

TRANSFORMATION AND IMPROVEMENT OF THE QUALITY OF ISLAMIC EDUCATION INSTITUTIONS IN BITUNG CITY

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Abstract

This study aims to describe the transformation and quality of Islamic education in Bitung City. This research method uses library research. The results of the study show that the transformation of Islamic education is urgently needed to improve its quality. In addition, Islamic education needs to improve its quality, must develop all the elements that support it as a characteristic of advanced educational institutions.

Keywords: *transformation, quality of education, Islamic educational institutions*

INTRODUCTION

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students are able to actively develop their potential and have religious spiritual strength, self-control, intelligence, noble character, and skills (Team of the Drafting of the National Education System Law, 2003). Provision of education from an early age both formally, informally, and non-formally is the foundation for giving birth to new people with strong characters. This strong character is characterized by a person's moral capacity, such as honesty, the uniqueness of a person's quality that distinguishes him from others, and resilience in the face of difficulties (Suhardi, 2012).

Strong national character can be obtained from an education system that is not only concerned with intellectual intelligence, but also spiritual intelligence. A formal school is an example of an educational institution that emphasizes student achievement in terms of intellectual intelligence and leads to various academic measures. Meanwhile, boarding is one of the educational institutions that prioritizes the attainment of spiritual intelligence. Islamic boarding schools, or what we know today as Boarding, are the original and oldest Islamic educational institutions in Indonesia that have helped foster and develop human resources to achieve excellence. Boarding has played a major role in efforts to increase human intelligence and dignity (Siradj, 1999).

LITERATURE REVIEW

Islamic education

Etymologically education is translated into Arabic, namely Tarbiyah with the verb Robba which means nurturing, educating, and nurturing (Darajat, 1996). Islamic education is education that is more aimed at improving mental attitudes that will be realized in deeds, both for one's own needs and for others that are theoretical and practical (Darajat, 1996). 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 kamil) (Al-Rasyidin, 2005).

Function of Islamic Education

The function of Islamic educational institutions is as follows.

- a) Develop correct and correct insights about human identity, the natural surroundings, and the greatness of Allah SWT, so that true creativity grows (Achmadi, 1987).
- b) Purify oneself from shirk and various behaviors that can contaminate human nature, by internalizing human and divine values through teaching the Al-Qur'an and As-Sunnah to students (Achmadi, 1987).
- c) Developing knowledge to support and advance life, both individually and socially (Achmadi, 1987).

Management in Educational Institutions in Indonesia

Management is the process of planning, organizing, directing, and supervising carried out by an institution in order to achieve organizational goals that have been set. In addition, management can also be interpreted as the process of using resources effectively to achieve goals (KBBI Compilation Team, 2003). Management functions consist of: Planning (planning), Organizing (organizing), Actuating (moving), Controlling (supervision), Evaluating (evaluation) (Rohani, 1991).

RESEARCH METHODS

The type of research used by the author is a qualitative research using a descriptive method which aims to collect data and describe it thoroughly and thoroughly according to the problem to be solved (Iqbal, 2002).

The term qualitative itself refers to a broad sense, namely research that produces descriptive things, including in the form of words and behavior of people that can be observed, both orally and in factual writing and analyzes existing data in research (Moleong, 2001). The approach used in this study is a qualitative descriptive approach. This approach is essentially an activity of observing people, conducting interviews, and trying to interpret habits and behaviors related to research (Moleong, 2001). In addition, this research can also be classified as library research to support the data found and analyzed.

RESULTS AND DISCUSSION

Transformation of Islamic Education Institutions

Contextualization of religious (Islamic) spirit is one of the responsibilities of Islamic educational institutions. The presence of Islamic educational institutions in an area has an impact on increasing the human resources of the local community. It is in this aspect that Islamic education institutions have an important presence in the midst of the multicultural society of Bitung City. Although in its journey there is a dialectic, the symbiotic-mutualistic relationship between educational institutions and the surrounding community as well as being a vehicle for the growth and development of the process of managing Islamic educational institutions is well created. In this context, Islamic educational institutions reinforce their function and role in the development of Islamic society. In fact, Islamic

educational institutions can become pillars of da'wah in Muslim minority areas. In this position,

Islamic educational institutions emphasize the capacity and ability of organizations/institutions to accept, interpret, ward off, make peace with external environmental disturbances into the internal culture of the institution which leads to the strengthening and success of the institution. Institutional capacity building can be linked to the social situation in institutions which is understood as the relationship between a group or institution and the physical environment that supports the existence of the group or institution.

