

## **ISLAMIC CULTURE MANAGEMENT IN SCHOOL EDUCATION INSTITUTIONS**

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### **Abstract**

*Education is the main factor in the formation of the whole human person. Education plays an important role in shaping the good or bad of the human person according to normative standards. Realizing this, the government is very serious in dealing with the field of education, because with a good education system it is hoped that the next generation of quality will emerge and be able to adapt to live in society, nation and state. Management is one of the most important human activities, which has the main task of designing and maintaining an environment, where people work together in groups, so as to achieve common goals. In other words, a manager has the burden of responsibility for taking actions that will enable people to make their best contribution to the group's goals. Meanwhile, Islamic culture in schools is actually a school culture built on Islamic values, or in other words, a school culture that contains Islamic values. Islamic culture in schools is actually an effort to realize Islamic values as a tradition in behavior that is followed by all school members.*

**Keywords:** *Islamic Cultural Management; Educational Institutions*

### **A. Introduction**

Indonesia requires human resources in sufficient quantity and quality as the main support in development. To fulfill these human resources, education has a very important role in the lives of Indonesian people.

Education is a major factor in the formation of the human person. Education plays an important role in shaping the good or bad of the human person according to normative standards. Realizing this, the government is

very serious in dealing with the field of education, because with a good education system it is hoped that the next generation of quality will emerge and be able to adapt to live in society, nation and state.

As can be understood, education in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System in CHAPTER II article 3 states that:

“National education functions to develop capabilities and shape dignified human character and civilization 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 a democratic and responsible citizen.”

A very important and main dimension that is the goal of the educational process is the formation and development of the potential of students to become human beings who are faithful, pious, and have noble character. A man of faith is a man who believes in the existence of God and His roles. In the context of Islam, a man who believes is a human being who confirms with his heart that Allah really exists with all the attributes of His majesty and perfection, then the confession is made verbally, and is proven by real deeds. The education process must also lead to human beings who have noble character or good character. Humans who have noble character have special qualifications before Allah SWT, as the words of the Prophet Muhammad SAW,

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

Meaning: “The believers who have the most perfect faith are those who have the best morals.” (HR. Tirmidhi - Abu Dawud).

The hadith confirms that character or morality is a perfect determinant of whether or not a person's faith is perfect.

Low morals are a picture of weak faith, because faith is a time of strength that is able to protect humans from low and despicable acts, pushing humans towards noble and commendable moral actions. Based on this, Allah SWT calls on humans to always crave for good and avoid evil, as His word,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ (١١٩)

Meaning: "O You who believe! be afraid of Allâh, and be with those who are true (in Words and deeds)." (**Surat At-Taubah: 119**).

The national education goals mentioned above are contained in the Act, the components that are aspired to are all values.

Likewise, the school climate and culture are created in order to achieve these educational goals. School culture which contains a set of norms, values, and traditions. Schools as social institutions will create the prevailing cultures in schools which are better known as school culture. The formation, development and maintenance of values. School culture is very important. School culture affects not only the activities of school members, but also their motivation and enthusiasm.

Islamic culture related to Islamic ideas, ideas, norms and values in an Islamic educational institution can be clearly reflected in the values contained in the school's vision and mission to the rules that apply in the school.

## B. Discussion

### 1. Definition of Management

Here are some definitions of management defined by experts, in simple terms. Among them is Follet who explains that management is seen as (*the art of getting done through people*). This definition implies that a manager in working to achieve organizational goals is carried out with the management of other people.

This opinion is reinforced by Koontz et al, that management is one of the most important human activities, which has the main task of designing and maintaining an environment, where people work together in groups, so as to achieve common goals. In other words, a manager has the burden of responsibility for taking actions that will enable people to make their best contribution to the group's goals.

Meanwhile, Panglaykim and Tanzil concluded that management has a certain goal, the success of which depends on its determination. Management does not do the "performances" of these jobs alone, it achieves its goals by asking others.

## 2. Management Functions

According to Terry, there are 4 management functions, namely planning, organizing, actuiting, and controlling. The explanation of each function according to Terry, as described by Panglaykim and Tanzil as follows:

- a. *Planning*. Activities determine the outlines to be able to start a business. Policies are established, work plans are prepared both regarding time and how to achieve them.
- b. *Organizing*. After the plans have been established, the activities needed to achieve the goals are distributed to members of management and their subordinates. For that, it is also necessary to classify tasks, and each has the authority delegated to him. This allocation of tasks and authority is called organizing.
- c. *Actuiting*. To physically carry out activities, managers take their actions towards goals. these actions are called leadership (leadership), orders, instructions, communication (relationships and contact), and counseling (advice). This action is called actuiting which means moving someone to work.

In other words, implementation is an effort made to achieve organizational goals with guidelines on planning (planning) and organizing efforts (organizing). In the context of schools, based on the Regulation of the Minister of National Education Number 19 of 2007 concerning Standards for Management of Education by Primary and Secondary Education Units, the implementation of school work plans includes:

- 1) School/madrasah guidelines, covering education unit level curriculum, educational calendar, school/madrasah

organizational structure, and division of teacher duties, division of tasks among education personnel, academic regulations, school/madrasah rules and regulations, school/madrasah operational costs.

