their daily lives.(Al-Ghazali, 1996).

In other words, it is hoped that the knowledge they gain through the subjects of aqidah morals can be applied and practiced in everyday life. Therefore, there is a balance between word and action, appreciation and experience, and between theory and practice. This is not an easy job, but it requires serious effort. When cultivating, guiding, and motivating in the desired direction, the teacher-student relationship must be educational. So in this case, the process of educative interaction is seen through research in the field of moral aqidah. Morality can be interpreted as traits and behaviors that grow and unite in a person. It is the attitude and behavior of a person that emanates from the nature that grows from within the soul. At the same time, students are also required to understand the knowledge given by the teacher.(Darajat, 1995).

The assessment method carried out by the teacher only depends on the results of exam assignments, tests or assignments. All of this supports the understanding that "teaching" is limited to cognitive issues, at least only improves skills, and still rarely touches on emotional factors. If you look at it from another angle, this kind of interaction between learning and teaching is not real. Because in the concept of teaching and learning, participants are subjects of learning, not objects. As the "main" and "central" human factors, they are not an important supporting or additional factor for the interaction between teaching and learning. does not take into account the leading position. Activities, but help create conducive environmental conditions, as well as provide motivation and guidance so that students can develop their potential and creativity through learning activities(Amen, 1991).

It is hoped that the potential of students will gradually develop into positive, creative, and noble human beings, as well as in training, guiding and providing motivation to develop in the desired direction, the teacher-student relationship must be educative. This kind of educational interaction is a process of reciprocal relationships between teachers and students who have a specific goal, namely to mature students, so that they can be independent and find themselves completely in the future. The purpose of morality is to know the difference between them. Human behavior is good or bad, so that humans can practice goodness and stay away from bad, so as to create an atmosphere of communication in society(Silan, 1997).

METHODOLOGY

The method used by the author is a qualitative method, namely a method or search to explore and understand the central phenomenon. To understand this central phenomenon, researchers conducted observations, documentation and interviewed one or more study participants by asking general or broad questions.



Then collect the information submitted by the participants, which is usually in the form of text (JR Raco, 2010).

The participants in this study were students who were directly involved in educational interactions carried out by educators with a total of 35 people randomly. Each student will be given a question in the form of a form. The answers given by the students will be collected and after the data is collected, the researcher analyzes and validates the data using the triangulation method. (Sugiyono, 2010). The analyzed data is then the result of the study.

FINDINGS AND DISCUSSION

In this study about efforts to build morals on the importance of educative interaction, interaction in this sense is a reciprocal relationship between teachers and students that takes place at school. Educational interaction in this case is only limited in the madrasa environment, namely educative interaction between teachers and students in the teaching and learning process (in class) and outside teaching and learning hours but still in the madrasa environment. This interaction process is seen when learning the field of study of moral aqidah takes place, and the interaction between teachers and students in madrasas, where this interaction contains educational value (education) from the teaching staff in this case is a moral aqidah teacher who carries out his duties as an educator who educates, guiding,

Thus, the essence of this research is the educative interaction that will be carried out by teachers in the field of moral aqidah studies in an effort to build good character in children. In learning, in order to know the extent of the educative interactions carried out by educators (teachers) it can be seen from how the Learning Implementation Plan (RPP) is made by the aqidah moral teacher. and the author has created the table below:

Dimension	Indicator	Yes	Not
Clarity of the formulation of learning objectives	• Developing KD into several Indicators	√	
	• Indicators using verbs operationalmeasurable and observed.	√	
	• The level of the verbs in the indicator is lower or equivalent in terms of the verbs in KD and SK.	√	



	<ul style="list-style-type: none"> All indicators in one KD describe the behavior of students for the achievement of competencies, such as: behaving, thinking, and acting appropriately consistent. 	√
Ability to choose teaching materials	<ul style="list-style-type: none"> Include learning materials and equipped with a description Learning materials must be appropriate and sufficient to achieve predefined basic abilities The material taught is really useful both academically and non-academicly. 	√ √ √
Establish learning strategies and methods	<ul style="list-style-type: none"> Provide opportunities for students to seek, process and find their own knowledge under the guidance of the teacher. 	√
	<ul style="list-style-type: none"> Using a learning approach that supports the creation of participants educate learn actively and can motivate learning 	√
Define learning media and resources	<ul style="list-style-type: none"> Media and learning resources can be interesting attention and interest of students Simple, easy to use and maintain, can be made by the teacher himself or taken from the surrounding environment. In accordance with the available time allocation 	√ √ √



Ability to develop evaluation tools	<ul style="list-style-type: none">• The assessment is carried out using test and non test• Completing the assessment instrument, including: others: questions and scoring guidelines.	√ √
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Learning Core Activities

The core activities in learning have an important role in achieving the learning objectives set by the curriculum at Madrasah Ibtidaiyah Bi Al-Nazhar. The core learning activities should be planned by the teacher. By prioritizing the activities of students who are guided by the teacher. The core activity is also the implementation of learning that emphasizes the process of forming students' learning experiences. In addition to observing the steps taken by the moral aqidah teachers in the implementation of the core learning activities, the authors also observed the following:

1. Delivering lesson materials. A teacher of this moral creed conveys teaching materials well, and smoothly without halting so that students easily understand what is conveyed by the teacher.
2. Using Learning Tools and Media. From the teacher's observations, the author can describe that in learning activities, moral aqidah teachers use the blackboard media and utilize the blackboard optimally. Other media that are sometimes used are LCD and over head projector (OHP), videos and history books of the Prophet and stories about good behavior that the author knows. By using learning media, students look more motivated than learning activities that do not use learning media.
3. Managing time. From several meetings, the writer sees that this moral aqidah teacher has used the time as much as possible, namely a little time for learning activities but used it as well as possible. That is, a little for the opening, mostly for the core activities, and a little time is reserved for closing activities.

End of Lesson Activities

1. Summarizing learning outcomes. The teacher gives conclusions to students briefly from the material that has been explained. From the results of the research that has been carried out, it shows that educational interactions (reciprocal relationships between teachers and students as well as students with other students in the process of teaching and learning activities and outside teaching and learning activities) affect the moral formation of students. So the implications are: first, continuous direction and guidance from a teacher (educational interaction) so that the teacher becomes a very good figure who can make students respect, respect, and want to hear advice or lessons well. So that the knowledge that students gain will be applied in their daily lives. Second, a very



well-established interaction will make students feel comfortable and make school a place and place for them to become independent, creative and useful people in the future. and educate. Likewise, he gave a summary of the learning material that had been explained which consisted of several points displayed using OHP.

Provide Evaluation. The way to provide an evaluation that is seen from the author is that the teacher gives questions on the student worksheet to see the results of what has been conveyed by the teacher, can students understand it or not

Meanwhile, the student's response in terms of educational interactions carried out by the educator. After collecting the questionnaire, the students' answers were more dominant, saying they were interested in what the teacher of the moral aqidah was doing. This means that what has been done by moral aqidah educators is an idea that needs to be imitated so that later the outputs that graduate from the school have noble character.

CONCLUSION

Educational Interaction (reciprocal relationship between teachers and students as well as students with other students in the process) teaching and learning activities and outside teaching and learning activities) affect the moral formation of students.

So: first, continuous direction and guidance from a teacher (educational interaction) so that the teacher becomes a very good figure who can make students respect, respect, and want to hear advice or lessons well. So that the knowledge that students gain will be put into practice. in his daily life. Second, the interaction that is very well established will make students feel comfortable and make school a place and place for them to become independent, creative and useful people in the future. Furthermore, the more dominant students said they were interested in the educational interactions carried out by the moral aqidah teacher.

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HISTORY OF MAJELIS TAKLIM IN PADANGSIDIMPUAN CITY (1901-1945)

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ABSTRACT

Majelis taklim is a non-formal Islamic Education Institution that has been instrumental in meeting the community's need for religious education from before colonial times to the present. In the period 1901-1945, the assembly in Padangsidimpuan was centered in mosques, which amounted to 26 mosques. Sheikh Zainal Abidin's majelis taklim is the oldest community recitation of majelis taklim (1901). The Ustaz (teaching staff) are graduates of the Middle East and Mustafawiyah. In the early days of the spread of Islam, recitations only taught the scope of simple Islamic teachings with a Sufism approach to attract people's interest in Islam. Then it developed into fiqh studies, as a guide for the community in carrying out worship such as purification and prayer (shalat) with a general method, namely talks.

Keywords: History – Majelis Taklim – Padangsidimpuan

INTRODUCTION

Historically, Majelis taklim is has been the center of community religious education since the beginning of the arrival of Islam even today. Majelis taklim was born from public awareness to fulfill the need for religious education independently, is a pure self-help community and does not depend on the government. According to Tuty Alawiyah, the independence of the majelis taklim is because in general, the Majelis majelis taklim is a pure non-governmental organization, which is established, managed, maintained, developed, and supported by its members. The majelis taklim is a forum for the community to meet their own needs, (Alawiyah, 1997: 75) as an alternative to education in community religious development (for adults) which takes place outside the school system and still exists today (Faisal, 1981: 80).

The essentially of majelis taklim has a dual role, namely education and da'wah, so it cannot be separated from these two activities. From the educational aspect, the majelis taklim is a form of education for the community that is carried out informally. Mean while, from the da'wah aspect, the majelis taklim is a form of social proselytizing with a mau'idzatul hasanah approach (QS. An-Nahl: 125), which has become entrenched in the community. Ideally, with the dual role of this majelis taklim, references to the history of this majelis taklim are easy to find, but this is not the case. Previous studies have focused on the role and function of the majelis taklim in various fields of life and have not touched on its historical aspects. The fact that the history of pesantren and madrasah is found in various sources on the history of Islamic education in Indonesia is not the case with the history of the majelis taklim.

The importance of writing the history of the majelis taklim is based on Kuntowijoyo's thought that writing history is a reconstruction of the past to be used



to explain the present and design the future. According to Hasan, present events are developments from past events, so that history is useful as: knowledge, an example to be imitated, an example to be criticized and avoided, as a reinforcement of Islamic identity and as *ibrah*, (Asari, 2018: 12-13) as stated in the word of Allah QS. Yunus:111. is an analytical-critical formulation about the history of the majelis taklim in Padangsidempuan 1901-1945. That there is no historical study of the majelis taklim in Padangsidempuan in 1901-1945, underlies the implementation of this research. This research is expected to find an analytical-critical formulation about the history of the majelis taklim in Padangsidempuan in 1901-1945. A critical and systematic understanding of the history of the majelis taklim can later be used as the basis for developing the majelis taklim in the future.

Based on this objective condition, the problem of this research is: what is the history of the majelis taklim in Padangsidempuan in 1901-1945? In general, the purpose of this research is to produce an analytical-critical formulation about the history of the majelis taklim in Padangsidempuan in 1901-1945. These explanations will later be reconstructed into a historical study of the majelis taklim in Padangsidempuan in 1901-1945. Starting from the fact that there is a lack of data on the history of the majelis taklim, the findings on the history of the revival of the majelis taklim in Padangsidempuan in 1901-1945 have an important meaning in enriching the historiographical treasures of Indonesian Islam in general and local Islamic history in particular.

LITERATURE REVIEW/METHODOLOGY

This research is historical research with a social history approach; the rules of historical explanation used in this research are historical periodization or the chronology of time in history (Kuntowijoyo, 2008: 10-14). As historical research, this research uses two types of data sources, namely material sources and oral sources (Kuntowijoyo, 2003: 25). Oral sources in this study are research informants, who know about the research object being studied. Meanwhile, the material sources in this research are scattered in the form of notes, photos, testimonies, and other facts about the rise of non-formal educational institutions: the majelis taklim in Padangsidempuan.

There are three data collection instruments used in this study, namely: interviews, observation, and documentation. The appointment of the interview as the first data collection instrument considering the lack of written data about the majelis taklim in Padangsidempuan. To obtain comprehensive data, interviews were then supported by observation and document studies. This research was carried out through the following stages: source collection (heuristics), then followed by verification in two forms, first: authenticity (external criticism) and secondly: credibility or habit of being trusted or internal criticism (Kuntowijoyo, 1995: 77- 78). The next step is interpretation and historiography. At this stage, the author tries to mobilize ideas in reconstructing the history of the majelis taklim in Padangsidempuan (1901-1945) based on selected evidence, fairly complete evidence, and accurate facts.



Through this stage, the writer hopes that historical facts about the majelis taklim in Padangsidimpuan will be born in the 1901-1945 period in written form.

RESULTS AND DISCUSSION

Historically, Padangsidimpuan in 1901-1945 was still part of the Mandailing area under Dutch colonial rule. In 1842 by the Dutch colonial, the Mandailing area was divided into several Residents and formed the Tapanuli residency by including Padangsidimpuan as part of the Tapanuli Resident area. Between 1885-1906 the Dutch colonial made Padangsidimpuan the Capital of the Resident of Tapanuli which administratively consisted of three areas, namely:

1. Onder Afdeling Angkola en Siprok, with its city center Padangsidimpuan
2. Onder Afdeling Padang Lawas, originally the capital city was Sibuhuan which was later moved to Gunung Tua
3. Onder Afdeling Mandailing en Natal, domiciled in Panyabungan (Harahap, 2003: 34-35).