Ideally, the existence of Islamic Education institutions in the midst of the surrounding community can be done by conducting external communication. Islamic educational institutions require external support to achieve the goals of managed educational institutions. Similarly, Islamic educational institutions need to open up in order to avoid suspicion from other parties who have the potential to create stigma, or threats to the dynamics of local Islam where these educational institutions are located. Adaptation like this is a method to find out the response and involvement of local residents in the development of educational institutions.

Miller revealed that an Islamic educational organization/institution that has an adaptive culture will experience rapid development and be acceptable presence in the midst of society. An institution can be said to have an adaptive culture, if it does things: (a) creates a feeling of crisis and there is a need for new changes to occur; (b) communicate with the surrounding environment on an ongoing basis; (c) open and accepting changes and new ideas from outside the institution; (d) strengthening the basis of institutional innovation; (f) building leadership to produce good change; (g) continuous promotion and outreach, and (h) work as a serving agency.

The establishment of Islamic educational institutions was prepared for quite a long time and reached a level of maturity. They must first prepare the land according to their needs, seek funding and various possible sources, recruit professional staff, prepare facilities, infrastructure, management systems, curricula, and various other concepts in a mature and detailed manner. Educational institutions built with such a concept are usually classified as advanced educational institutions. The transformation of Islamic educational institutions is not merely a means of spreading religion (Islam), or a means of Islamizing people who are outside Islamic understanding. But the transformation of Islamic educational institutions must have a positive impact and present a sense of justice in the educational dimension. According to Hamka, educational institutions should try to bring justice. If educational institutions have adapted and practiced justice in these educational institutions, it will be easier for the community to feel their presence and "educational" justice can be implemented in the wider community.

Characteristics of Quality Islamic Education Institutions

Nata (2018) reveals that these Islamic educational institutions which are classified as advanced generally have the following characteristics

a) Have a vision, mission and goals. Islamic educational institutions have a vision, mission,

- and goals that are built from Islamic teachings that do not recognize a dichotomy between religious sciences and general sciences, including exact sciences and social sciences. In addition, these educational institutions depart from the nature and characteristics of Islamic teachings which are oriented towards superior quality (the best quality), open, democratic, egalitarian, inclusive, future-oriented, respecting differences of opinion, tolerance, according to human nature, and always in accordance with the times and places.
- b) Curriculum. The curriculum has three dimensions of understanding, namely the curriculum as a subject, the curriculum as a learning experience, and the curriculum as a learning program plan. Wina Sanjaya revealed that the curriculum is a number of subjects that must be taken by students, which is a curriculum concept that currently has many educational practices. M. Sulthon and Khusunuridlo explained that the development of an educational curriculum can be interpreted as an effort to renew pesantren/madrasahs in the curriculum sector, as a result of changing community life, in order to support education that can meet the needs of students. Islamic educational institutions have a curriculum based on the view that there is no dichotomy between religious knowledge and general knowledge, the world and the hereafter. This curriculum continues to be developed from time to time in line with the demands of society, developments in science and the demands of the world of work. Thus, there is a close relationship between what educational institutions do and the demands of society, known as link and mach in the world of education. Curriculum is an important component in Islamic Education institutions. In addition, the curriculum is also a guide in the implementation of learning activities. In this case, Islamic Education institutions in Bitung City use the 2013 Curriculum (K-13), but the only difference is the local content because the local content is adapted to the conditions of each region and the existing natural potential. there is a close relationship between what educational institutions do and the demands of society, which is known as link and mach in the world of education. Curriculum is an important component in Islamic Education institutions. In addition, the curriculum is also a guide in the implementation of learning activities. In this case, Islamic Education institutions in Bitung City use the 2013 Curriculum (K-13), but the only difference is the local content because the local content is adapted to the conditions of each region and the existing natural potential. there is a close relationship between what educational institutions do and the demands of society, which is known as link and mach in the world of education. Curriculum is an important component in Islamic Education institutions. In addition, the curriculum is also a guide in the implementation of learning activities. In this case, Islamic Education institutions in Bitung City use the 2013 Curriculum (K-13), but the only difference is the local content because the local content is adapted to the conditions of each region and the existing natural potential.
- c) Teaching and learning process. The process of teaching-learning process requires a method. No matter how good the learning plan prepared by the educator, without a good method, students cannot properly accept the learning material delivered by a teacher. The method is a tool to convey the content of the material and instill good character attitudes for students. The teaching-learning method can be said to be a roadmap that is traversed to achieve learning objectives. Method means an orderly way used to carry out a job in