- 2) The organizational structure of the school/madrasah.
- 3) Implementation of school/madrasah activities.
- 4) Student Affairs
- 5) Curriculum and learning activities
- 6) The field of educators and education personnel
- 7) Facilities and infrastructure sector
- 8) Finance and financing sector
- 9) Culture and school/madrasah environment
- 10) Community participation and school/madrasah partnerships.

d. Controlling. The actions of managers to check what has been done, to answer the question of whether the work done by the people is going satisfactorily, and to move toward the goals set. In fact, it is not only control work but there is also an element of research.

### **3. Understanding Islamic Culture**

Islamic culture is certainly associated with Islam as a religion. Islamic culture means that it is Islamic, guided and contains Islamic values. Culture born of Islam is called Islamic culture.

Religion itself, according to Frazer as quoted by Fathurrohman, is a belief system that is constantly changing and developing according to a person's level of cognition. Meanwhile, Geertz stated that religion is not only a spiritual problem, but there has been an intense relationship between religion as a source of value and religion as a cognitive source. First, religion is a pattern for human action (*patter for behavior*). In this case, religion becomes a guide that directs human action. Second, religion is a pattern of human action (*pattern for behavior*). In this case, religion is considered as the result of human knowledge and experience which has often been institutionalized into a mystical force.

Meanwhile, Islamic culture in schools is actually a school culture built on Islamic values, or in other words, a school culture that contains Islamic values. Islamic culture in schools is actually an effort to realize Islamic values as a tradition in behavior that is followed by all school members.

In order to strengthen the understanding of Islamic culture in educational institutions, it is necessary to review the objectives of Islamic teaching in educational institutions and the basic framework of Islamic teachings. The purpose of teaching Islam in Islamic educational institutions is to foster students to be able to understand, appreciate, believe, and practice Islamic teachings so that they become Muslim people who believe, fear Allah SWT, and have noble character. Religion in this second perspective is often understood as part of a cultural system. To achieve this goal, the basic framework of Islamic teachings includes three main study concepts, namely *aqidah*, *sharia*, and *morals*. These three basic frameworks of Islamic teachings are often also referred to as the three main scopes of Islamic teachings or the trilogy of Islamic teachings. If returned to the basic concept, the three basic frameworks of Islam above are derived from the three basic concepts of Islam, namely *faith*, *Islam*, and *ihsan*.

In order to provide a more operational understanding, Islamic culture in Islamic educational institutions in question is the whole idea, ideas, norms and work of school residents that are based on Islamic values (*aqidah*, *sharia*, and *morals*), along with all of the results of culture. and his work. By making Islamic values a tradition in educational institutions, consciously or not, when school residents follow this tradition, actually school residents have implemented Islamic teachings.

#### **4. The Form of Islamic Culture in Schools**

Koentjaraningrat argues that culture or culture has at least three forms, namely:

- a. The form of culture as a complex of ideas, ideas, values, norms, rules and so on.

- b. The form of culture as a complex of patterned behavior activities of humans in a society.
- c. The form of culture as objects made by humans.

Mala mentions parts of Islamic Culture in school educational institutions, among others, as follows;

- a. Dress (dress) Islamic.
- b. Prayers in congregation.
- c. Dhikr together
- d. Tadarus/reading the Qur'an
- e. Spreading ukhuwah through Islamic communication habits (smiles, greetings, and greetings) 3S Culture (Smiles, Greetings, Greetings)
- f. Getting used to good manners
- g. Educational facilities needed to support the creation of the characteristics of the Islamic religion
- h. Carry out various activities that can reflect the religious atmosphere.

Muhammad Hasyim Asy'ari shared several ethics which constitute the culture in the pesantren as a culture of interaction among the residents of the pesantren in teaching and learning activities in the pesantren.

- a. Student culture towards oneself. There are 10 manners including:
  - 1) Clean the heart from despicable morals
  - 2) Improve learning intentions
  - 3) It is qona'ah in clothing, food and shelter
  - 4) Eat and drink less
  - 5) heroic,
  - 6) Keeping the passion
  - 7) Protect from unlawful acts
  - 8) Avoid foods and activities that cause forgetfulness
  - 9) Sleep management, rest and refreshing
  - 10) Avoiding the level of association that is not useful

- b. Student culture towards educators. There are at least 12 ethics, including:
- 1) Try and rest to get the right educator
  - 2) Looking for educators who are full of experience
  - 3) Obey the educator
  - 4) Think positively to educators even though they are rude
  - 5) Fulfilling the rights of educators is the obligation of students
  - 6) Honoring educators
  - 7) Be polite when meeting educators
  - 8) Pay attention to etiquette when in the same room with educators
  - 9) If you don't agree with the teacher, keep your manners
  - 10) Be courteous to educators in all situations and conditions
  - 11) Be polite in communicating
  - 12) Calm and eager to learn to educators
- c. Self-education culture. Reviewing 17 ethics, including:
- 1) Be muraqabah to Allah SWT
  - 2) Sakinah, calm
  - 3) Be wira'i, keep yourself from doubts and haram
  - 4) Be humble, humble
  - 5) Be typical, fear Allah SWT
  - 6) Be steadfast in Allah
  - 7) Don't make knowledge a ladder to find the world
  - 8) Glorifying knowledge does not humiliate knowledge
  - 9) Be humble towards the world and qona'ah
  - 10) Not a despicable profession according to the Shari'a and custom
  - 11) Avoiding behavior that can lead to bad accusations
  - 12) Implement sunnah in extinguishing bid'ah
  - 13) Maintaining the syar'iyah sunnah such as reading the Qur'an or fasting.



