



Transformation of islamic educational institutions in realizing quality human resources in the global era

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ABSTRACT

In the current era of information openness and transformation, Islamic educational institutions must formulate the right strategy, keep abreast of developments in people's lives, provide the best service needed by the community, create breakthroughs, innovation and endless creativity so that the graduates have reliable quality human resources, obtain various skills and expertise in accordance with the developments and demands of the global era based on strong and deep-rooted faith and Islam and being able to integrate basic Islamic values with the noble culture of the Indonesian nation. Transformation of Islamic Education is an attempt to make adjustments to the implementation of Islamic education from a religious-based Islamic education model such as the model of madrasah and Islamic boarding schools to a model of general education and/or other designations based on Islamic values. This adjustment of Islamic education institutions is not to replace the madrasah and pesantren models but to provide a variety of choices to the community for the needs of Islamic education services according to their social situations and conditions.

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INTRODUCTION

The era of globalization and transformation in all aspects of life has spurred the Indonesian nation to improve the quality of human resources. Quality human resources have an important role to carry out nation building in all aspects of life. With the development of the quality of human resources, it is hoped that the Indonesian nation will be able to compete with other countries in the world. The main role to improve human resources is in the educational process, both in government and private institutions/agencies. The key to the success of an Islamic educational institution will not be separated from the role of educational managers and management applied in realizing the goals to be achieved by the institution / agency concerned.

Improving the quality of human resources is carried out through the process of developing sustainable educational institutions through the application of total quality management, development of educational curriculum content, educators and education staff, educational facilities

and infrastructure, learning methods and supervision implemented, as well as the involvement of parents in the process of providing education. Various efforts to improve the quality of human resources through the educational process are carried out to realize the provision of skills and expertise of students towards the golden generation in the future. The basic capital of the quality of human resources is the main support towards the achievement of the nation's civilization towards civilized progress and prosperity.

In the current era of information disclosure and transformation, Islamic educational institutions must develop the right strategy, follow the development of people's lives, provide services needed by the community, create breakthroughs, innovation and creativity endlessly in order to gain public recognition and trust as an educational institution that is competent in organizing education. Made Pidarta, said that "there is a relationship of mutual giving and receiving between educational institutions and the surrounding community. Educational institutions realize what citizens aspire to about the development of their sons" (Pidarta, 2004). This needs to be done by the managers of Islamic educational institutions so that the expectations of the parents of students who entrust their sons and daughters, who want their sons and daughters to have reliable human resources, acquire various skills and expertise that are in accordance with the developments and demands of the global era based on a strong and deep-rooted faith and Islam and are able to integrate the basic values of Islam with the noble culture of the Indonesian nation.

Hasbullah, stated that "Islamic educational institutions are a sub-system of the community or nation system. In its operationalization, it always refers and is responsive to the needs of community development" (Hasbullah, 2006) This condition is a challenge for the managers of Islamic educational institutions to transform Islamic education in order to realize the quality of human resources by showing the ability to carry out quality Islamic education. This is also in line with the statement from Azyumardi Azra, that "judging from the internal demands and global external challenges, among the "advantages" that the nation and the Indonesian State absolutely have is mastery of science-technology, and the superiority of the quality of human resources (HR)" (Azra & Tradisi, 2002). Mastery of science-technology for future generations is a must, without mastery ability in this field, it will lag behind in competition and competitiveness in a competitive global era.

Islamic Educational Institutions in all other forms and designations need to make adjustments to the situation and conditions of development and progress of science and technology. Pesantren and madrasah are no longer exclusive Islamic educational institutions, must open themselves to various changes that occur in society and offer the best solutions to various problems based on the moral message of the Qur'an and As-Sunnah. Public schools with an Islamic identity must develop their curriculum content by conducting literature reviews taught in Islamic boarding schools and madrasahs (yellow book) by providing professional educators (trained in mastering the yellow book at the basic level). Islamic educational institutions such as Boarding Schools also need to involve parents in the process of providing their education and be able to adapt to local wisdom prevailing in their area. Likewise, non-formal and informal Islamic educational institutions (which are held in majlis ta'lim, musholla, mosques, etc.) need to reorganize their management management to be in line with the situation and conditions of the development of science and technology.

