ISLAMIC EDUCATION-BASED MANAGEMENT OF ELEMENTARY SCHOOLS IN DEVELOPING RELIGIOUS MODERATION

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Abstract

Primary school Islamic education institutions that organize teaching and learning activities must be involved in developing human resources and improving quality in Indonesia. To achieve this goal, primary school Islamic education institutions must be managed optimally. This research is a library study (library search) which requires researchers to be able to understand the subject matter under study, especially references to various relevant empirical phenomena. The result of this research is the implementation of the management of Islamic educational institutions by applying the functions of Islamic education administration (planning, organizing, directing, and supervising) comprehensively and consistently by internalizing the values of religious moderation as a smart and advanced education-seeking strategy.

Keywords: Islamic Education Management; Religious Moderation; Elementary School.

INTRODUCTION

The existence of Islamic educational institutions in Indonesia has continued since the introduction of Islam in Indonesia. From personal and collective contact between teachers and their students in the early days of Islam, when regional Muslim communities formed in an area, they naturally built places of worship, in this case mosques. Mosques were the first Islamic educational institutions to be established next to the house where a scholar or da'i lived. The task of the Ministry of Religious Affairs remains to manage the education system, both formal and informal (Supriatna et al., 2022).

The development of the current Islamic education regime is developing in various ways, levels and forms that exist today such as the formal education path of early childhood education in the form of Raudlatul Athfal (RA) at the basic education level. in the form of Madrasah Ibtidaiyah (MI) and Madrasah Tsanawiyah (MTs), secondary level in the form of Madrasah Alyah (MA) and at the higher education level there are many Islamic colleges in various forms, some are in the form of academies, high schools, institutes and universities. All of this requires the best management or control, because otherwise the negative image of Islamic education alone will remain embedded in society and will be difficult to eliminate, maybe even Islamic education itself is entitled to remain well organized and well managed around it, lies destroy it (Effendi, 2021).

The Age of Troubles is receiving attention from almost every educational institution in the world. A simple way to express the phenomenon of global disruption is the abundance of information, rapid and profound changes, technological developments and abundant use of the internet. These changes will certainly have an impact on the innovation of educational institutions, such as B. innovation of online educational institutions, replacement of traditional learning systems with online learning innovations, and innovation of convenient academic services. The latest innovations bring convenience and comfort to citizens of educational institutions and on the other hand also worry about educational institutions that cannot keep up with trends. Muslim primary school education institutions as education providers are part of a dynamic community faced with multidimensional debates. The Disruption Era is essentially part of the aftermath of the Industrial Revolution 4.0 era. The most important sign of this era is the use of cyber systems in teaching and learning activities, which will certainly have an impact on the emergence of global competition through the spread of universities from abroad to Indonesia (Savitri, 2019).

According to Klaus Schawb, the scope and complexity of the industrial revolution will fundamentally change all areas of life and ways of working and have a massive impact on life. The emergence of technology and the internet forms a bridge to broader fields such as communication, buying and selling, transportation, etc. In terms of educational quality and instrumentation, Madrasah Ibtidaiyah educational institutions are still far from what is expected. With the liberalization of the global education world, Islamic educational institutions in Indonesia must keep up. To prevent this situation, Islamic elementary schools must have quality human resources that are not limited to domestic human resources, but must be able to compete with human resources from abroad. Quality human resources sustainably support Indonesia's long-term development in accordance with the fourth goal. H. achieving the Sustainable Development Goals (SDGs), d. H. ensuring quality education and supporting lifelong learning opportunities (Schwab, 2019).

The problem of education in Indonesia today is not only the equal distribution of affordable education for all its citizens, but also the focus on improving the quality of education. (Agustang et al., 2021). Improving the management of Islamic educational institutions is needed so that the leaders of Islamic educational institutions can face more complex changes in the future. Talking about the management of Islamic educational institutions, we actually talk about two very important aspects, namely strategy and organization. Strategy includes ways and tactics that are planned systematically when implementing a management system. Management in the context of the organization talks about the process and the container that is carried out simultaneously (Kuntoro, 2019).

In other words, when talking about the management of K-12 Islamic education institutions, it is not only about improving strategies, but also about improving the organization within them.

Looking at the development and practice of Islamic education management, it can be seen that many primary schools are caught up in the current of globalization in the name of human rights, democracy and technological development. Various factors can affect the achievement of Islamic teaching institutions in primary schools. In fact, the change requires a behavioral trend that aims to eliminate all obstacles and provide opportunities for each Islamic basic education institution to be active, creative, innovate and realize optimally and compete for maximum improvement. In the development of Madrasah Ibtidaiyah educational institutions, organizational changes must be carried out at the level of increasing management efficiency, well directed, transparent, developed on a clear basis, which is embodied in the vision, mission and objectives. And completed by all members of the organization who are active and involved in the implementation of Islamic basic education (Musya'Adah, 2020).