According to Abbas, Islamization in the Padangsidimpuan area had occurred before the arrival of the Dutch, namely the beginning of the nineteenth century and its peak was when the Padri controlled this area in 1821-1837 (Pulungan, 2009: 4). The fact that Islam is the majority religion of the Padangsidimpuan people today, cannot be separated from the process of Islamization that is taking place in this region. Until now, the Padangsidimpuan community is known as a religious community, as illustrated by the traditional philosophy which reads "Hombar do adat dohot ibadat." (Nasution, 2005: 3). Islam entered and developed in Padangsidimpuan as well as in Java through cultural transformation. Thus, Islam that exists and develops in Padangsidimpuan is cultural Islam, which is based on community traditions. The philosophy of Batak 'hombar do adat dohot ibadat' is simply understood that customs and religion must go hand in hand. This philosophy illustrates one form of linkage between religion and local culture, that religion cannot be separated from the scope of culture so that religion becomes a guide in every community action (Sumper Mulia Harahap, 2015: 160-161).

In the periodization of the spread of Islam in the South Tapanuli area as proposed by Erawadi, it is stated that in the early period the spread of Islam was carried out by leaders of the Tarekat Naqshbandi with a peaceful and Sufistic approach. Meanwhile, in the second period, the spread of Islam was carried out by the Padri with a Jurisprudence and war approach. As for the last period, after Padri, the spread of Islam in the Mandailing area was carried out by Sufi figures from the Tarekat Naqsyabandi.

This period was the peak of the development of the Naqshbandi Order in the Tapanuli region, namely the turn of the XIX and XX centuries. Part of the Padangsidimpuan area which is the center of the spread of Sufism-style Islam is Pudun Village, Batunadua District (Erawadi, 2014: 70). The spread of Islam in this phase was carried out in the form of recitation, known to the Padangsidimpuan community as 'pangajian' and centered at the Sheikh Zainal Abidin mosque (1901).



There are two terms used by the Padangsidempuan community to describe the implementation of religious recitation amid society, namely 'pengajian' and 'majelis taklim'. In practice, in 1901-1945 the term 'pangajian' was more popular among the people of Padangsidempuan.

In subsequent developments with the spread of Islam in various areas of Padangsidempuan, 26 mosques were found in the period 1901-1945. The first mosques only functioned as places of worship, but later developed into the function of educational institutions for the peoples (Daulay, 2017: 243). The mosque is an early educational institution, which will shift to be more non-formal when there are formal educational institutions (Asari, 2018: 64). These mosques are Sheikh Islam Maulana Mosque (1889) in Wek Village. II District of North Padangsidempuan, Sheikh Zainal Abidin Mosque (1901) in Pudun Julu Village, Ihsan Mosque (1905) in Pijorkoling Plantation Village, Abror Mosque (1910) in Huta Lombang Village, Nurul Iman Mosque (1911) in Sobang Jae Village, Nurul Mosque Majid (1912) in Wek. I Village, Al-Husen Mosque (1912) in Batu Bola Simatohir Village, Baitul Rahman Mosque (1914) in Huta Koje Village, Sagumpal Bonang Mosque (1915) in Wek.II Village, Istiqamah Mosque (1919) in Tano Bato Village, Taqarrub Mosque (1920) in Sikarang-Karang Village. Sirajul Huda Mosque (1923) in Gunung Hasatan village, Nurul Iman Mosque (1924) in Pudun Jae Village, At-tawwabin Mosque (1926) in Tobat Village, Istiqamah Mosque (1930) in Kantin Village, Babur Rahman Mosque (1930) in the Village Pintu Langit, Nurul Huda Mosque (1934) in Wek Village. VI, Baitul Jannah Mosque (1936) in Lubuk Manik Village and Alam Dunia Mosque (1936) in Lingkungan III, Babussalam Mosque (1940) in Simasom Village, Mosque (1940) in Joring Lombang Village, Istiqamah Mosque (1943) in Aek Bayur Village, and Rahmatullah Mosque (1945) in Baruas Village in Batunadua District.

Not much data can be found about the implementation of religious education in these mosques, but it is certain that during this period the mosque functioned as an educational institution for the people and this function continues to this day. Several historical witnesses from the Al-Ihsan mosque which was built in 1905 stated that the initial building of the mosque had wooden walls, tin roofs, and cement floors. Near the mosque, there is a shower (public bath) which is used by the surrounding community. Since its inception, this mosque has functioned as a place for praying five times a day, also for reading the Koran for children by a Koran teacher, at night, and in the afternoon for mothers (Paini, 2021). Likewise, the story of one of the descendants of the founder of Huta Lombang village, where the Abror mosque was built in 2010. According to him, his wife's great-grandfather named Janna with the title Matcubo opened this village in the late 1800s, and then to meet the community's need for a place of worship, it was built. mosque in 1910 with a building area of 5 x 5 meters.

The management of this mosque was then handed over to his youngest son named Sultan Hatorangan (1925), who taught religion to the local community at the mosque both in the form of recitations for adults and reading the Koran for children and this tradition has continued until now, under the guidance of BKM (Hasmar Dongoran, 2021). Along with the development of the area, the location of the mosque



which was built during the early arrival of Islam to this area is considered far from the center of the current residential area, so several mosques were then moved to near residential areas (Sukiman, 2021). Some of the mosques were renovated, still, in the place where the mosque was first built, some mosques were later moved to other locations that are wider and closer to residential areas. Like the Abror mosque which was built in 1910 in Huta Lombang Village, this mosque was completely renovated but still at the location where the mosque was first built.

At the time of observation, the foundation of the previous mosque building was +1 meter from the current building. The shift in the location of the mosque is due to the widening of the road, the frequent development, and population growth in this village, in addition to fixing the Qibla direction. Almost all of these historic mosque buildings have lost historical evidence, due to several renovations to meet the needs of the community due to population growth (Pulungan, 2009: 116). The results of the researchers' observations, only two mosques still maintain historical evidence while maintaining the authenticity of the mosque building even though with a small percentage. The two mosques are the mosque of Sheikh Islam Maulana (1889) in Wek Village, II North Padangsidempuan District and Sheikh Zainal Abidin Mosque (1901) in Pudun Julu Village, Batunadua District (Observation, 2020).

This study found that the Sheikh Zainal Abidin mosque which was founded in 1901 by Sheikh Zainal Abidin (d. 1903) was the first mosque to carry out religious education for the general public in the form of recitation. Sheikh Zainal Abidin was a central figure in the process of religious education which took place in a simple, disorganized manner, without an official curriculum and binding rules at the beginning of this period. Although he is known as a leader of the Tarekat Naqsyabandi, different from other tarekat centers that provide accommodation for worshipers around the location of the worship, Sheikh Zainal Abidin spreads the Naqsyabandi congregation through religious studies known to the Padangsidempuan community as 'pangajian'. This opinion is based on the data that the researchers found, that there is no data that shows the existence of Suluk congregation huts around the Sheikh Zainal Abidin mosque. Based on these data, the researcher determined the recitation of Sheikh Zainal Abidin, which was started in 1901, as the oldest recitation group in Padangsidempuan.

Majelis Taklim of Sheikh Zainal Abidin (1901)

Initial information about Sheikh Zainal Abidin's majelis taklim (1901) in Pudun Julu village, Padangsidempuan district, Batunadua today, began to be revealed in 1977 when a journalist from the Analytical Newspaper revealed the history of the old mosque in Pudun Julu village, Batunadua district (Piliang, 1977). This newspaper covers the history of the mosque built by Sheikh Zainal Abidin in 1901 three years before his death.



Picture-1: Kliping of Newspaper Analisa 1977 years

Data about Sheikh Zainal Abidin's majelis taklim was subsequently found in the research of the Tarbiyah Faculty lecturers of IAIN North Sumatra, Padangsidimpuan branch in 1987, with the title Leading Ulama in Southern Tapanuli (Anwar Saleh Daulay et al., 1987). Although very simple, this source is considered more scientific than the first source which emphasizes its mystical dimension. Furthermore, data on Sheikh Zainal Abidin can also be found in Arwyn Hasibuan's thesis on the Naqsyabandiyah Order of Sheikh H. Abdul Manan Siregar in Padangsidimpuan in 2003 (A. Hasibuan, 2003). Another article related to this majelis taklim is based on the results of a 2013 study by the Department of Da'wah, STAIN Padangsidimpuan (Fauziah Nasution et al., 2013 30). Meanwhile, Erawadi's article on the Development Centers of the Naqsyabandiyah Order in Southern Tapanuli in 2014, analyzed the role of the Sheikh Zainal Abidin mosque as a center for the spread of the Naqsyabandiyah Order in Padangsidimpuan. This written evidence is also supported by the building of the Sheikh Zainal Abidin mosque which still stands firmly in Pudun Julu Village, Batunadua District.

According to Erawadi, the spread of Islam in Tapanuli can be classified into three periods, namely: before-Padri, Padri period and post-Padri. In this last period, the spread of Islam was carried out by Sufi/tarekat figures. The turn of the late nineteenth century to the beginning of the twentieth century was the culmination of the development of the Naqshbandiyah order in the Southern Tapanuli region. This is marked by the practice of Suluk with tarekat practices that cannot be separated from Islamic teachings (Erawadi, 2014: 83). Based on this periodization, Sheikh Zainal Abidin (d. 1903) was one of the propagators of Islam from the tarekat in Padangsidimpuan after Padri (1838).

Sheikh Zainal Abidin is the son of Sutan Maujalo bin Sultan Maludin Harahap. His grandfather, Maludin Harahap, was the King of Pudun Julu, Batunadua Lombang was ruled by Huria Batunadua. The exact date, month and year of his birth are not known, but it is estimated that he was born in 1809. This hypothesis is based



on the opinion that Sheikh Zainal Abidin died in 1903 at the age of 94 years (Hasibuan, 2003: 38). As a Sufism figure, Sheikh Zainal Abidin is recorded as studying in Mecca for 30 years, by following the Suluk of Shaykh Sulaiman Zuhdi in Jabal Qubaisy around 1848 AD / 1265 H. Upon his return to Padangsidempuan he then spread Islamic teachings by opening a village in Pudun Julu and building a mosque in 1901 (Anwar Saleh Daulay et al., 1987:70-71).

The spread of Islam is carried out by opening Sufism-style recitations to invite people to be interested in converting to Islam. In addition to this method, the spread of Islam was also carried out through mystical (Sufistic) treatment, assisted by one of his students, Nan Bakuro (Pilliang, 1977). This method is considered effective in attracting the interest of the congregation, related to the traditions of the social life of the Tapanuli community before the arrival of Islam which strongly recognized the role of the 'datu', among the 'Mandailing datu' are people who have special skills related to the occult (Soares, 2013), in everyday life. . According to Martin Van Bruinessen, the role of the 'datu' in the Mandailing community was then played by the propagator of Islam from among the tarekat scholars (Bruinessen, Martin Van, 1996: 141-142). The congregation of Sheikh Zainal Abidin's recitation, not only came from Padangsidempuan, but also from Unte Rudang (Padang Lawas), Panyabungan and Pancur Pakko Sipirok. This study is in demand not only because of the expertise of Sheikh Zainal Abidin, but also because it is supported by the ability of his student Nan Bakuro in medicine. According to Abbas, in the early process of Islamization in Mandailing, the ability to convince the public of the truth of Islam is needed as evidenced by the ability to take care of themselves (karamah) and provide treatment for those who are sick (Pulungan, 2009: 99).

This study also found that apart from filling the recitation at the mosque he built in Pudun Julu village, Sheikh Zainal Abidin and his student Sheikh Abdul Halim Hasibuan with the title Syekh Bosar (d. 1920) also gave religious studies at the Sheikh Islam Maulana mosque in Wek village. II District of North Padangsidempuan. This opinion is based on the results of research by Anwar Saleh Daulay et al. who stated that: "Before Mr. Sheikh built a mosque, around 1800 AD, he had developed the religion of Islam. Mr. Syekh Bosar, the builder of the Padangsidempuan Lama Mosque is a former student who he appointed as caliph. Mr. Sheikh Bosar often picks him up at night" (Anwar Saleh Daulay et al., 1987: 71). This data also explains the involvement of Sheikh Zainal Abidin in the preaching which was carried out at the Sheikh Islam Maulana mosque. From this data, it is understood that Sheikh Zainal Abidin was the central figure in the early phase of this period. Which was then followed by his student Sheikh Bosar (d.1920).

Another cleric who contributed to the spread of Islam through recitations during this period was Sheikh Abdul Malik (1850-1910) who was one of the developers of the early Islamic religion in Panyabungan, Mandailing Godang then Padangsidempuan and Sipirok (Pulungan, 2009: 96). The recitation he takes care of is a recitation that the community has always been waiting for (Z. E. Hasibuan, 2015: 56). The material he gave in the study included interpretation and Sufism. While the scientific reference book he uses is *Hâsyiyah Ashâwî âlâ Tafsîr Jalâlain* by Sheikh



Ahmad bin Muhammad Ashawi al-Maliki., *Ihyâ 'Ulûmudn,, Sabîlul Muhtadîn li Tafaqquh fî Amriddîn* is a book of Fiqh of the Shafi'i school of Muhammad, Abdullah bin Shafi'i. Banjari, *Mathla'ul Badrain*, by Muhammad bin Ismail Daud al Fathani. and *Sair al-Sâlikîn ilâ 'Ibâdah Rabb al-'Âlamîn*, by Abdul Shamad al-Falimbani.