RESEARCH METHOD

The study method in this article is a literature review (Library Research) using a descriptive analysis approach model, namely conducting a study by describing the concepts, views, and results of the study from various written sources or other documents relevant to the study discussed. The transformation of Islamic Education in the discussion of this paper is to adjust the implementation of Islamic education from a religious-based Islamic education model such as the madrasah and islamic boarding school model to general education and or other designations based on Islamic teaching values with the application of total quality management, development of Islamic education

curriculum content, professionalism of educators and education staff, completeness of educational facilities and infrastructure, the application of integrated learning and supervision methods and the role of parents of students in the process of providing Islamic education.

The application of Total Quality Management in the implementation of Islamic education requires continuous improvement efforts to obtain results that meet expectations or exceed the desired standards. This TQM concept needs attention and is used as a model for the development of Islamic Education management. According to Muhammad Hambali and Mu'allimin said that "Islamic Education Management can be interpreted as an effort to explore and utilize all the resources owned by Muslims through cooperation effectively so that their potential can be grown to achieve educated, noble, useful and safe people".

The development of the content of the Islamic education curriculum needs to be carried out as an effort to adjust to various changes that occur in various fields of social, national and state life in the national, regional and international environment. The national education system, education management and education personnel have an influence on the management of Islamic Education, " (Nurhayati & Rosadi, 2022)

The competence of educators and education staff through a credible, transparent and accountable recruitment process involving various elements that allow the selection of great people with the abilities and skills needed by the organization. The completeness of educational facilities and infrastructure is an important capital that must receive attention from the organizers of Islamic Educational Institutions.

The application of integrated learning and supervision methods requires a variety of knowledge about the latest learning models that are aligned with a comprehensive supervision system of various aspects of assessment and achievement of each individual's performance. Fathor Rahman revealed that "In practice Islamic educational institutions are established and managed perfunctorily, without going through careful planning and so difficult to achieve significant progress (Rachman, 2021a)". This is an effort to criticize and improve the quality of the implementation of Islamic education at all levels of Islamic educational institutions.

The role of parents of students in the process of providing education is very influential on the development and future existence of Islamic Educational Institutions, establishing harmonious relationships and close cooperation needs to be continuously improved so that the community has a significant role in the process of providing education, the community is able to become a mouthpiece or spokesperson as a party that provides a variety of information about activities carried out by Islamic Educational Institutions.

Renewal of the components of Islamic Educational Institutions according to the views of Muhammad Hambali and Mu'allimin, there are at least four components that must receive attention, namely

1. Components of educational objectives that must be dynamic in style;
2. The institutional and organizational components must be transformative with modern management;
3. The components of the teaching methodology must be elective-innovative
4. Teaching staff who prioritize professionalism.

The quality of Human Resources is the result of the process of providing education that can meet the expectations or ideals of users of education services. The achievement of a product or service includes continuous coaching, outstanding educators and education staff, noble moral values, achievements achieved, parental support, and the application of the latest technology.

Fathor Rahman stated that "quality in the development of Islamic education management is the ability of Islamic educational institutions to utilize elements of Islamic education based on dimensions and quality principles that are directed to produce products (graduates) that can satisfy all customers (students, teachers, parents, society, and the world of work) and are carried out in a total (optimal) and sustainable manner" (Rachman, 2021b)

RESULTS AND DISCUSSIONS

Application of Total Quality Management

Total Quality Management in the context of education is a methodological philosophy of continuous improvement, which can provide a set of practical tools to each educational institute in meeting the needs, wants, and expectations of customers, current and future. TQM is also a business strategy oriented towards customer satisfaction by involving all members of the organization in running a business that tries to maximize the competitiveness of the organization through continuous improvement of products, services, people, labor, processes, and the environment (Rachman, 2021b).

The application of Total Quality Management in various Islamic Educational Institutions is a must to improve the quality of education implementation and in an effort to realize quality, inclusive human resources, accustomed to the various dynamics of views that occur in the reality of society so that the life of the nation, state and society can grow and develop in the midst of a multicultural diversity of society. Muhammad Thoyib stated that " Multicultural education is a means to solve problems related to the act of discriminating and discriminating attitudes towards one particular party "

Rahendra Maya and Iko Lesmana stated that "the success of Islamic education in the level of reality- expectations, one of which is determined by the management of Islamic education which functions to carry out the task of advancing the implementation, implementation or application of Islamic education institutionally" (Maya & Lesmana, 2018).