The basic Islamic education institution as an educational organization certainly refers to educational systems and activities designed to serve internal and external customers. Therefore, in the implementation of the development of Islamic educational institutions in elementary schools, of course, it is very necessary to have a working group, which must create an ideal strengthening to build a high work culture of the members of the organization and be reflected in the performance of the members of the organization. members. . Of course, if supported by adequate facilities and a good organizational system, it will be able to make elementary schools a superior and renowned Islamic education institution (Nurulloh, 2019).

It is important to try to reconstruct the organizational model of primary school Islamic education institutions, including, according to the development strategy, the management of primary school Islamic education institutions based on the value of religious moderation. The wisdom and wisdom of past scholars to instill moderate Islamic values in local culture has become a gift of the cultural treasures of the Indonesian nation. Religious moderation is a method of understanding religion that represents a "middle way" that does not cross borders and seeks to position Islam as a solution to human social problems in space and time. Islam must be able to face the complex challenges of modernity, clinging to past traditions and accepting new values that are considered better. Seeing the development of the management of Islamic educational institutions today which is driven by globalization along with technological developments, it must be reviewed considering religious moderation as a provision to continue the mandate to build the nation in the next generation. with good Morality (Sutrisno, 2019).

METHODOLOGY

This research uses a literature study or what we often call a literature study (Library Reasech), which is this type of study to be able to study information in the formation of a research which can collect information about problems that can be solved by researchers, of course (Adlini et al., 2022). The data collected in this study which takes references from various trusted sources, of course, which sources are obtained from books, journals, literature and various relevant explanations, of course, in accordance with what will be studied (Surahman et al., 2020).

With that, to be able to facilitate researchers in exploring what will be discussed, of course, a data analysis is often called descriptive data. The data collected is analyzed qualitatively. The type of analysis used is content analysis. This analysis is used to analyze Islamic Education-Based Management of Elementary Schools in Developing Religious Moderation with it can facilitate the process of understanding a literature study. (Sari & Asmendri, 2020).

RESULTS AND DISCUSSION
Concept of Islamic Education Institution

The pioneering and development of Islamic educational institutions began around the 5th or 11th century AD. The first madrasah education model known in the Islamic world was madrasah education in Bagdad. This madrasa was built by Nidzam Al Mulk when he was one of the ministers of the Saljuk Sultan Malik Shah. Therefore, this madrasah is better known as the Nidzamiyah

madrasah. His commitment to science and his desire to educate Muslims, he also established a similar madrasa in Naisaburi with the same name "Madrasah Nidzamiyah" (Fikri, 2017).

Although madrasas were recognized as Islamic educational institutions in the fifth century, this does not mean that Islam did not have educational institutions since the beginning of its development. The spread of Islam was always accompanied by the emergence of educational institutions, even in the simplest form, such as halaqah as an educational forum, which inherited the traditions of pre-Islamic Arab society. Thus, the history of Islamic education includes not only madrasas but also various Islamic educational institutions such as mosques, kuttabs, zawiyah, maristan and al-jami'ah. From this historical context, educational models such as madrasas then spread to various regions in Muslim-populated countries such as Indonesia (Suwarno, 2021).

At the beginning of its journey, Islamic educational institutions faced several obstacles, not only integrating religious teachings with general studies, but also obstacles related to institutional issues and quality improvement. The Ministry of Religious Affairs (MoRA) has recognized this and is breaking new ground as an authoritative state institution. In 1973, the Ministry of Religious Affairs issued several important policies, including curriculum reform and the institutional structure of Islamic education institutions. The meaning of this policy is that (1) Islamic educational institutions have tiered educational standards that apply to all Islamic educational institutions; (2) Islamic educational institutions have detailed subject references that guide learning in Islamic educational institutions; (3) General and honesty subjects in Islamic educational institutions have a formal foundation (Hidayah, 2022a).

Then, in Law No. 2 of 1989 on the National Education System (UUSPN), the Indonesian government integrated Islamic educational institutions, later called madrasahs, into the national education system. As a result of this UUSPN regulation, (1989) madrasahs were required to adopt and implement the general curriculum of the Ministry of Education and Culture (Depdikbud) - now the Ministry of National Education (Kemendiknas). As a consequence, madrasas at all three levels, from ibtidaiyah to aliyah, fundamentally changed their appearance to become public schools with Islamic characteristics. Even at the aliya level, these madrasas offer not only religious subjects but also general subjects such as science, social studies and language (Yuniarti et al., 2022). The role of the Ministry of Religious Affairs remains in the organization of education, both formal and informal. The development of Islamic educational institutions is currently developing in various paths, levels and forms, such as formal PAUD education paths in the form of Raudlatul Athfal (RA), elementary level Madrasah Ibtidaiyah (MI) and Madrasah Tsanawiyah (MTs), secondary level in the form of Madrasah Aliyah (MA) (Triyono, 2019).