order to achieve what is desired, or a systemic way of working that facilitates the implementation of an activity in order to achieve the specified goals. Islamic educational institutions are supported by a teaching and learning process based on student empowerment (student centric), namely a teaching and learning process that more interactive, inspiring, exciting, challenging, motivating participants to be active, fostering initiatives, creativity, standing, according to talents and interests, and setting an example. Through such a learning-teaching process, it is hoped that it will produce students who are superior, empowered, and full of confidence.

- d) Education and Education Personnel. The transformation of educators that occurred in Islamic education institutions in Bitung City is part of the transformation of aspects of the education system. Modernization occurs in the social system, will bring about changes in all forms of social structure, including in Islamic educational institutions. Islamic educational institutions are supported by professional educational and educational staff, namely human resources who besides having broad and in-depth knowledge, are supported by relevant educational backgrounds originating from recognized universities, also have the skills (teaching skills) to teach or practice their knowledge. It is supported by a good personality and high work ethic.
- e) Prospective participants (input). Islamic educational institutions in Bitung have shifted their paradigm in viewing Islamic educational institutions to place their children in the field of Islamic education. Students enter religious schools to study religion, there is no intention to look for jobs and other things that are worldly in nature, now the goal of seeking knowledge has shifted to finding an adequate and well-established life. Islamic educational institutions have superior candidate participants who are strictly selected. This selection is carried out through administrative selection, competency selection, talents and interests, as well as selection of scientific foundations that are carried out locally, as well as nationally. This selection is carried out by experts in accordance with their fields, and is carried out in a consistent, objective and transparent manner. The selection was carried out by various superior Islamic educational institutions. With superior input and combined with an empowering learning process as mentioned above, it is hoped that superior and quality graduates will be produced. Muhammad Zaini stated that management in education can be interpreted as a process in an effort to collect information that can be used as material for consideration in making decisions whether or not to improve the learning system in accordance with the goals to be set.
- f) Facilities and infrastructure. Islamic educational institutions have facilities and infrastructure that comply with national standards of good education, such as good and sufficient study rooms, sports areas, places of worship, libraries, laboratories, workshops, playgrounds, places for recreation and expression, as well as other learning resources that are needed to support the learning process, including the use of information and communication technology. The fulfillment of these facilities and infrastructure is sought by modern Islamic educational institutions by raising funds from the central, regional and community governments, as well as from various other funding sources.
- g) Management System. Islamic educational institutions have a professional and reliable management system related to the preparation of annual programs, planning,

implementation, supervision, improvement and assessment. Various components related to the implementation of education, such as facilities and infrastructure, curriculum, human resources, costs, environment, and so on, are ensured to run professionally and reliably.

- h) Environment. Islamic educational institutions have an adequate environment that can support the implementation of teaching and learning activities and others. With such an educational environment, it is hoped that it will create a feeling of being at home, inspiration, creativity, and innovation of students. Such an environment is manifested by a strong academic atmosphere, high scientific tradition, and by implementing the five K programs, namely cleanliness, order, safety, beauty, and comfort.

CLOSING

The transformation of Islamic education institutions is needed to improve their quality. Quality educational institutions have the characteristics of having a vision, mission and goals, curriculum, teaching and learning process, education and educational staff, prospective participants, facilities and infrastructure, management system, and environment. Islamic educational institutions can improve their quality if they meet the characteristics of the management of these modern Islamic educational institutions.

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