The spread of Islam in Padangsidimpuan in this period, after the teachers/followers of the tarekat were graduates of Mustafawiyah. According to Abbas Pulungan, Musthafawiyah graduates prior to 1945 were oriented towards rural communities, becoming religious workers; with the priority of being a religious teacher in the 'madrasah diniyah' and as a religion teacher for the general public. Mustahafwiyah graduates at that time fulfilled the community's need for religious personnel who could teach and guide the community in accordance with Islamic teachings. With this role, these graduates become role models for the community, both as religious leaders and community leaders (Pulungan, 2020: 165). In the 1930s, the NU Tarbiyah Madrasah in Kampung Bukit Padangsidimpuan and the Ibtidaiyah Madrasah Muhammadiyah (1930) were found, in fact, these madrasahs later became the center of religious education for the people other than the mosque. Formally, the madrasa, which the Padangsidimpuan people call an Arabic school, is a place of learning for Padangsidimpuan Muslim children in the morning. However, in the afternoon, figures from these two organizations also took advantage of these Arab School buildings to provide lectures to the public in general (Pulungan, 2009: 99).

From the material aspect, it was also found data in this period that the study material experienced an increase if the initial phase of this period the material presented was still within the scope of simple Islamic teachings with a Sufism approach to attract public interest in Islam, then at the end of this period began to develop into studies - the study of fiqh, as a guide for the community in carrying out worship such as purification and prayer although still using the general method, namely lectures (Pulungan, 2009: 100).

CONCLUSION

Islam had entered Padangsidimpuan before the arrival of the Dutch colonials. Along with the spread of Islam among the people of Padangsidimpuan, mosques were built as places of worship as well as places for religious learning. In the period 1901-1945, there were 26 mosques that became the center of religious education for the people. The majelis taklim of Sheikh Zainal Abidin (1901) which was held at the Sheikh Zainal Abidin mosque in Pudun Julu village, Padangsidimpuan district, Batunadua, is the oldest 'majelis taklim' in Padangsidimpuan and still exists today. From the aspect of the teaching staff, the recitations at this time were filled by scholars from the land of Haramain: Makkah, while the central figures were: Sheikh Zainal Abidin (d. 1903) and Sheikh Abdul Malik (d. 1910). Mustahfawiyah graduate. Meanwhile, in terms of the material taught, in the initial phase of the recitations only teaching the scope of simple Islamic teachings with a Sufism approach to attract public interest in Islam, then at the end of this period, it began to develop into fiqh studies, as a guide for the community in carrying out worship. Such as purification and prayer although still with the general method, namely lectures.



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IMPLEMENTATION OF SCHOOL FINAL EXAM POLICY DURING THE COVID-19 PANDEMIC (ANDROID-BASED ONLINE EXAM AT NAMIRA PRIVATE SMA)

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ABSTRACT

Based on the analysis of the author's temporary observations on the implementation of the school/semester final exam policy during the covid 19 pandemic at the Namira Private High School, it can be concluded that the implementation of the semester/school final exam is not effective and efficient to be carried out online, because there are several obstacles, especially in terms of student monitoring. i during the exam, even though this is the only way the government has to take for the learning process to take place during this covid 19 pandemic.

The obstacles faced in terms of implementing school/semester final exams during the COVID-19 pandemic were that the author had also discussed it in the discussion chapter, namely there were several obstacles, namely the lack of effective monitoring (limitations of remote technology), student saturation in following the process. In online learning, attitude assessment, which is prioritized in terms of ranking (ranking), has also experienced a decline in attitude/morals.

Keywords: Islamic Communication, Learning, MTs

INTRODUCTION

Each level of education must conduct a test every semester which in each semester students will face a final exam. To determine the quality of student learning outcomes in one semester, it is necessary to have a final exam. The purpose of the final exam is to obtain a description of the achievement of student competencies during education which includes aspects of knowledge, skills, and attitudes. So in conclusion, the final exam is the result of testing to hone intelligence, knowledge, abilities and learning outcomes given at the end of each semester.

In the modern era, even though Indonesia is currently still during the COVID-19 pandemic, the world of information and technology has experienced a lot of development, especially in education itself. Currently, the learning process is already using Android/gadgets to support the learning process so that students have broad insights not only from manuals obtained from schools, to conduct final exams such as school exams, midterm exams, and final exams already using android/gadgets.

Semester Exams are activities carried out by educational units to measure the achievement of student competencies as an acknowledgment of learning achievement and or completion of the school. Online exams are one of the ways used



to evaluate student learning outcomes in measuring the stage of student achievement as students, so that students can also find out the limits of their abilities in understanding the field of study taken during education by administering exams using the internet. With the internet, it will be easy for us to provide services that can be accessed from anywhere and anytime to be able to access information in cyberspace as it is today

Application is a way to put into practice a theory or program that has been planned to achieve a desired goal. The application of educational technology is one indicator of a quality madrasa, as a form of development of the times and technology as outlined in action to build better human resources and who are able to compete even though our country is still hit by COVID-19. community, especially in educational institutions to communicate and get information quickly.

METHODOLOGY

This research is a qualitative research. According to Strauss and Corbin, qualitative research is a type of research in which the discovery procedure does not use statistical or quantification procedures. Qualitative research produces descriptive data in the form of written or spoken words from people and observable behavior. Qualitative research is descriptive, tends to use analysis with an inductive approach, process and meaning (subject perspective) are more highlighted.

The research method used in this research is the case study method. A case study is a research conducted in an incentive, detailed and in-depth manner towards a particular organization, institution or phenomenon.

According to Nasution, a case study is a form of research that can be conducted on an individual, a group of individuals, a human group (teachers, tribes), the human environment (village), or social institutions.

Qualitative research can be used to view data through in-depth observations of the research focus, interacting with implementers in the field so as to obtain information from informants.

This study was conducted to determine the Implementation of School End Examination Policy During the Covid 19 Pandemic Period Android-Based Online Exams at Namira Private High School.

RESULTS AND DISCUSSION

1. End of Semester Exam Interview
 - Implementation of the Final Semester Exam

The author conducted an interview with the principal, the author immediately asked how the final exam was carried out at Namira's school?(KS)



"If the implementation is done online with the children staying in their respective homes, using an application from the Google Class Room and a combination of Google Forms is carried out, so all the teachers make questions on the free Google Form using the Google Class Room application for children. Each child answers the questions given by the teacher.

The author asks about the duration of the question?

"The duration is one and a half hours/subject, in one day there are two subjects so the total time for one day is approximately three hours of lessons. As for the internet packages for students who seek or buy them themselves, there is no assistance from the NAMIRA Private High School/Foundation, if there is assistance for students regarding internet packages, there is only assistance from the government".

The author asks the teacher to hold exams at school or at home?

"The teacher carries out the exam at school, the students/students take the exam at home, why is it because we can also monitor the teacher so that it can be quickly overcome if there are obstacles and so on. Only then to minimize the occurrence of cheating, then each class we make a package of four different questions just to minimize students from cheating, but if you reject it, it's hard."

- Implementation of Online Examination (At Home) Following Government Policy

The author asks maybe in that case there is an appeal from the local government or something that allows the exam to be conducted online (at each student's home)?

"Yes, based on the envoy from the government, you are not allowed to go to school, so automatically the exam is done online, the best way is online because if we do it face-to-face, many don't want to take part, can't take part face-to-face, make it later if someone takes the exam. At school, there are those who are at home, it seems unfair, later at school they complain, it's good for us to be at school, maybe it's better at home, so we make it even at home."

The author asks whether during this COVID-19 pandemic the exam is carried out at home?

"Yes, during covid we are full, yes, the test is at home. This means that yesterday at the beginning of January, we tried to meet face-to-face for about three or four weeks, and even then, not even half were willing to come. We try/ we also test around before fasting, a month before fasting if I'm not mistaken, it means those two months, and even then there are still many parents who don't allow their children to go to school, and there are also those who love but the amount is not half, So at that time online at home, directly at school, we just need to install it using a camera, using zoom".

- Ineffectiveness of Online Exam Implementation During the Covid 19 Pandemic



The author asks, so according to you, how is the implementation of the semester exam online, how effective is it?

"If it's effective, it's definitely not effective, because we don't know whether it's purely an answer or the help of other people or the help of other devices or others. Because we also can't monitor it through the screen because it's limited, if we can see it but next to them we don't know, basically we have limitations, but the recommendation is to test honestly... that's all, if you ask it is effective, it's definitely not effective, because we don't know whether the students are honest or not".

- Incorrect Semester Final Exam Results

The author again asks about the final score of the exam, how about?

"Good... it's actually better than before when face-to-face, usually the exam drops but yes as long as it's online it's a good test".

The author asks if there is a special test other than that for UAS?

"No, but there is an exam from the school. Even if the teacher does an online test, I said and I directed it to the teachers, please also pay attention to the children in the analysis, is it really about pure grades or not? at least we know it's pure value or not, how do we know?.. from the final grade we know every day, the teacher's assessment.. from his habits, the teacher knows his personality, so the teacher must know him, so it's matched at least the teacher You know, it's just that we can't pony up, for example, there's a student teacher who we suspect suddenly has good grades, but it's impossible for us to take him down, maybe he's studying diligently, we're just not sure... that's all."

- Student Ratings By Making Daily Data Done by Teachers

The author asks again, how in terms of determination or is there a ranking? How do teachers determine/make an assessment of their students' rankings?

"If in terms of determining the ranking, what have we done from the beginning, we have determined that there is a daily value every day, we meet every day there are assignments given by the teacher to students, one day there are two subjects which means there are two assignments given, and the assignment is sent via google form, there is no worksheet for students, we use the google class room for assignments. So the teacher there makes the questions and some also makes video tutorials according to their respective subjects for each meeting. students can also be absent, see the material every day. there is also an explanation of the lesson in the form of a video after at the end of the video there are questions that the teacher gives to students to work on, there is also a duration of time to work on and that is regulated by the teacher. After being given an assignment by the teacher, the students work on it and when it is finished in the notebook then take a photo and send it, if



the children have good daily scores, the exams will be good, we are not surprised, what is surprising is that the test was good, the daily score was not good".

- Obstacles / Barriers in the Learning Process During the Covid 19 Pandemic

The author again asks about what obstacles he has faced online so far

"If the problem is only boredom, because it has been a year and a half, only online learning has been carried out, even though we have tried to make teacher innovations in terms of the learning process activities take place, but in the end the students also experience boredom".

The author conducted an interview with a teacher in the field of English studies, the author immediately asked how the final exam was carried out at this Namira school? (GBS)

- Implementation of the Final Semester Exam

The author asked the teacher in the field of English studies about the final semester exam during the covid 19 pandemic at the Namira Private High School?

"If it's from the exam itself, we mean no exam, sir, from the beginning of covid, if the first exam is even 2020, we take the exam, the children send answers to each teacher's email, if the next one is odd 2020, we go to the e-learning themselves, so the children send photos and send photos of answers and send photos of selfies with school uniforms, if the third exam is even in 2021, we use the Google Class Room and also use selfie photos of school uniforms and photos of the answer sheet".

The author asks and confirms again about the implementation of the exam using what applications?

"using email, WA and google class rooms for three periods during this covid 19 pandemic".

- Obstacles / Barriers Constraints in the Implementation of the Exam

The author asks what are the obstacles in carrying out the exam when using the application?

"What I think is more... the seriousness of the children working on the exam questions can be said, because we don't know that the children are looking for the answers themselves directly or it turns out that it is possible, there is a possibility that they will see the answers from the internet or from other sources, right? or maybe the answer from a friend, the problem is there, from discussions with friends (teachers) like that, the problem is the same there.

- Assessment of Students for Ratings



The author asks about the matter of determining the ranking for students who excel, how does the teacher give an assessment during the learning process during this covid 19 pandemic?

"We still use five criteria, sir, if for example in filling out the report cards there are five criteria, 1. midterm exam, 2. semester exam, 3. assignments, 4. attitude and there are also 5. absenteeism, so the difference is if the assessment is before the pandemic period and during this pandemic the value of our attitude and attendance is the same as "100", the difference is there in this pandemic period".

Based on the results of observations, accompanied by interviews and document review that the author has carried out at the Namira Private High School Jalan Setia Budi Pasar 1 No. 76, Tanjung Sari Medan - 20132, so in this study the findings in the implementation of school final exam policies during the covid 19 pandemic are:

- Implementation of Semester/School Final Exams
 1. The implementation of the end of semester/school exams must indeed be taken by going online/online remotely in order to break the chain of covid 19 according to government regulations/recommendations.
 2. The applications that are commonly used during the COVID-19 pandemic are the majority of the Google class room applications, email, google forms and via WA.

- Obstacles / Obstacles to the Implementation of Android-Based Online Exams
 1. It is definitely not effective and efficient to conduct online/online exams due to technological limitations (in effective and efficient remote monitoring) which we can see whether the students really answer by themselves or are assisted by their parents, relatives, neighbors, relatives, relatives, friends and others.
 2. With the frequency of conducting online/online teaching and learning processes so that students experience boredom so that it has an impact on students' lack of enthusiasm in taking online/online exams, resulting in them not being too serious. our technology in terms of effective and efficient supervision during the exam period.
 3. Due to technological limitations (in remote monitoring which is more accurate) so that students often get average grades/tasks in their daily grades/tasks, and at the end of school/semester exams they can experience an increase (good grades from their daily assignments).