The management of the education system in elementary Islamic education institutions is essentially the same as schools in general, with five main components, namely education personnel (HR), facilities and infrastructure, administration, learning processes and financial budgets which are considered as determinants for the continuity of the education process has become. In reality, when viewed from the benchmarks of these five components, elementary Islamic educational institutions are still far from expectations, or in other words, they are still far from expectations compared to other schools. In fact, the most prominent and often mentioned reason is the problem of budget / government funding which is very minimal (Faisal et al., 2021).

Even if the budget is sufficient, unless the main elements or components of the Islamic education system are built with a solid and synergistic system, then the implementation of education in Islamic education institutions is very likely to remain as before. or in other words, stagnant and struggling to develop for the better. Elementary schools are Islamic educational institutions to assert their existence in a growing and competitive society. Quality is very important for educational institutions. To achieve the quality of primary school Islamic education institutions, primary school Islamic education institutions are able to optimize the management administration function and the role of all existing resources (Hidayah, 2022).

The Concept of Religious Moderation

Islamic moderation comes as a new discourse or paradigm of understanding Islam that supports the values of Tawassush (middle way), Tawazun (balanced), I'tidal (fair), Tasamuh (tolerance), Musawah

(equality), Shura (consideration), Ishlah (renewal), Aulawiyah (priority), Tathawur wa ibtikar (dynamic and innovative) and Tahadhdhur (civilized) Islam that promotes unity and integrity, and Islam that builds civilization and humanity. Islamic moderation is an ideology that emerges as an opposition to fundamentalist and liberalist ideas. Fundamentalism and liberalism are not compatible with the situation in Indonesia. So a new understanding is needed that can combat these two things. This is done as a middle way to integrate the two ideas to realize an Indonesian state that sides with the right (Sulaiman, 2022)

Moderate Islam refers to the word moderate Islam. Moderate has two meanings, namely: (1) Always avoid extreme behavior or exposure; (2) tend to the middle dimension or middle way (Sumarto & Harahap, 2022). In these two senses, moderate can be understood as peaceful and non-violent. What are the authentic Islamic values that Islam teaches about peace and tolerance? True Islam teaches the value of balance where one is not fanatical and excessive in thinking and acting both in understanding and practice.

Modernism teaches that Islam is rahmatan lil alamin or mercy for all. These values should be instilled through education. This means that education should introduce and instill Islamic values that are tolerant and against liberal and radical views. This also means that Islam opposes radicalism, exclusivism, intolerance and extremism. From the various definitions above, it can be said that religious moderation is one form of effort to instill the value of Islamic moderation in the world of education. References to Islamic education with moderate Islamic values that prioritize Islamic values. Modesty in Islamic education can also be understood as a conscious effort to prepare students to believe, understand, live and practice moderate Islamic values. This is to achieve Indonesian national unity in the form of religious and social harmony (Mariya et al., 2021).

Elementary Islamic education institutions will be able to develop a better and more moderate Islam. Especially with the development of technology, the role of education is increasingly urgent to build education that is more tolerant, friendly and polite, not as a medium and means of provocation. . The purpose of religious moderation is to form humans who are responsible for themselves and society in order to achieve happiness in the future. This goal refers to the purpose of Islamic education itself, which is to worship Allah SWT (Shunhaji, 2019).

Islamic education institutions in primary schools play a very strategic role as institutions that prepare quality human resources to answer the challenges of the world's changing social order, especially the progress of human life due to the development of science, technology and art. For this reason, the development of quality educational institutions is an absolute requirement in order to be able to answer global challenges. Islamic basic education institutions that still operate with the old model, still emphasizing on quantity, need to change and orient their vision and mission to actively participate and prepare quality educational products and services. Education can be considered a service industry where the services provided to customers must meet their needs. Institutional management is an attempt to apply management rules in an educational institution. The aspects related to management in Islamic educational institutions are as follows: (Turmidzi, 2021)