- 14) Eliminate despicable morals, decorate yourself with commendable morals.
  - 15) Enthusiastic to increase knowledge and charity with jihad.
  - 16) Not ashamed to ask even to those who are lesser.
  - 17) Prepare written papers related to the field of study mastered.
- d. Culture of educators in teaching and learning activities.
- e. Culture of educators towards students. There are 14 ethics of educators towards students, including:
- 1) Improve intentions because of Allah SWT.
  - 2) Helping students from start to finish.
  - 3) Associating with students with love and patience.
  - 4) Make it easier for students to understand and master the science of the field of study.
  - 5) Teaching with passion and teaching skills.
  - 6) Diligently test students' memorization and understanding.
  - 7) Choose subjects according to the ability of students.
  - 8) Be democratic, that is, give equal treatment to all students without favoritism.
  - 9) Supervise student behavior.
  - 10) Maintain harmonious relations between educators and students.
  - 11) Educators provide assistance to students so that students can focus on learning.
  - 12) Educators pay attention to student attendance and absenteeism.
  - 13) Be humble 'to students.
  - 14) Speak and be commendable to students.
- f. Islamic Physical Culture
- Physical culture in schools is the overall physical result of the activities of school residents, actions and work of school residents. Its most concrete nature, and in the form of objects that can be touched, seen, heard, felt by the senses. These objects include (1) school

buildings including organized classes, (2) the presence of a mosque/mushalla, (3) clean and qualified bathrooms/WC, (4) syar'i clothing models, (5) Objects that have Islamic breath, and (6) A beautiful, comfortable, and clean environment.

##### **5. Characteristics of Islamic Culture in School Education Institutions**

Traits are distinctive signs that distinguish one thing from another. The discussion of the characteristics of Islamic culture refers to the distinctive signs that can be recognized from Islamic culture. Recognizing signs can be done using the senses, namely by hearing, seeing, touching, smelling and feeling. Recognizing the distinctive signs of an Islamic culture, can be done by hearing, seeing, touching, smelling and even feeling the form of a culture that breathes Islamic teachings. The characteristics of Islamic culture in school educational institutions are more easily recognized through patterns of behavior and the results of Islamic culture.

As stated above, the concept of Islam is built on three basic Islamic frameworks, namely aqidah, sharia, and morals. So to recognize the characteristics of Islamic culture or not, it is based on the values that originate in the three Islamic concepts. So the characteristics and characteristics of Islamic culture include;

- a. Breathing monotheism, because monotheism is the main principle of Islamic teachings. Recognize Islamic culture by paying attention to its motivations and intentions. It's not easy, but there are patterns of behavior that can be seen if you pay close attention.
- b. The results of ideas and processing are intended to improve the welfare and happiness of the community. In line with the hadith of the Prophet, which reveals that the best of humans are those who are beneficial to others. What a Muslim does is prioritizing the interests of the ummah, or group over personal interests. The principle is the principle of benefit.
- c. Behave with noble character. Realizing morality is by binding the human soul with the standards of worship to Allah. In the Qur'an, there are

many moral virtues that can be used to distinguish the behavior of a Muslim, such as the command to do good (al-birr), keep promises (al-wafa), be patient, honest, and fear Allah SWT., give charity in the way of Allah, do justice, and forgive (Surah al-Baqarah (2): 177; QS. al-Muminun (23):1-11; QS. al-Nur (24): 37; QS. al-Fath (48): 39; QS al-Hujurat: 13, and QS. Ali 'Imran (3): 134). These verses are provisions that oblige every Muslim to carry out noble moral values in various life activities.

### **C. Conclusion**

Based on the description of the management concept, it can be concluded that the management of school educational institutions is a process in managing all the potential of existing educational institutions that lead to the process of planning, organizing, implementing, and controlling, which includes the fields of student curriculum, personnel, infrastructure, finance, and school relations with the community in order to achieve school goals.

While the Islamic culture in the school in question is the whole idea, ideas, norms and work of citizens of school educational institutions that are based on Islamic values, along with all of the results of their culture and work. So that what is meant by Islamic cultural management in Islamic educational institutions is a management of management functions so that ideas, ideas, norms and work of school residents are formed that are based on Islamic values, along with the whole of the results of their culture and work that affect the community. Activities of citizens of school educational institutions, and also become motivation and enthusiasm to achieve the goals of Islamic education.

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