- Other developing things

Students experience a continuous decline in ethics/morals, because during the online teaching and learning process students experience boredom so that they



ignore intentionally and unintentionally not doing the tasks given, then the student's grades will occur. I slump because they don't work, or they do but don't take it seriously.

CONCLUSION

Based on the analysis of the author's temporary observations on the implementation of the school/semester final exam policy during the covid 19 pandemic at the Namira Private High School, it can be concluded that the implementation of the semester/school final exam is not effective and efficient to be carried out online, because there are several obstacles, especially in terms of student monitoring. i during the exam, even though this is the only way the government has to take for the learning process to take place during this covid 19 pandemic.

The obstacles faced in terms of implementing school/semester final exams during the COVID-19 pandemic were that the author had also discussed it in the discussion chapter, namely there were several obstacles, namely the lack of effective monitoring (limitations of remote technology), student saturation in following the process. In online learning, attitude assessment, which is prioritized in terms of ranking (ranking), has also experienced a decline in attitude/morals.

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THE TRADITION OF WRITING INDONESIAN ULAMA IN THE 19TH CENTURY

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ABSTRACT

The first revelation or verse revealed from the Qur'an contains the command to read. This command implicitly includes the write command. Islam started a revolution in the information management tradition of the Arabian Peninsula, from the oral tradition to the written tradition. The scholars of the archipelago, especially in the 19th century with all the limitations and obstacles, tried to practice this commandment, namely writing. This study aims to examine the doctrinal roots of the writing tradition in Islam, the writing tradition of the 19th century ulema of the archipelago: the supporting and constraining factors, the map of the scientific treasures of the Indonesian Muslim scientists, and the profile of the productive ulema of the archipelago. The results of the study show that there is so much motivation in Islam to write, there are several obstacles faced by Indonesian scholars in writing and most of their writings are related to religious studies.

Keywords: Writing Tradition, Indonesian Ulama, 19th Century

PRELIMINARY

The scholars are the inheritors of the Prophets. And the inheritance they receive is knowledge. In a hadith contained in Sunan at-Tirmizi (at-Tirmizi, 2013: 475) it is stated:

عَنْ قَيْسِ بْنِ كَثِيرٍ، قَالَ: قَدِمَ رَجُلٌ مِنَ الْمَدِينَةِ عَلَى أَبِي الدَّرْدَاءِ، وَهُوَ بِدِمَشْقَ فَقَالَ: مَا أَقْدَمَكَ يَا أَخِي؟ فَقَالَ: حَدِيثٌ بَلَغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: أَمَا جِئْتَ لِحَاجَةٍ؟ قَالَ: لَا. قَالَ: أَمَا قَدِمْتَ لِتِجَارَةٍ؟ قَالَ: لَا. قَالَ: مَا جِئْتَ إِلَّا فِي طَلَبِ هَذَا الْحَدِيثِ؟ قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ. وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضَاءً لِطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْجِبَّتَانِ فِي الْمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ، كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ بِحِطِّ وَافِرٍ

[On the authority of Qais bin Kathir, he said: A man from Al-Madina came to Abu Al-Darda' while he was in Damascus, and he said: What is the matter with you? He said: A hadith that came to me that you were talking about from the Rasulallah sallallaahu 'alaihi wa sallam. He said: Did you not come to me? He said: No. He said: Have you not come to trade? He said: No. He said: I only came to seek this hadith? He said: I heard the Rasulallah sallallaahu 'alaihi wa sallam: ((from the wire path who wants note of God wire him a path to paradise, and the angels to put their wings satisfaction for the seeker of knowledge, and the world to



pray for forgiveness for him in the heavens and the earth even whales in the water, He preferred the world on the worshiper, like the superiority of the moon on the other planets, scientists and the heirs of the prophets, the prophets did not leave behind dinars and dirhams but inherited science, it took him to take luck galore].

The scholars from among the companions who directly learned from the Prophet sallallaahu 'alaihi wa sallam taught the Prophet's legacy in the form of Islamic knowledge/teachings to the Tabiin and so on until now. This knowledge is continuously inherited by Islamic scholars in various ways, including by writing it down in books.

It is undeniable that the knowledge gained today is thanks to the writings of our scholars. If these scholars did not write down these sciences such as hadith, interpretation, fiqh and the like, of course many would be lost and not reach the next generation of Muslims.

Likewise with Indonesian scholars, in order to maintain and spread knowledge, they have a very large contribution by writing these sciences into books. Their works have great benefits for Indonesian Muslims even though they died several centuries ago. Among the Indonesian scholars who have written many works are Indonesian scholars who lived in the 19th century. This century is a century that is close to Indonesian independence, namely the 20th century and many Indonesian scholars have a role in the independence of Indonesia.

Based on the explanation above, it is necessary to conduct a study on the writing traditions of Indonesian ulama, especially Indonesian scholars of the 19th century. This study is deemed necessary because 19th century Indonesian scholars are the scholars who bridge the relationship between middle eastern intellectuals and Indonesian intellectuals. Many of the Indonesian ulemas studied in the Middle East and then returned to Indonesia and carried out da'wah and teaching. Then motivate and send their students to study in the Middle East. In addition, the 19th century Indonesian ulema lived during the colonial period which made the Indonesian people suffer and limited their freedom, including in providing education and expressing their thoughts in a written work. However, many of the scholars at that time had written works that are still available and studied today.

This study will examine: a) The doctrinal roots of the writing tradition in Islam, b) The writing tradition of the 19th century Indonesian ulama: supporting factors and obstacles, c) Map of the scientific treasures of Indonesian Muslim scientists, d) Profile of productive Indonesian ulama.

LITERATURE REVIEW/METHODOLOGY

The research method used in this study is library research, the data used is sourced from the type of library research, namely history books or journal articles related to the research discussion.

Literature research has several special characteristics, including; First, this research deals directly with text or numerical data, not with the field or eyewitnesses, in the form of events, people or other objects. Second, the data is ready to use,



meaning that the researcher does not go anywhere, except only dealing directly with sources that are already in the library. Third, the data in the library is generally a secondary data source, in the sense that researchers obtain data from the second hand instead of the original from the first hand in the field. Fourth, the condition of the data in the library is not divided by space and time (Mestika Zed, 2004: 4-5).

The data collection method used in this study is the documentation method, which is looking for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, journals and so on (Suharsimi Arikunto, 2006: 231). Then the research results are described as an attempt to select, compare, combine and sort various data and information so that it can be understood how the writing traditions of Indonesian scholars in the 19th century.

RESULTS AND DISCUSSION

A. Doctrinal Roots of Writing Traditions in Islam

In the history of revelation during the time of the Prophet *sallallaahu 'alaihi wa sallam*, it can be seen that the Prophet *sallallaahu 'alaihi wa sallam* had several companions who specifically wrote down the revelations that came down to him. Among them Zaid ibn Sabit, Ubay ibn Ka'ab, Muawiyah ibn Abu Sufyan and others. In the hadith narrated by Abu Daud (Abu Daud, 2013: 304) it is stated how the revelation was written at the time of the Prophet *sallallaahu 'alaihi wa sallam*:

عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: كُنْتُ إِلَى جَنْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَغَشِيَتْهُ السَّكِينَةُ، فَوَقَعَتْ فَاخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ فَاخَذَ مِنِّي، فَمَا وَجَدْتُ ثِقْلَ شَيْءٍ أَثْقَلَ مِنِّي فَاخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ سَرَّيَ عَنِّي، فَقَالَ: «اُكْتُبْ» فَكَتَبْتُ فِي كَتِفِي: {لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ} [النساء: 95] {وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ} [النساء: 95] إِلَى آخِرِ الْآيَةِ....

[Zaid ibn Thabit said: I was to hand the Rasulallah *sallallaahu 'alaihi wa sallam* silence enveloped him, fell the thigh of the Rasulallah *sallallaahu 'alaihi wa sallam* on my thigh, what I found the weight of something heavier than the thigh of the Rasulallah *sallallaahu 'alaihi wa sallam*, he said: « "Write." So I wrote on a shoulder: {The believers are not equal to those who sit still} [An-Nisa': 95] {And the mujahideen in the cause of God} to the last verse

Likewise in the writing of hadith, there are several traditions from the Prophet *sallallaahu 'alaihi wa sallam* who ordered to write them, including the hadith contained in Musnad al-Imam Ahmad (Ahmad, 1421 H: 406):

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو . قَالَ: كُنْتُ أُكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أُرِيدُ حِفْظَهُ، فَتَهْتَنِي قَرِيْشٌ عَنْ ذَلِكَ، وَقَالُوا: تَكْتُبُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي الْغَضَبِ وَالرِّضَا؟ فَأَمْسَكْتُ، حَتَّى ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: ((اُكْتُبْ، فَوَالَّذِي نَفْسِي بِيَدِهِ، مَا خَرَجَ مِنْهُ إِلَّا حَقٌّ))



[Abdullah bin Amr, said: I write everything I hear from the Messenger of Allah peace be upon him, I want to save it, So Quraysh neglected me about it, they said, you write the Rasulallah sallallaahu 'alaihi wa sallam says in anger and satisfaction? So I held it, until I mentioned that to the Rasulallah sallallaahu 'alaihi wa sallam? He said: ((Write, for by the One in Whose hand is my life, nothing comes out of it except the truth))].

And there is also a hadith of the Prophet sallallaahu 'alaihi wa sallam which asserts to write knowledge as in the Baghdad History (al-Baghdadi, 2002: 234):

عَنْ أَنَسٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((قَيِّدُوا الْعِلْمَ بِالْكِتَابِ))

[From Anas, he said, The Prophet sallallaahu 'alaihi wa sallam said: "Tie knowledge with writing"].

These hadiths show that knowledge is very important to be written down so that it is more solid and not easily lost or forgotten. There is a verse attributed to al-Imam Malik and there is also a verse attributed to Al-Imam Shafii which explains the importance of writing down knowledge: العلم صيد والكتابة قيده قيود صيودك بالحبال الوثيقة [Knowledge is hunting, and writing tied it to your fishing with confident ropes] (ad-Dimyati, 1997: IV/5). One of the scholars named Khalil ibn Ahmad said:: ما سمعت شيئاً إلا كتبتهُ ، ولا كتبت شيئاً إلا حفظته ، ولا حفظته إلا نفعني [I never heard anything but wrote it down, and I didn't write anything without memorizing it, and I didn't memorize it unless it benefited me] (Abdul Ghani, 1995: 453).

In the Qur'an there is also an order to write, namely in Surah Al-Baqarah verse 282:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّىٰ فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا....

[O you who believe, if you enter into a contract not in cash for a specified time, then you should write it down. And let the writer among you write it right. And let the writer not want to write it down as Allah has taught it, so let him write, and let the debtor dictate (what will be written), and let him fear Allah his Lord, and let him not reduce anything from his debt....]

This verse becomes a very strong basis that the tradition of writing is something that has been taught and ordained by Allah in this noble religion of Islam. And the tradition of writing is not only in the intellectual aspect but also in the muamalah aspect, it must also be practiced.

Including the doctrine of the writing tradition that must be encouraged is that the first revelation that came down contained the command to read, Surat al-'Alaq verses 1-5:



اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5)

[Read in the name of your Lord who created (1) Created man from a clot of blood (2) Read and your Lord is Most Glorious (3) Who taught man with a pen (4) Who taught man what he did not know (5)]

Regarding the asbab an-nuzul of this verse has been mentioned in the book Sahih al-Bukhari (al-Bukhari, 2010: 837):

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا قَالَتْ: أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرَّؤْيَا الصَّادِقَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، فَكَانَ يَأْتِي حِرَاءَ فَيَتَحَنَّنُ فِيهِ، وَهُوَ التَّعَبُدُ، اللَّيَالِي ذَوَاتِ الْعَدَدِ، وَيَتَزَوَّدُ لِدَلِّكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَتُزَوِّدُهُ لِيُثْلِهَا، حَتَّى فَجِئَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ فِيهِ، فَقَالَ: اقْرَأْ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "فَقُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدُ، ثُمَّ أُرْسَلَنِي فَقَالَ: اقْرَأْ، فَقُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدُ، ثُمَّ أُرْسَلَنِي فَقَالَ: اقْرَأْ، فَقُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدُ، ثُمَّ أُرْسَلَنِي فَقَالَ: {اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ} [العلق: 1] حَتَّى بَلَغَ {عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ} [العلق: 5]

[From Aisha radiyallahu 'anha, she said, 'The first revelation for the Prophet was a good dream in sleep. Every time he saw a dream it would definitely come true. Then he went to the Cave of Hira alone to worship a few nights with provisions. Then he returned home to Khadijah to take the same provisions. He did this until the truth came when he was in Hira Cave. The angel met him and said, 'Read!'. So the Prophet replied, "I can not read". So the angel hugged me tightly until I was overwhelmed. Then he let go of me and said, 'Read it!'. So I replied, "I can't read". So the angel again hugged me tightly until I was overwhelmed then let go of me and said, {Read! By mentioning your Lord who has created} (Sura al-'Alaq: 1) to the verse {Who teaches people what he does not know} (al-'Alaq: 5)].