Management aspects of the teaching and learning process The teaching and learning process is the main activity of educational institutions. Islamic education institutions have the freedom to choose effective teaching and learning strategies, methods and techniques based on the characteristics of students, teachers and learning resources owned by Islamic education institutions. In terms of planning and evaluation, Islamic education institutions are empowered to carry out planning and assessment according to the needs of institutional development such as the need to improve the quality of the institution. Curriculum Management is designed by educational institutions as a guide in realizing quality educational institutions. The curriculum is developed by the central government in accordance with the standards that apply at the national level, while the different conditions of educational institutions require educational institutions to develop in the implementation process, deepen, enrich, and revise but not reduce the national curriculum. Human resource management, educational institutions need to implement human resource management starting from needs analysis, planning, recruitment, development, industrial relations and employee

performance evaluation. Management of Sarpras, Management of Sarpras is carried out by educational institutions starting from procurement, maintenance and repair to the construction process. Financial Management Financial management, especially financial allocation, is carried out transparently and accountably by the leadership of educational institutions. Educational institutions have the freedom to carry out income-generating activities so that their financial resources are not fully dependent on the government. Student Services. This service starts from the admission of new students, development/mentoring/mentoring, placement to transition, to alumni management.

The relationship between educational institutions and the community. Community involvement in the implementation of the education process increases the involvement, interest, ownership and financial support of educational institutions. Noting the concept in the management of elementary school Islamic educational institutions, it is clear that the management process must display the main functions of management carried out by a leader, namely; planning, organizing, directing, and controlling. Therefore, management is defined as the process of implementing the management function of planning, organizing, leading and controlling organizational efforts with all its aspects so that organizational goals are achieved effectively and efficiently. (Hidayah, 2022). Based on this, censorship is one of the right steps to optimize the management of Islamic educational institutions starting from the elementary school level. Indeed, the value of moderation can increase unity, produce a quality young generation, and maintain national stability.

Moderation plays an important role in creating resilient basic Islamic educational institutions. Indeed, moderation can fortify educational institutions from the effects of arbitrariness in the management of educational institutions. Specifically, the functional management approach can be applied in the management of basic Islamic education institutions as follows: (Husni & Wahyudiati, 2022).

Planning Function

Planning is a systematic preparatory step before doing work to facilitate mapping the achievement of goals that have been set together. This first step can be in the form of thoughts, concepts, and methods that will support the successful implementation of an activity. This shows that the planning function reflects the value of shura (discussion). This principle of discourse creates conditions and opportunities to express opinions for all members of the organization. The determination of plans in the organization must be determined through meetings involving all stakeholders involved in the educational process, namely leaders, educators, students and the community. Therefore, it is clear that planning is the most important first step in determining future activities.

Organizing Function

Organizing is the act of designing and allocating the tasks and functions of each member of the organization to fulfill the duties and responsibilities of each member. The division of tasks among all members of the organization engaged in the activities of Islamic educational institutions reflects moderation, namely "justice". The participation of each member of the organization in educational institutions shows close cohesiveness and maintains unity in order to achieve the vision, mission and goals of educational institutions that have been set together. The function of the organization is basically the allocation of tasks to a type of work because a job in an organization cannot be done alone but must be done by many people or groups.

Directing

Direction is a management-bent function related to orders, suggestions and instructions from superiors to subordinates in carrying out their duties and responsibilities, and is a form of management direction to focus attention on targeted goals. Rodliyah explained that leadership in the management of educational institutions is about directing, communicating, motivating, creating

an organizational culture and environment conducive to the achievement of institutional goals.

Surveillance

Supervision is a management function that involves efforts to assess the results of work, so that the work is truly directed and does not deviate from the predetermined rules. Monitoring is also an act of measuring, reviewing, evaluating and adjusting the performance of activities that have been carried out so that they are carried out effectively. It functions as a check on the running of the operational process in educational institutions to find out the extent to which activities have been carried out, if there are obstacles that hinder the progress of activities, if existing problems are found, they will be corrected and addressed immediately to improve quality in the near future, the supervisory function reflects the moderate values of Tathawur Wa Ibtikar, namely dynamism and innovation, that this supervision is not only critical of individual member organizations, but is focused on overcoming the obstacles facing educational institutions.

CONCLUSION

Serving as a vehicle for the Islamic-based learning process, Islamic educational institutions must be run efficiently and effectively while remaining rooted in Islamic values. Educational institutions should not be rigid and open to a more modern management system that characterizes the management of Islamic educational institutions. Strive to carry out management functions properly in accordance with moderation values so that Islamic educational institutions can maintain quality and produce the best graduates. The management function of the management of Islamic educational institutions based on moderation consistently and thoroughly includes a planning function that reflects the value of shura, namely moderation (consideration), an organizing function that reflects tawazun (balance) and i'tid (fair), the directing function reflects tawassuth (tolerance), the supervisory function is tathawur wa ibtikar (dynamism and innovation).

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