Educational Curriculum Development

The development of an integrated curriculum that has been carried out by public schools with Islamic identity in various corners of the country has gained momentum since the beginning of the reform era, although long before it has been carried out by educated people and Indonesian intellectuals who have obtained western education or come into contact with the thoughts of Islamic renewal figures in various parts of the Islamic world. Mohamad Roji'i stated that the effort "Internasliation of Islamic values in the integrated Islamic school curriculum is not only carried out through the subjects taught but through a school activity design program that supports the cultivation of Islamic values in students" (Rojii et al., 2019).

Baso Marannu in his study said that "The foundation in Curriculum Development is oriented towards the system built by the internal circles of integrated schools, the components used to develop the curriculum should pay attention to the culture and environment of the community, of course there are traditional values in the community that need to be adopted in the curriculum component, so that it can run according to expectations, what must be a concern is relevance and quality assurance involving stakeholders, not only oriented to internal circles, Human Resources (HR) to oversee the need to improve their academic qualifications, both in holistic learning and integrated with general lessons "(Marannu, 2017).

Likewise, Slamet Nuryanto in his thesis revealed that "the curriculum needs to be designed and refined to improve the quality of education nationally and the quality of Indonesian human resources, so that the Indonesian nation has competitiveness with other countries in various fields".

Competence of Educators and Education Personnel

Realizing a quality Islamic Educational Institution will also not be separated from the role of all educational resources involved in the process of equipping it, so the results of Nurhayati's study and Imron Rosyadi's packaging stated that "Preparing prosthetic orthotic professionals, education is needed that produces graduates with high learning achievements. The quality of graduates is very important to be taken into account, so that education as the spearhead of professional printing plays an important role" (Nurhayati & Rosadi, 2022).

Likewise is the opinion of M. Zuhri that " The teacher should act as a caring figure, model and mentor, create a moral community in the classroom, practice moral discipline, create a democratic

classroom environment, teach values through the curriculum, use cooperative learning, help "conscience sensitivity", encourage moral reflection, through reading, writing, discussing, practicing making decisions and differences, teach conflict resolution, develop a caring attitude that not only limited to activities in the classroom, creating a positive moral culture in schools, involving parents and the community as partners in karkater education " (Malau & Nawawi, 2022).

Muhammad Haries also concluded "that educators in Islamic educational institutions are required to be able to adapt to the Industrial Revolution 4.0. One of the adaptive attitudes is by following technological developments in the application of learning patterns, conventional learning patterns can no longer be maintained, so as to be able to produce highly competitive graduates. That way Islamic educational institutions to always increase the capacity and capability of their educators "(Haris, 2019).

Therefore, in an educational institution, educators / teachers are the most valuable human resources (HR) / assets. Every educator must be directly involved in every decision making, educators feel responsible in every joint decision making, all institutional components must support decision results (Kuntoro, 2019).

Completeness of Educational Facilities and Infrastructure

Based on the Regulation of the National Government of the Republic of Indonesia article 1 Number 19 of 2005 concerning infrastructure standards states that: Infrastructure standards are national standards of education related to minimum criteria regarding study rooms, sports venues, places of worship, libraries, laboratories, workshops, playgrounds, places to create and recreation as well as other learning resources, which are needed to support the learning process, including the use of information and communication technology.

Educational facilities and infrastructure are all components that directly or indirectly support the course of the educational process to achieve goals in education itself. Meanwhile, educational infrastructure is an indirect tool to achieve goals in education. The management process of educational facilities and infrastructure includes the analysis and preparation of needs, procurement, distribution, use and maintenance, inventory and elimination.

Facilities and infrastructure are important factors that will determine whether a learning process can run effectively or vice versa. To realize a good learning process, tools and media are needed as support. For example, the educational process cannot run effectively if the classrooms used as places of study are not maintained or even unfit for use. Therefore, the management of facilities and infrastructure in an educational institution must be carried out professionally and proportionally (Sinta, 2019).

Learning Methods and Supervision

Learning is not limited to activities carried out by the teacher, such as using teaching concepts. Learning includes all activities that may have a direct impact on the human learning process. Learning also includes events expressed through printed materials, images, radio shows, television, films, slideshows, and a combination of sources of the material. Even today learning continues to develop, learning using various personal computer programs or what is known as using e-learning. The learning process refers to conscious activities carried out to be able to acquire one or more abilities. A person uses certain human elements, materials, facilities, and mechanisms to support, both cognitively, emotionally, and psychomotorly (Baedowi & Chamadi, 2022).