Ibn Kathir comments on this verse in his commentary, Tafsir al-Qur'an al-'Azim (Ibn Katsir, 1999: VIII/436):

فأول شيء نزل من القرآن هذه الآيات الكريمات المباركات، وهن أول رحمة رحم الله بها العباد، وأول نعمة أنعم الله بها عليهم. وفيها التنبيه على ابتداء خلق الإنسان من علقته، وأن من كرمه تعالى أن علم الإنسان ما لم يعلم، فشرّفه وكرمه بالعلم، وهو القدر الذي امتاز به أبو البرية آدم على الملائكة، والعلم تارة يكون في الأذهان، وتارة يكون في اللسان، وتارة يكون في الكتابة بالبنان، ذهني ولفظي ورسمي



[So the first to come down from the Qur'an are these noble and blessed verses, they are Allah's mercy to His servants, and His first favor to them. In this verse there is a reminder of the beginning of the creation of man who started from a clot of blood. And among the goodness of Allah to man is that Allah teaches him knowledge which he does not know. So, Allah honors humans with knowledge, and this is what makes humans special about angels. And knowledge is sometimes found in the mind, and sometimes in oral and sometimes in writing; thoughts, expressions and writing].

According to Hasan Asari, "the first verse revealed from the Qur'an contains the command to read. This command implicitly includes the write command. Islam started a revolution in the tradition of managing information in the Arabian Peninsula, from the oral tradition to the written tradition (Hasan Asari, 2017: 31).

What is no less interesting is that between motivation and doctrine for writing is the motivation for the hereafter in the form of rewards that will continue to flow to the author even though he has died. In the hadith narrated by Muslim (Muslim, 2010: 472):

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ.

[From Abu Hurairah, that the Prophet sallallaahu 'alaihi wa sallam said: "When a person dies, his deeds are cut off except for three things; alms Jariyah, useful knowledge, or a pious child who prays for him."].

This hadith explains that useful knowledge is a practice that will continue to be rewarded to its owner as long as the knowledge benefits others. Isn't someone who writes a scientific work, his work will still exist and be used by others even though he has died.

Al-Imam an-Nawawi explains this hadith in his book, Syarh Sahih Muslim (an-Nawawi, 1392 H: XI/85):

قال العلماء معنى الحديث أن عمل الميت ينقطع بموته وينقطع تجدد الثواب له إلا في هذه الأشياء الثلاثة لكونه كان سببها فإن الولد من كسبه وكذلك العلم الذي خلفه من تعليم أو تصنيف

[The scholars said, 'The meaning of this hadith is that a person's deeds will be cut off after his death and his reward will also be cut off except for these three things because these three things are the cause of what he has done. Children are part of his business (while still alive), as well as the knowledge he left behind by teaching or writing].

From the explanation above, it can be concluded that there are three doctrines in writing, namely:



1. The Prophet's command to write down the Qur'an and Hadith which are the main sources of knowledge in Islam.
2. Qur'anic cues to write something important in the muamalah aspect in the form of debts. If in the muamalah aspect, the writing tradition must be revived, of course the religious and other scientific aspects are more important.
3. The first revelation that came down contained the command to read. This command implicitly includes the write command.
4. Rewards that will continue to flow for writers.

Therefore, the tradition of writing is a necessity and a responsibility that belongs to the scholars and scholars whom Allah has given knowledge so that knowledge is maintained and to the generations after them. In fact, a person is not worthy of an intellectual title if he is not productive in producing scientific works (Hasan Asari, 2017: 149-151). And as it is known that Muslims know their scholars because of the existence of their writings to this day. See how Muslims know al-Imam al-Bukhari through the book Sahih al-Bukhari he wrote, al-Imam an-Nawawi with the book al-Ahadis al-Arba'un and Riyad as-Salihin which he compiled and almost all Muslims read and study the two books, and other scholars ulama.

And through writing, Muslim scholars and scholars have a role and share in Western civilization. Muslim scholars and scholars have made contributions to medicine, mathematics, philosophy and others that the West has enjoyed today. For example, Ibn Sina who is an expert in the field of psychology, medicine and philosophy. One of his writings that has become a reference by the Western world for more than five centuries in medical science is the Qanun fi at-Tib (Canon of Medicine). Among Ibn Sina's writings that also have contributed to Western civilization are asy-Syifa 'and an-Najah, which contain philosophy and psychology (Abuddin Nata, 2003: 66).

Besides Ibn Sina, Muslim scientists who have contributed to Western civilization are al-Khwarizmi, the Father of Algebra. His full name is Muhammad ibn Musa al-Khwarizmi, a mathematician, astronomer, astrology and geographer from Persia (Sulaiman Nurdin, 2000: 134). His famous writing work is Algebra, which historians of mathematics classify as the foundations of mathematical knowledge (Mulyadi Kartanegara, 2006: 149).

So, it is proper for Western scientists and intellectuals to recognize the contribution of Muslims to the development and advancement of their civilization. Likewise, the contribution of Muslims in saving Western civilization that came from Greece before, namely by translating their books of knowledge and providing new responses and colors with extraordinary enrichment so that this can be enjoyed by Europe today (Mendi Nakosteen, 2003: 46).



B. Indonesian Ulama Writing Traditions: Supporting Factors and Obstacles

Although writing is a scientific tradition of Muslim scholars and scholars, the quantity and quality of their scientific work varies. Of course, many factors cause the difference in quantity and quality. Experts say that there are several factors that have a role and contribute to the quantity and quality of the writings of Muslim scholars and scholars, especially in Indonesia. Among them:

a. Social politics

Socio-political conditions in a country have an impact and influence on the quantity and quality of scientific work. If you look at the socio-political situation in Indonesia, this nation has experienced a period of restraint on freedom. Its people are oppressed and their freedom is restricted in various aspects, including education, culture, politics, economy, military and others. This happened during the colonial period by the Dutch and several other European countries against Indonesia. During those gloomy and long periods of time, it greatly influenced the writing traditions of Muslim scholars and scholars. Because the colonialists forbade Islamic-based schools and do not want to admit it. Various methods and tactics were carried out by the Dutch to reduce the group of Muslim intellectuals. They tried to develop Christian teachings to the Indonesian people through the development of imperialism. They only provide education for the children of nobles, children of kings and children of Europe. As for indigenous children, they do not get justice in tasting education (Soedarmanta, 2006: 214).

Even the pesantren which was the center of Islamic education in Indonesia at that time became the target of the Dutch attack. Scholars were killed by hanging, some were arrested and imprisoned. Pesantren's educational facilities were damaged and their students arrested and exiled far from their home areas. This is because Islamic boarding schools are enemies for the Dutch because from pesantren, many Dutch opponents, freedom fighters and even armed resistance were born (Abdurrahman Mas'ud, 2006: 80). This suppression and restraint of freedom in education, of course, will affect the writing creativity of Indonesian scholars. However, this does not deny at all the writings of Indonesian Muslim scholars and scholars. This is because some of them still produced scientific works during those gloomy times, although not as many scientific works were produced by the scholars and Middle Eastern scholars.

b. Economy

According to Azra, that scientists in Muslim countries do not get adequate financial incentives resulting in their sense of responsibility as scientists not growing (Azyumardi, 2014: 20). It is undeniable that writing scientific papers costs money and should be appreciated. Meanwhile, during the colonial period, oppression occurred in various aspects, including the economy. The colonizers carried out economic pressures, trade monopolies and imposed taxes on the Indonesian people (Azyumardi, 2017: xxvii-xxviii). With a difficult economy coupled with the politicization of education management carried out by the Dutch, Muslim scholars and intellectuals were not very productive in writing



scientific papers. However, the doctrines and motivations of the hereafter still make some Muslim scholars and scholars to continue to try to produce scientific works for the benefit of Islam and the Muslims even though the conditions are very sad.

So, for the sake of increasing the creativity of Muslim scholars and scholars in writing and producing scientific works, especially in Indonesia, the government needs support and appreciation. So that science continues to grow and be useful for the next generation.

C. Map of the Scientific Treasure of Indonesian Ulama

Since the presence of Islam in Indonesia and becoming a political force capable of giving birth to Islamic kingdoms such as the Samudera Pasai kingdom, the Mataram kingdom and others, of course fostering a scientific tradition in Indonesia (Katimin, 2007: 58).

The development of the scientific tradition in Indonesia can be felt by the scientific works produced by Muslim scholars and intellectuals. Indeed, Islamic education and scientific work during the reign of this kingdom were more relative to the religious sciences (Hasan Asari, 2019: 101).

The following are some of the scientific works during the kingdom in Indonesia:

a. Riau Sultanate

The Riau Sultanate was among the Islamic kingdoms which gave birth to many scholars who were productive in producing scientific works. A scholar who was quite famous during the Riau Sultanate was Raja Ali Haji who had several scientific works, including *Bustan al-Katibin*, *Tuhfat an-Nafs*, *Muqaddimah fi al-Intizam*, *ats-Tsamarat al-Muhimmah*, *Siti Shianah's* poetry and others. And King Abdullah, he wrote a Malay language lesson entitled *Opening the Tongue with an Easy Swallowing Example and a Helper for Those Who Seek Knowledge of Proper Knowledge* Apart from writing books, the scholars and scholars of the Riau Sultanate also copied and distributed scientific works. Copying books at that time was exactly the same as printing today which functions to reproduce, provide and disseminate scientific works. In 1885 the Kingdom of Riau Lingga established a printing press (copying) called the Royal Stamp House. This printing press copied, reproduced and published the works of Raja Ali Haji. And in 1894, King Muhammad Yusuf al-Ahmadi also established a printing press called *al-Matba'at ar-Riawiyah*. The existence of the two printing houses above shows that the copying and publishing of books was an important tradition in the Malay kingdom (Maryamah, 2016: 8-9).

b. Aceh Sultanate

The Sultanate of Aceh during the kingdom was one of the centers of Islamic education in Indonesia. Many scholars have emerged who are very productive in producing scientific writings such as Nuruddin ar-Raniri, Abdur Rauf as-Singkili (Nor Huda, 2015: 140). Especially ar-Raniri, he is a very productive scholar who has no less than 29 works (Azyumardi, 2013: 205).



Not much different from the ulama and scholars during the royal era, Muslim scholars and scholars in the 19th century, their scientific works are still around religious sciences, such as Asnawi Kudus and Ahmad Sanusi. Ahmad Sanusi for example, he has so many scientific works that it reaches more than 250 pieces, both in the form of books and articles published in various magazines and other mass media. Among his works in the field of interpretation are Raudhah al-'Irfan fi Ma'rifat al-Qur'an, Maljau at-Talibin, Tamsiyah al-Muslimin fi Tafsir Kalam Rabb al-'Alamin and others. And many more works by Ahmad Sanusi in the fields of fiqh, kalam and tasawwuf (Abuddin Nata, 2003: 173-174). As for Asnawi Kudus, among the scientific works he has produced are Pasolatan, Mu'taqad seked, Islamic Sharia and the Javanese translation of the Ajrumiyah book (Jajat Burhanuddin, 2012: 209-210).

D. Profile of Productive Indonesian Ulama

1. Saleh Darat

a. Short Biography

Muhammad Saleh bin Umar as-Samarani or better known as Saleh Darat was born in Jepara, Central Java. He is a great scholar in Indonesia who lived around the 19th century (Jajat Burhanuddin, 2012: 193).

Saleh Darat was raised in a family environment that is thick with education. He was raised by his own father who was a kyai and warrior. Since childhood he has been equipped with the basic knowledge of Islam, especially reading the Koran and the science of recitation (Ghazali Munir, 2008: 34).

His intellectual formation started from the pesantren when he became a student of several scholars on the island of Java, then continued at the Mecca halaqah under the guidance of Jawi scholars and Arab scholars. While in Mecca, he learned from prominent scholars such as Ahmad Zaini Dahlan, Umar ash-Syami, Ahmad an-Nahrawi, and from Jawi scholars such as Nawawi Banten and Mahfuz Termas. After studying in Mecca and returning to Indonesia, Saleh Darat devoted his intellectual capacity by establishing a pesantren in Semarang in the 1880s (Jajat Burhanuddin, 2012: 193-194).

b. Map of Writings

Saleh Darat is a fairly productive cleric. He wrote many scientific works relating to various fields of Islamic teaching. Among his scientific works are Majmu' ash-Shari'at al-Kafiyat li al-'Awam, Haza Kitāb Lathāifi at-Tahārati wa Asrār as-Salāh, Haza Kitab Matni Al-Hikam, Munjiyat Methik So Ihya' 'Ulumuddīn al-Ghazali, Manasik al-Hajj wa al-'Umrah, Kitab al-Mahabbah wa al-Mawaddah fi al-Tarjamati Qoul al-Burdah fi al-Mahabbah wa al-Madh 'Ala Sayyidi al-Mursalīn, Fasolatan, Sabil al-'Abīd 'Ala Jauharu al-Tauhīd, Minhaj al-Atqīya' fi Syarh Hidayat al-Aẓkiya' ilā Tariqi al-Auliya', Al-mursyid al-Wajiz, Hadith al-Mi'raj, and Asrar as-Solāh (Taufik Hakim, 2016: 191).

If one examines the titles of scientific works produced by Saleh Darat, it can be concluded that these works are related to Islamic sciences such as prayer, taharah, hajj, umrah, aqidah and tasawwuf.



c. Influence

The Islamic boarding school founded by Saleh Darat is the basis for translating Islam into the context of Javanese culture. Saleh Darat not only had a role in teaching Islam to Muslims in this area, but also produced Javanese scholars in the early 20th century. Some students from Saleh Darat became well-known scholars who established pesantren in their respective areas of origin, and then had a role and share in building a network of scholars (Jajat Burhanuddin, 2012: 194).

And through his works, Saleh Darat has contributed to strengthening Islamic discourse based on Islamic boarding schools, sharia-oriented Islam, in the context of Javanese society. His works emphasize a trend of Islamic boarding school thinking which is increasingly shifting towards the area of Islamic orthodoxy (Jajat Burhanuddin, 2012: 195).

Among the roles and influences of Saleh Darat is that he and Khalil Bangkalan have strengthened the network and relationship between the world of pesantren and Mecca which had been pioneered by previous prominent Jawi scholars such as Mahfuz Termas and Nawawi Banten (Jajat Burhanuddin, 2012: 195).

2. Ahmad Sanusi

a. Short Biography

Ahmad Sanusi was born in Cibadak, Suka Bumi, West Java on September 18, 1888. His father's name was KH. Abdurrahim bin Haji Yasin, who is a caretaker of a pesantren in Cibadak.

Ahmad Sanusi grew up in a religious environment. Since childhood, he has been accustomed to an environment that has great concern for the religion of Islam (Abuddin Nata, 2003: 169).

Although his father was a boarding school caretaker, Ahmad Sanusi studied at another pesantren according to his father's orders. For approximately six years studying at several Islamic boarding schools, in 1909 Ahmad Sanusi went to Mecca to perform the pilgrimage and deepen his religious knowledge there. Many of the Meccan scholars whom he took his knowledge of, including Said Jawani who is a mufti of the Shafii school, Shaykh Ali Thayyibi, Shaykh Ali Maliki, Haji Mukhtar, Shaykh Salih Bafadhil and also the famous Indonesian cleric in Mecca, namely Mahfuz Termas (Miftahul Falah, 2009: 114). Ahmad Sanusi studied in Makkah for five years. Although relatively short, Ahmad Sanusi did not waste that time. He is so persistent in learning and can master various disciplines of religious knowledge easily and briefly. This is also what prompted the sheikhs or teachers in Mecca to give appreciation to him for his tenacity and intelligence (Munandi, 2016: 5).

After studying for five years in Mecca, Ahmad Sanusi decided to return to his homeland. He helps his father teach at Pesantren Cantayan, Cibadak. In educating his students, he often uses the method of dialogue and discussion with his students and even with the surrounding community about religious issues and religious thought, including the movement for renewal of Islamic thought. Then with the advice of his father, he founded a boarding school in Genteng, at the foot of Mount Walat. Apart from being active in teaching and managing Islamic boarding schools



and preaching to the general public, Ahmad Sanusi is also active in Islamic organizations. It was noted that he had been a member of the Suka Bumi Branch of Sarekat Islam (SI) (Abuddin Nata, 2003: 173).

b. Map of Writings

Apart from being a Kyai and active in organizations, it turns out that Ahmad Sanusi is a prolific Muslim scholar and scholar. He has produced more than 250 scientific works, both in the form of books and articles in magazines and mass media.

His scientific works can be categorized into four fields, namely::

1. Tafsir/Interpretation

Among Ahmad Sanusi's works in the field of interpretation are Raudhah al-'Irfan fi Ma'rifat al-Qur'an, Tamsiyah al-Muslimin fi Tafsir Kalam Rabb al-'Alamin, Maljau at-Talibin, Usul al-Islam fi Tafsir Kalam al -Muluk al-'Alam fi Tafsir Surah Al-Fatihah, Kanzur ar-Rahmah wa al-Luthfi fi Tafsir Surah Al-Kahf, Tafsir Qulub Al-Mu'minin fi Tafsir Surah Yasin, Kasyfu as-Sa'adah fi Tafsir Surah Aa - Waqi'ah, Hidayah Qulub as-Sibyan fi Fadail Surah Tabarak al-Mulk min al-Qur'an, Kasyf az-Zunnun fi Tafsir La Yamassuhu illa al-Mutahharun, Tafsir Surah Al-Falaq, and Tafsir Surah an-Nas.

2. Fiqh

In the field of fiqh, his scientific works include al-Jauhar al-Mardiyyah fi Mukhtar al-Furu' asy-Syafi'iyah, Nur al-Yaqin fi Mahwi Mazhab al-Li'ayn wa al-Mutanabbi'in wa al -Mubtadi'in, Tasyfif al-Auham fi ar-Rad'i 'an at-Tagham, Tahzir al-'Awam fi Muftariyat of the Light of Islam, al-Mufhamat fi Daf'i al-Khayalat, at-Tanbih al-Mahir fi al -Mukhalit wa al-Mujawir, and Tarjamah Fiqh al-Akbar as-Shafi'i.

3. Kalam

In the field of Kalam science, such as Tawhid al-Muslimin wa 'Aqid al-Mu'minin, Haliyat al-'Aql wa al-Fikr fi Bayani Muqtadiyat ash-shirk wa al-Fikr, al-Lu'lu an-Nadid, Tariq as -Sa'adah fi al-Firaq al-Islamiyah, Majma' al-Fawaid fi Qawa'id al-'Aqid, Tanwir az-Zalam fi Firaq al-Islam, al-Mufid fi Bayan 'Ilmi at-Tawhid, Siraj al- Wahaj fi al-Isra' wa al-Mi'raj, al-'Uhud wa al-Hudud, Bahr al-Midad fi Tarjamati Ayyuha al-Walad.

4. Tasawwuf

As for tasawwuf, among Ahmad Sanusi's scientific works are Al-Audiyah as-Syafi'iyah fi Bayan Salat al-Hajah wa al-Istikharah, Siraj al-Afkar, Dalil as-Sairin, Jauhar al-Bahiyah fi Adab al -Mar'ah al-Mutazawwijah, Matla' al-Anwar fi Fadilah al-Istighfar, Tamsiyah al-Islam fi Manaqib al-Aimmah, and Siraj al-Azkiya' fi Tarjamah al-Azkiya' (Abuddin Nata, 2003: 173-174).

If we look at the scientific works of Ahmad Sanusi, it can be concluded that the map of his work is in the field of Islamic religion. This also shows that he is a scholar who is very deep in Islamic religious knowledge.



c. Influence

Ahmad Sanusi was a very influential cleric and freedom fighter. Several times he was arrested and exiled by the Dutch because of his struggle and influence in society (Miftahul Falah, 2009: 47-48).

Towards independence, he and other fighters were so determined to fight for Indonesian independence. In January 1944, he became the management of the Javanese Awakening (Jawa Hokokai) representing Masyumi to spread a sense of nationalism among the people (Miftahul Falah, 2009: 47-48). In addition, the scientific works that he produces are also very giving color to Islamic science in Indonesia and also become a reference in Islamic boarding schools..

CONCLUSION

Writing is a tradition that is strongly supported and encouraged by Islam. It can be seen from:

1. The Prophet's command to write down the Qur'an and Hadith which are the main sources of knowledge in Islam.
2. Qur'anic cues to write something important in the muamalah aspect in the form of debts as in Surah al-Baqarah verse 282. If in the muamalah aspect only the tradition of writing must be turned on, of course religious and other scientific aspects are more important.
3. The first revelation that came down was Surah al-'Alaq verses 1-5, containing the command to read. This command implicitly includes the write command.
4. The first revelation that came down was Surah al-'Alaq verses 1-5, containing the command to read. This command implicitly includes the write command.

Especially in Indonesia, there are several factors that affect the quantity and quality of the scientific work of Indonesian Muslim scholars and scholars, including:

1. Socio-political, where there is oppression and restraint on the freedom of education carried out by the colonizers against the Indonesian people.
2. Economics, in which the lack of financial and moral support causes Muslim scholars and scholars to be less productive in scientific work. Because, in writing and researching scientific papers, it costs money.

Map of the treasures of scientific works of Indonesian scholars in general still focuses on Islamic religious sciences such as interpretation, fiqh, tasawwuf, and monotheism, especially scientific works during the kingdom and 19th century.

Among Indonesian scholars who are very productive in producing scientific works, KH. Saleh Darat who has dozens of scientific works, and KH. Ahmad Sanusi who has more than 250 scientific works.



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RESOURCE MANAGEMENT IN CURRICULUM IMPLEMENTATION AT MAS YPI BATANG KUIS

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ABSTRACT

This article is the result of research with the focus and purpose of research is to find out how Resource Management in Curriculum Implementation at MAS YPI Batang Kuis. This type of research is an empirical study, namely research on Aliyah madrasas in Batang Kuis in order to find out what resources support the success of implementing the curriculum. The results of this study are that the material in the curriculum must be well organized so that the educational goals and objectives that have been set can be achieved. The success of achieving curriculum goals is determined by many factors so that the curriculum can actually be implemented properly. The role of the madrasa head as a leader in madrasa management is very important because it is the first door in making policy at the madrasa. Furthermore, the use of learning resources as much as possible, using learning media both modern and traditional media whose purpose is to make it easier to capture the message / content of the lesson. In this case, of course, the quality of educators is very important. Educators play a big role in efforts to implement the curriculum operationally through teaching learning materials to achieve curriculum goals. In addition, to determine the success in implementing the curriculum, it is necessary to monitor and evaluate the curriculum.

Keywords: Management, Resource, Curriculum

INTRODUCTION

The curriculum is not the only determinant of the quality of education. It is also not a single tool for elaborating the educational vision. The function of the curriculum in improving the quality of education and elaborating the vision depends on the skills of the teacher, the inclusion of curriculum substance in textbooks, evaluation of the learning process, learning resources, and media, all of which require the performance of the madrasa principal and teachers in managing madrasas and learning because the success of curriculum management in madrasas is not apart from the management of supporting resources, including madrasa management, management of the use of learning resources, management of the use of learning media, use of learning strategies and models, monitoring of learning implementation and management of improving the quality of education.

Management is important in all areas of life. With management, organizational performance can run optimally, as well as in educational institutions. With good management, an educational institution will be able to develop optimally as expected. Management is a process of managing existing resources, has several functions that are among experts in the distribution and designation. However, regardless of the division or whatever it is called, the elements of these activities are still related to each other. Basically these functions include: 1) Planning; 2) Organizing; 3) Movement; and 4) Supervision, which is carried out to achieve the



targets that have been set through the utilization of human resources and other resources.

Management in this case is the utilization of existing resources and can be carried out efficiently to achieve the vision and mission of the madrasa. The head of the madrasa is responsible for the running of the institution / madrasa and its activities. The head of the madrasa is at the forefront and its success can be measured, therefore the head of the madrasa is not only required as an educator and administrator, but also must act as a manager there is a supervisor who is able to implement quality management in a work climate and learning process that is constructive, creative and accomplished, the indications are in the implementation of the curriculum at the institution he leads.

MAS YPI Batang Kuis is one of the Madrasah Aliyah that implements resource management in the implementation of the national curriculum. So that all educators need to gain knowledge about the application of the curriculum in an effort to improve the quality of education for their students.

This paper is the result of research research, with a research focus to find out what resources support the successful implementation of the curriculum, understand the role of madrasah principals in curriculum implementation management, understand the use of learning resources in learning, understand the management of the use of learning media, understand the quality of educators' performance in implementing the curriculum that should be, understand the management of monitoring the implementation of the curriculum and understand the management of education quality in the context of implementing the curriculum.

METHODOLOGY

This research was conducted at MAS YPI Batang Kuis which is located at Jalan Mesjid Jami' Dusun I Meriah Batang Kuis Village in order to find out what resources support the success of implementing the curriculum. Using a type of empirical research that uses a qualitative approach to understand phenomena about what is experienced by research subjects such as behavior, perception, motivation, action, holistically, and using descriptions in the form of words and language, in a special natural context and by utilizing various ways experience. Qualitative research aims so that the phenomenon can be explained as deeply as possible to collect data related to research, so that it appears the importance of the data obtained to be discussed in more depth.

The data collection methods used by researchers:

- a). Questionnaires are a way to obtain data by giving written questions to respondents who have been prepared in advance (Sumardjono, 1997: 42).
- b). Interviews are a way to obtain data by way of direct question and answer with respondents (Singarimbun and Effendi, 1989: 134).
- c). Documentation is the collection of data from libraries relevant to research (Subagyo, 1990: 23).



1. Population And Sample

The population in this study were all students, educators, and the Head of Madrasah Aliyah in Batang Kuis. Due to limited time, manpower and funds, in this study, not the entire population was studied, but only the sample. The sampling method used is the purposive sampling method, namely the sampling method by selecting the sample carefully so that it is relevant to the research design (Soeratno and Arsyad, 1993: 119). In this study, the samples were students, educators, and the Head of MAS YPI Batang Kuis.

To obtain the data needed in this study, the respondents who were contacted were as follows:

- a. 20 students of MAS YPI Batang Kuis.
- b. 6 teachers of MAS YPI Batang Kuis.
- c. 1 Head of MAS YPI Batang Kuis.