The involvement of stakeholders of Islamic Education Institutions in carrying out the function of community control over the process of providing education is urgently needed. As stated by Husaini and Happy Fitria that "In Islamic education, supervision is defined as a continuous monitoring process to ensure the implementation of consequential planning both material and spiritual. Didin and Hendri state that in the Islamic view surveillance is carried out to straighten out the non-straight, correct the wrong and justify the right" (Husaini & Fitria, 2019).

Furthermore, both also say that " Evaluation as a process of determining the results that have been achieved by some activities planned to support the achievement of goals. In other words, evaluation is a systematic and continuous process or activity to collect information in order to make decisions based on certain criteria "(Baharun, 2016).

The object of control and supervision includes all activities carried out by the manager in an effort to ensure that the actual results correspond to the planned results. The implementation of this controlling is carried out formally in routine reports such as quarterly reports, chesswulan, persemester or Accountability reports (LPJ) at the end of each year. His main focus is on implementing and elaborating programs and budgets. Some are non-formal outside of meetings and outside programs and budgets when deemed necessary and proportionate. It is even possible that control is confidential (Asifudin, 2016).

In implementing a work program, it requires a monitoring system so that its implementation is in accordance with the operational plan that has been made. The monitoring system is carried out by supervising all kinds of activities carried out, including the ongoing financial system. The monitoring system also requires a budget to provide salaries and facilities to the person who supervises it. The monitoring system must continue to run so that there are no obstacles in the implementation of all activities (Budiman & Suparjo, 2021).

The Role of Parents in the Process of Providing Islamic Education

The role of the community as users of education services for their sons and daughters has a significant contribution, without the involvement of parents in the teaching and learning process in an educational institution it will experience a dead end, so the results of M. Zuhri's study of the boarding school program stated that "optimizing the participation of parents in the form of support, motivation and advice to students who are not disciplined with school activities and the role of the community in this case in the form of support for readiness to receive students who carry out the Ramadan safari program ".

This will be effective if all responsible elements in education (stakeholders) are aware, confident and work together to advance a complete and integrated education model. Education is a systemized process, it is impossible for success in education to be achieved optimally without the cooperation and involvement of all parties concerned (Tidjani, 2017)

Integrated Islamic Schools with their integration concept become a treasure for the history of the renewal of Islamic education in Indonesia, whose existence needs to be appreciated and needs to be modeled and developed for the advancement of Islamic education in Indonesia. The diversity of meanings or interpretations of integrated meanings shows the dynamism of the concept among Islamic education thinkers in Indonesia. Therefore, there is no need for standardization, let the community be free to choose and assess the results of the integrated school graduates (Ahmadi, 2014).

It is possible that the development of education today, especially in Indonesia, will be brought again to the educational concepts of Prophet Muhammad SAW, but only different packaging, packaging or delivery methods because it is adjusted to the development of IT, community culture and the fading of the nation's generation who are indifferent to the culture and works of the nation's children. The core of the quality of Islamic education is physical education, ruhani education and aqliyah education, giving rise to a generation of "Taqorrib Ilallah" to give birth to kamil (perfect human beings), through the cultivation of akhlakul karimah.

CONCLUSION

The transformation of Islamic Education is an effort to adjust the implementation of Islamic education from a religious-based Islamic education model such as the madrasah and Islamic boarding school model to a general education model and or other designations based on Islamic teaching values with the application of total quality management, development of Islamic education curriculum content, professionalism of educators and education staff, completeness of educational facilities and infrastructure, the application of integrated learning and supervision methods and the role of parents of students in the process of providing Islamic education. Whatever the name and form of the Islamic Education model does not need to be a problem that drains our energy in discussing the name and form of Islamic Educational Institutions, the most important thing is that the substance of the management process management system reflects Islamic values that have been integrated and implemented, not just concepts and theories that are put forward. It is hoped that the existence of various models of Islamic Education Institutions in Indonesia in accordance with the local wisdom of each region can enrich the intellectual characteristics of Islamic civilization in the country in accordance with the noble values of the Indonesian culture. In the current era of globalization and information disclosure, it is appropriate for all followers of the Islamic religion to be able to understand the reality of life objectively and be open to the development and progress of science, so that it is no longer known as religion and general science, both become one unit, along with complementing each other, correcting each other, and filling each other. The integration of the two is a necessity at this time and in the future so that the golden generation of Muslim society is increasingly intellectually, emotionally, and spiritually qualified so that the glory of Islamic civilization that was once achieved can be realized again.

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