2. Data Analysis Method

The data obtained from the study were then analyzed using qualitative descriptive data analysis techniques, namely by providing an interpretation of the data obtained rationally and objectively, which were arranged, sorted and grouped by using codes and categorizing, then describing the relationship between one variable and another. researched in order to describe certain phenomena to be more concrete and detailed (Singarimbun, 1995: 45)

RESULTS AND DISCUSSION

The success of implementing the curriculum at MAS YPI Batang Kuis cannot be separated from several supporting sources, including madrasa management, utilization of learning resources, use of learning media, use of learning strategies and models, performance of educators, monitoring of learning implementation, and management of improving the quality of education.

1. Madrasa Management

In today's competitive climate, it is difficult for an organization to live well if it does not have the ability to change itself quickly and be able to evolve in line with the demands of various stakeholders. This condition applies to almost all organizations, both for-profit and non-profit. Madrasas as non-profit institutions are also inseparable from this phenomenon, which is why in many cases educational institutions must know the expectations and needs of stakeholders in all activities through what is called a "school/madrasa committee".

Naturally, the process of life or death of an organization always depends on the organization's ability to meet the expectations and needs of its stakeholders. Likewise, madrasas must always be able to identify stakeholder needs, however, before identifying stakeholder expectations and needs, madrasas must be able to determine in advance who the stakeholders are. Even further than that, madrasas must also be able to identify who are their potential stakeholders. This condition is necessary because not all organizations have the products/services they provide.



The results of the analysis are used as the main material in the preparation of the vision and mission of the madrasa. That is why in the preparation and making of the vision and mission it is very important to involve stakeholders both directly and indirectly.

In this case, madrasah principals must really have the ability to manage madrasahs such as understanding performance, identifying and developing types of madrasah inputs, developing processes in madrasahs (teaching and learning processes, coordinating, decision making, empowerment, motivating, monitoring, supervising, evaluating, and accreditation). In addition, the madrasah principal must also understand that he is able to show efforts in increasing madrasah output (quality, productivity, efficiency, effectiveness, and innovation).

The head of the madrasah in an effort to realize his performance in curriculum management, he must be able to facilitate madrasahs to form and empower a curriculum development team. Educational institutions must be able to develop curricula according to their individual needs, empower educators and madrasah education to be able to provide curriculum documents that are relevant to the demands and needs of students and the community, facilitate educators to prepare syllabus and lesson plans, facilitate educators to choose sources learning, facilitating educators to choose media according to the material in the subject, directing educators and education staff to develop plans and programs for implementing curriculum, guiding educators in developing and improving the teaching and learning process.

2. Learning Resource Utilization Management

Conventional education has a paradigm that educators are the only source of learning, so that people have the most knowledge. The paradigm then shifted to educators knowing first. However, now with the development of science and technology, not only the knowledge of educators can be the same as that of students, even students can know beforehand from their educators. This can all occur due to the development of information media around us so that at this time educators are no longer the only source of learning, but educators have a broader function, namely as a provider of learning facilities so that students want to learn.

Learning resources are everything that is around the learning environment that can functionally be used to help optimize learning outcomes. Optimizing learning outcomes can be seen not only from learning outcomes (output) but also from the process in the form of student interactions with various sources that can stimulate learning and accelerate understanding and mastery of the fields of knowledge they are studying.

The need for strengthening supporting resources, especially the availability of facilities that support learning facilities, namely books as teaching materials. The government has prepared textbooks. In addition, a manual for educators has also been prepared. The preparation of teaching material books should still pay attention to the principles of relevance to the lives of students. Books should be designed to



inspire educators to develop relevant teaching materials by connecting the immediate environment as a learning resource.

Deitje Adolfien Katuuk (2014: 24) Supporting resources for the implementation of the 2013 Curriculum are mainly the availability of learning facilities, both in quantity and quality. Implementation of the curriculum requires the availability of laboratories, both equipment and materials. It should be realized that there are still many schools that have minimum standard facilities. Along with the gradual implementation of the curriculum until 2015, a commitment to policies is needed to prepare the main learning facilities and facilities. This policy commitment must come primarily from each local government.

Curriculum implementation in an effective learning process is a learning process that uses a variety of learning resources. To obtain an overview of the concept, material is given about four concepts, namely concrete concepts, abstract concepts, concepts with abstract critical attributes, and concepts based on principles with the aim that students are able to recognize and be able to group based on information and observations (Diknas, 2006). Teaching and learning activities are emphasized on the activities of students by observing.

3. Management of Learning Media Use

Media is a means of infrastructure in teaching. Media is a tool to make it easier to apply curriculum material and content, so that it is easier for students to understand or understand. The use of media in the teaching and learning process needs to be carried out by educators so that what they convey can have meaning and significance for students.

The accuracy of choosing media tools is a demand for an educator so that the teaching and learning process can run as it should and the objectives of teaching or education can be achieved properly. In addition, the determination of the assessment media and infrastructure must be based on the suitability of the material with the objectives and the suitability of the material with the psychological foundation of learning and the development of students.

4. Management of the Use of Learning Strategies and Models

Morally, various problems that arise as a result of progress are the responsibility of the world of education to find solutions through effective and efficient learning strategies. Sociologically, there are several learning strategies that are thought to be able to overcome these problems. Among other things, the world of education needs to formulate a clear vision of the implementation of education and teaching.

If the vision of graduates of educational institutions has been agreed, then the consequences need to be reformulated the concept of a curriculum that is more oriented towards social construction, namely a curriculum designed to make social change. This kind of curriculum is dynamic, because what is designed will be adapted to the demands of social change. If the curriculum view that is integrative



has been chosen, then the next stage is to be followed by a teaching and learning process whose strategies are more student-oriented.

In implementing the curriculum, appropriate learning strategies are needed so that the curriculum objectives are achieved. Learning strategy is a general pattern to realize the teaching and learning process. Operationally, learning strategies are procedures and methods taken by educators to provide convenience for students to carry out active learning activities in order to achieve learning objectives. A learning strategy is a comprehensive system consisting of five variables, namely learning objectives, subject matter, teaching methods and techniques, students, educators/ other education personnel, and logistics/supporting elements.

5. Educator Performance Management in Curriculum Implementation

Educators have an important role in curriculum implementation. The role of the educator is mainly in making the curriculum as something actual (actual curriculum) in learning activities. Altirchter (2005:9) mentions three important factors from educators as factors that limit curriculum implementation, namely (1) competencies and attitude; (2) decision-making participation; and (3) quality of collegial relationship. The three factors stated by Altirchter refer to competence, both professional competence, pedagogic competence, personality competence and social competence.

Participation in decision-making refers to the participatory ability of educators in decision-making, both curriculum development and learning. Likewise, the quality of collegial relationships in madrasas with fellow educators. The quality of the collegial relationship is important to strengthen the participatory ability of educators. Bennie and Newstead (2005:4) state that teacher content knowledge is one of the obstacles in implementing the new curriculum. Through their research, it was found that teacher content knowledge does influence classroom instruction and the richness of learners' mathematical experiences (the concept of educator knowledge does affect classroom teaching and the breadth of students' mathematical experiences).

The results of this study strengthen the proposition regarding the role of educators' conceptual knowledge that underlies teaching materials. Educators must have strong conceptual knowledge, both the content of the field of study and conceptual knowledge of pedagogy and learning. Mastery of pedagogic and scientific content in the field of study will strengthen the ability of educators in developing syllabus, teaching materials, and methodological approaches to learning.

The development of the ability of educators to implement the new curriculum requires a strong and good management that includes competency development, both professional, pedagogic, personality and social competencies. There are several aspects that require good governance or management, namely planning in fostering and developing competence, utilization and utilization, monitoring and evaluation, and management of support systems both regulations, facilities and infrastructure, as well as financial support.



6. Curriculum Implementation Monitoring Management

The implementation of the curriculum in madrassas needs to be monitored to determine the level of activity. For this reason, an expert in the curriculum must monitor the curriculum from planning to making monitoring and evaluating instruments. Curriculum monitors must be objective, because objectivity will determine subsequent assessment and improvement. Curriculum monitoring has an important role in the improvement of the next curriculum, so that it is more perfect and runs on the appropriate track.

Curriculum monitoring system is a system of collecting and receiving information based on precise, accurate, and complete data about the implementation of the curriculum which is carried out with appropriate steps within a certain period of time by expert and experienced observers to overcome problems that arise in the curriculum.

The purpose of curriculum monitoring in general is to accelerate the collection and receipt of information needed for retrieval in overcoming curriculum monitoring problems. In particular, curriculum monitoring aims to: provide feedback on the needs of educational programs, for the achievement of curriculum objectives, for planning methods, for curriculum assessment systems, and provide study materials to limit the problems and obstacles encountered in the field.

The target in this monitoring or monitoring activity is more focused on monitoring the smooth process of implementing the curriculum and the facilities needed in the implementation activities.

To collect information in the implementation of the monitoring can be used interviews, observations and questionnaires for implementers. Monitoring is carried out in the early years of implementing the new curriculum in madrasas. This activity is carried out by the curriculum developer to take action to facilitate the dissemination and implementation of the curriculum in madrasas.

7. Education Quality Improvement Management

The diverse needs of students in learning, the needs of educators in carrying out learning and other staff in their professional development, the differences in the madrasa environment from one another and coupled with the expectations of parents/community for quality education for children and the demands of stakeholders. To obtain qualified personnel, it is imperative for every individual, especially the leadership of educational institutions, to be able to respond and appreciate these conditions in the decision-making process.

Madrasa-based quality improvement management is an approach that emphasizes the independence and creativity of educational units. Several indicators that show the character of the management concept, among others: a. Madrasa environment that is safe, comfortable, and orderly, b. Madrasas have a vision, mission and quality targets to be achieved, c. Madrasas have strong managerial skills, d, there are high expectations from personal madrasas for achievement, e. There is continuous development of madrasa staff in accordance with the needs and science



and technology, f. There is an evaluation for quality improvement and improvement, and g. There is intensive communication and support from parents/community.

The development of this management concept is designed to improve the ability of madrasas and the community to manage educational change in relation to overall goals, policies, planning strategies, curriculum initiatives that have been determined by the government, and education authorities. In implementing this concept, madrasahs should have the responsibility to manage themselves in relation to administrative, financial, and functional issues of each madrasah personnel within the framework of directions and policies that have been formulated by the government.

There are four things related to the principles of total quality management, namely: attention must be paid to the process of continuously promoting quality improvement, quality quality must be determined by madrasa service users, achievement must be obtained through understanding the vision not by imposing rules, madrasas must produce students who have knowledge, attitudes, skills, character and have emotional maturity. The competition system will encourage madrasas to continue to improve themselves, while awards will be able to motivate and increase the confidence of every madrasa personnel, especially students.

CONCLUSION

The curriculum is a plan to get the expected output from a lesson. The plan is structured in a structured way for a field of study, so as to provide guidelines and instructions for developing learning strategies. The material in the curriculum must be well organized so that the educational goals and objectives that have been set can be achieved.

The success of achieving curriculum goals is determined by many factors so that the curriculum can actually be implemented properly. The role of the head of the madrasa as a leader in the madrasa in managing the madrasa is the first door in making policy at the madrasa, then utilizing learning resources as much as possible, using learning media both modern and traditional media whose aim is to make it easier to capture the message / content of the lesson.

In this case, the quality of educators is very important. Educators play a big role in implementing the curriculum operationally through teaching learning materials to achieve curriculum goals. In addition, to determine the success in implementing the curriculum, it is necessary to monitor and evaluate the curriculum. Is the curriculum that has been implemented going well? If deficiencies are found, it is necessary to improve the curriculum and other efforts to improve the quality of education in an educational institution/institution.



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IMPLEMENTATION OF CHARACTER EDUCATION BASED ON DIGITAL ISLAMIC EDUCATION IN THE ERA OF THE SOCIAL REVOLUTION 5.0

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ABSTRACT

In an effort to grow the character of students through the application of character education in schools is a responsibility that must be realized collectively. Awareness of the importance of this will greatly affect the smooth process of implementing character education. One of them is by continuing to look for strategies and methods that are considered effective in solving this problem. The application of character education is carried out in different ways based on needs. Because every child has a different character from one another. Therefore, this must be a serious concern in realizing character education. One of them is by utilizing technology as an entry point to implement education character. Efforts to grow character in students through the application of character education in schools is a responsibility that must be collectively realized. Awareness of the importance of this will greatly affect the smooth process of implementing character education itself. The rapid development of information and communication technology with all its impacts is a reality that cannot be avoided at this time. Therefore, students must prepare themselves with the provision of digital literacy so that they will not stutter to welcome the era of society 5.0 as an answer to the industrial revolution 4.0.

Keyword: Character Education, Digital, Revolution 5.0.

PRELIMINARY

The rapid development in the field of information and communication technology which is the driving force for the industrial revolution 4.0 will continue to roll. Likewise with the impact that appears, there will be more and more fields of work that were previously done by humans, replaced by automation and robots. But on the other hand, there will be many more new fields of work waiting to be entered by creative and competent people.

In response to the rapid industrial revolution 4.0 era, various countries have begun to take various steps. Japan, as an advanced country in the field of technology, initiated the concept of society 5.0. The concept that is expected to strengthen the United Nations Sustainable Development Goals is to end poverty, protect the planet and ensure prosperity for all (Shiroishi, Y. et al, 2018).

The definition of the concept of society 5.0, among others, is given by Salgues (2018), namely a smart society where the real (physical) environment is closely integrated with the virtual (cyber) environment. Another explanation is given by Kepa (2019) which states that the main actor of the industrial revolution 4.0 is



technology, where ICT (information and communication technology) is fully integrated with the production system.

While society 5.0 is human-centered, as stated by Alhefeiti (2018) that society 5.0 is an effort to become a human-centered technology, (a human centered society) by integrating the real and virtual worlds. Raharja (2019) stated that society 5.0 is still closely related to industry 4.0 but technology in society 5.0 is more directed to the order of social life.

Furthermore, character education is not a new discourse for the world of education in Indonesia. This has long been echoed as an effort to respond to the times. And also as a breakthrough step in preparing future generations of people who have noble personality values.

Teachers are the spearhead of the progress of a nation. Because of their hands will give birth to the next generation that will melanjtukan baton to future national development .Tuntutan a teacher in establishing the source power of man is not only focusing on the knowledge students only. But teachers are also required to form a strong attitude and personality in order to make children a generation of people who are responsible, independent, honest, tolerant, and cooperative in accordance with the goals of national education. In other words, good character education must involve not only aspects of "good knowledge" (*moral knowing*), but also "feeling well (*moral feeling*)", and good behavior (*moral action*).

In Law No. 20 of 2003 concerning the National Education System also states that National Education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings of faith and fear of God Almighty , have good character. noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. The content of our national education goals is very clear, namely how to grow human beings with noble character as desired. To be able to answer this challenge, one of them is through the application of character education in schools. The application of character education in schools is a step that is currently being echoed as part of efforts to produce students who have good character and are responsible. This means that an anti-violent personality can be formed, mutual respect, responsibility, being honest, and mutual acceptance of one another regardless of one's background.

The development of technology and information is a new challenge for various fields, including the world of education. The rapid development of this technology has an impact on changing people's activities towards a faster and easier way. Education in this case must be able to adapt to changes, especially in terms of character building in students. Ease of access to information makes students free to determine the choice of role models for their development process.

METHODOLOGY

The research method uses library research by collecting data from writings (literacy) that are related to the topics discussed, namely Islamic Education in Era 4.0. The researchers took the data from documentation in the form of books, research



journals, and supporting articles. The method of discussion uses the descriptive-analytical method, namely explaining and elaborating the main ideas related to the topics discussed. Then present it critically through primary and secondary library sources related to the theme (Sugiyono, 2005; Sukmadinata, 2005; Trianto, 2011).

THEORITICAL REVIEW CHARACTER BUILDING

The term character in Greek and Latin, *charassein* which means "to carve a permanent and indelible pattern" character or character is a combination of all permanent human nature so that it becomes a special sign to distinguish one person from another. The basic concept of character education is contained in the Minister of Education and Culture Regulation No. 23 concerning the Growth of Character in 2015. The Growth of Character (PBP) aims to:

1. Making schools a fun learning park for students, teachers, and education staff
2. Cultivating good habits as a form of character education since in the family, school and community
3. Making education a movement that involves the government, local governments, communities and families
4. Fostering a harmonious learning environment and culture between families, schools, and communities.

Character education through the PPK (Strengthening Character Education) program is increasingly important in the era of society 5.0. *The World Economic Forum* (2019) states that society 5.0 emphasizes problem solving and value creation, recognition of differences, decentralization, resilience, and environmental sustainability and harmony. Meanwhile, Slameto (2019) says that society 5.0 is a society where various needs are differentiated and met by providing the necessary products and services in adequate quantities to people who need them when they need them, and where everyone can receive high quality services. and a comfortable and vibrant life. All of these aspects require humans who have superior characters as the main controllers of the integration of the real world and the virtual world. (Agustini & Sucihati, 2020).

The modern era spurs educators to produce the nation's children who are able to place themselves in the midst of rapid change, multiple choices and a fast and stressful life. More than that, educators have a moral obligation to encourage them to become people whose lives are able to explore meaning and have roots in noble values, a strong self-image and ambitions that are beneficial to humans other than themselves. Educators must produce independent students, meaning that they are able to choose based on values, a strong self-image and the right ambition. (Putri, 2018) Technology is very useful in the world of education. The search for literacy to increase knowledge in learning can be used by technology. Students can search google or yahoo and other sites in search of journals, papers, and e-books. However, it does not mean that learning does not use the available textbooks, the use of literacy



from Google or other sites is only intended to increase knowledge and materials in the learning process.

5.0 SOCIETY ERA CHARACTER EDUCATION

Slameto (2019) says that society 5.0 is a society where various needs are differentiated and met by providing the necessary products and services in adequate quantities to people who need them when they need them, and where everyone can receive quality services. height and a comfortable and full of life.

All of these aspects require humans who have superior characters as the main controllers of the integration of the real world and the virtual world. In more detail, the 2019 World Economic Forum describes the scheme of change from industry 4.0 to society 5.0 as follows (Sunawan, 2019):



From the picture above, it will be seen that the role of human beings with character. For example, in the first part, society 5.0 states that society in the 5.0 era is a society that creates values. With the character of religiosity rooted in the soul of the Indonesian nation in the future, of course the values created will be in accordance with moral values, humanity which remains within the framework of the One Godhead. Arifin (2019) in his professorial inauguration speech said that Indonesian human resources are required to have two things, first, character (including moral values such as faith and piety) and second, competence.

As stated by Wiyani (2014) that one of the six pillars of character education is respect, treating others with an educated language, being polite and tolerant of differences. Without the provision of superior characters, it is not impossible that the counselor profession will be disrupted by technology in the industrial era 4.0 and society 5.0.

In an effort to form a character that is in accordance with the needs of the times, Islamic education must be able to adapt to change. The existence of technology must be an advantage that is able to support the learning process towards achieving educational goals that are not only proficient in the field of work but also reflect Islamic character in accordance with the goals of Islamic education.



DIGITAL LITERATURE

Literacy can be interpreted as the ability to access, understand and use information intelligently. Yulianti (2017) states the importance of literacy because literacy skills are fundamental things that must be possessed by students in facing the global era to be able to meet the needs of life in various situations. According to Paul Gilster (2007) quoted by Seung-hyun Lee (2014) digital literacy is the ability to understand and use information in many formats from various sources when it is presented through a computer. Meanwhile, according to Deakin University's Graduate Learning Outcome 3 (DU GLO3), digital literacy is the use of technology to find, describe and disseminate information in the digital world. Digital literacy is also defined as the ability to understand, analyze, assess, organize and evaluate information using digital technology. This means knowing about various technologies and understanding how to use them, as well as being aware of their impact on individuals and society. Digital literacy empowers individuals to communicate with others, collaborate more effectively, and increase one's productivity, especially with people who have the same skills and ability levels.

Meanwhile, Common Sense Media (2009) mentions that digital literacy includes three abilities, namely competence in using technology, interpreting and understanding digital content and assessing its credibility as well as how to create, research and communicate with the right tools.

Digital literacy interests, attitudes and abilities of individuals who use digital technology and communication tools to access, manage, integrate, analyze, and evaluate information, build new knowledge, create and communicate with others in order to participate effectively in society.

Digital literacy is the ability to use information and communication technology (ICT) to find, evaluate, utilize, create, and communicate content or information with cognitive and technical skills. The researcher found that the concept of digital literacy was not the same as the concept expressed by media literacy researchers. Although the two concepts are reduced to the same 209 skills, namely access, analysis, evaluation, and production. Digital literacy researchers put more emphasis on the scope of digital media. Meanwhile, media literacy researchers sometimes tend to combine conventional and digital media as the scope of research.

Digital literacy is also rooted in computer literacy and information literacy. (Khasanah & Herina, 2019). These two types of literacy are increasingly taking on roles in all aspects of human life as individuals and as part of society. With this kind of linkage, it can be seen the importance of digital literacy as part of the school and national literacy movement.

Atmazaki, et al (2019) describe several strategies for implementing the components of the literacy movement (National Literacy Movement, School Literacy Movement, Family Literacy Movement and Community Literacy Movement) which are summarized as follows: 1. Strengthening the capacity of facilitators 2. Increasing the number and variety of learning resources Quality 3. Expanding Access to Learning Resources and Coverage of Learning Participants 4. Increasing Public Involvement 5. Strengthening Governance.



While the stages of implementing the literacy movement in schools, can be seen in the description of Wiedarti, et al (2018) as follows:

1. Habituation of fun reading activities in the school ecosystem. This habituation aims to foster interest in reading and in reading activities within the school community. The growth of reading interest is fundamental for the development of students' literacy skills.
2. Development of reading interest to improve literacy skills The literacy activities at this stage aim to develop the ability to understand reading and relate it to personal experience, think critically, and cultivate creative communication skills through activities responding to enrichment reading (Anderson & Krathwol, 2001).
3. Implementation of literacy-based learning. Literacy activities at the learning stage aim to develop the ability to understand texts and relate them to personal experiences, think critically, and cultivate creative communication skills through activities responding to texts of enrichment reading books and textbooks (Anderson & Krathwol, 2001).

DISCUSSION

The opinion of experts on education (pedagogies) broadly is an effort to develop knowledge, experience skills, and skills to the younger generation as an effort to prepare them to fulfill their life functions both physically and spiritually. Whereas in a narrow sense is a school or other educational institution, both formal and informal (Umiarso and Asnawan, 2017). The aspects that are usually considered the most in education, among others: awareness, enlightenment, empowerment, and behavior change. It can be concluded that education should be more on the process of processing attitudes (morals) of students, educational success is no longer on cognitive orientation with the size of the numbers.

However, in the process of how students have noble character, empathy, honesty, courage, and a good personality, which is supported by good cognitive and psychomotor mastery. or better known as character education. As we know, Japan was destroyed in the atomic bomb but then quickly revived through character education which was instilled into Life skills, not only done at school but also carried out in the family and community. The results of sekatsu and tokatsu character education (Mulyadi, 2014) which aims to make whole people (insan kamil) make Japan advanced, hardworking, strong, simple, have a high sense of nationalism, discipline, obey the rules, like to cooperate (cooperative), independent and respectful of others.

Literally, morality means temperament, behavior, attitude, character, character (Nata, 2018). According to Ibn Miskawaih and al-Ghazali, namely, the expression of the soul that appears easily without the need for thought and consideration, meaning that something can be said to be moral if it has five characteristics, namely: it is ingrained, easy and easy to do; carried out of their own volition; actually done, intended for Allah SWT. Basically, character education



emphasizes the moral aspect, which fosters a religious personality attitude, morals/characteristics and concern for the environment (characteristic of *Insan Kamil*). Therefore, it must be implanted as early as possible and carried out continuously.

Umiarso and Asnawan (2017) cite Lickona (1992), emphasizing three components of good character, namely 1) moral knowing, which consists of (a) moral awareness (moral awareness), (b) knowing moral values (knowing moral values).), (c) perspective taking (taking views), (d) moral reasoning (moral reasons), (e) moral decision (decision making), (f) self-knowledge (self-awareness). 2) Moral Feeling, which is another aspect that must be instilled as a source of strength to act in accordance with moral principles, including: conscience (conscience), self-esteem (self-confidence), empathy (feeling the suffering of others), loving the good (loving the truth) , self-control (able to control oneself) and humility (humility). 3) Moral Action, namely competence, desire, and habit.

Sri Narwanti (2011) states that character values are sourced from religion, Pancasila, culture and Indonesian national education goals, including: Religious, Honest, Tolerance, Discipline, Hard Work, Creative, Independent, Democratic, Curiosity, National Spirit, Love the homeland, appreciate achievements, friendly/communicative, love peace, love to read, care for the environment and social, responsible. Character education in Islamic education has more value than just moral education (right or wrong), but teaches the understanding of doing good things.

In Islamic education there are two major paradigms, First, the paradigm that views character education in a narrower scope of moral understanding, which assumes that students need certain characters that are only given. Second, understanding from a broader point of view, this paradigm views character as pedagogy, placing individuals involved in education as the main actors in character development.

With Islamic education with character, it is hoped that in the future this nation will be ready to welcome education 5.0 which focuses on the excellence of life skills, in order to become a competitive nation (Umiarso and Asnawan, 2017). Therefore, strengthening character education is very important in an era without barriers and boundaries, because character shows the identity of the nation, the strength of a country, and the progress and unity of a country and becomes the meaning of the formation of human beings, in accordance with the objectives of national education itself.

From the results of the study, it can be concluded that Strengthening Character Education through digital literacy can be a strategy in dealing with the era of society (society) 5.0. Through digital literacy, efforts to strengthen the five main characters, namely: Nationalism, Independence, Religiosity, integrity and mutual cooperation can be developed effectively and systematically. The implementation of literacy, especially digital literacy, is carried out in a planned manner by involving all parties related to class, school and community based.



CONCLUSION

Character education through digital literacy can be a strategy in order to face the era of society (society) 5.0. Through digital literacy, efforts to strengthen the five main characters, namely: Nationalism, Independence, Religiosity, integrity and mutual cooperation can be developed effectively and systematically. The implementation of literacy, especially digital literacy, is carried out in a planned manner by involving all parties related to class, school and community based.

Meanwhile, digital literacy that involves the community in the form of intensive communication with parents about the use and supervision of the use of gadgets when students do assignments at home is the key to the success of instilling values in students.

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ISBN 978-623-93575-3-5



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