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The Effective Management in Islamic Education System in the Islamic Schools in Indonesia

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Abstract

The Indonesian Islamic educational system is crucial in molding students' moral as well as intellectual growth. Optimizing educational results, creating a peaceful learning atmosphere, and upholding Islamic values all depend on efficient management. Therefore, the primary objective of this study is to evaluate the effectiveness of the Islamic management system in Islamic schools by gaining insights from the management teams in the selected schools. The study adopted a qualitative research design to gather relevant data from the target audience. The results of the study highlight how important good management is to improve the Islamic curriculum in Indonesian educational institutes. A comprehensive strategy that combines innovative teaching methods with efficient administration is essential to create a strong and vibrant learning environment. However, there is limited generalizability of the results to other ethnic or educational environments because they are unique to the Islamic learning system of Indonesia.

Keywords: Management; Islamic education system; Islamic schools; Indonesia

1. Introduction

The ongoing discourse on the education system in Indonesia is based on the two types of systems prevailing in the country: general and Islamic. The Islamic education system in Indonesia takes the forms of *Salaf* (traditional) and *Khalaf* (modern) Islamic schools (Malik, 2023). Figure 1.1 indicates the major types of Islamic schools in Indonesia.

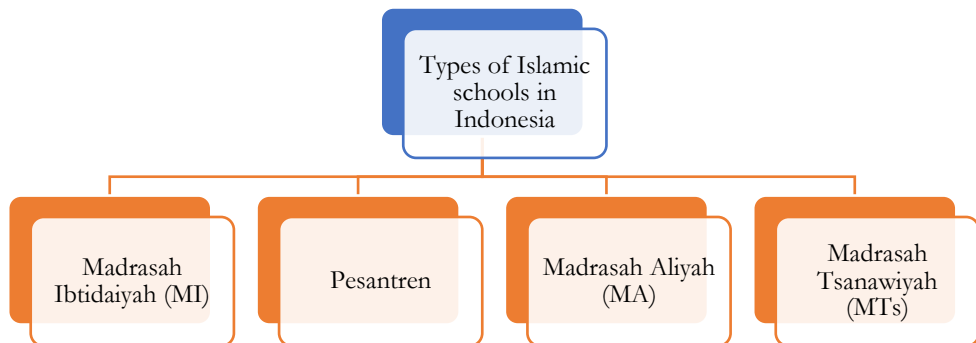


Figure 1: Types of Islamic Schools in Indonesia.

Source: (Malik, 2023)

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According to Kosim et al. (2023), since Indonesia's emancipation in 1945, its policies regarding Islamic education have undergone various transformations. The gradual modernization of *madrasas* (Islamic schools) and *pesantren* (Islamic boarding schools) has resulted in a weakened status of the Islamic education system in the national education policy of the country. The *madrasah* education and religious education in Indonesia are regulated by the management of the Ministry of Religious Affairs (MoRA). Among 233,517 state schools and *madrasahs* in Indonesia, approximately 82% are state schools and 18% are *madrasahs* (Shaturaev, 2021). In Indonesia, the centre of management and leadership in Islamic schools is the school leader also referred to as the principal. The principal is responsible for running the institute and regulating the teaching and learning mechanisms (Hidayat et al., 2020). Like any other institution, Islamic educational institute also faces certain problems that must be solved through an effective management system. Thus, management has a significant role to play in an Islamic education system through its effective planning, organizing, directing, and controlling (Sakinah et al., 2022). Therefore, the present study seeks to analyse the effectiveness of Islamic management in Islamic schools in Indonesia. The review of the existing literature indicates a scarcity of studies focused on the management of Islamic schools in Indonesia. The existing studies on Islamic schools in Indonesia have mostly on curriculum development (Ayuningsih et al., 2020; Fathurrochman et al., 2021; Jaelani, 2022; Mahfud, 2019; Makruf & Asrori, 2022; Nasir, 2021). The aforementioned studies indicate a significant gap in the studies focusing on the effectiveness of Islamic management in Islamic schools in Indonesia. The primary objective of the present study is to evaluate the effectiveness of the Islamic management system in Islamic schools by gaining insights from the management teams in the selected schools. Therefore, the present study is significant as it offers substantial contributions to the existing literature and guidelines for policymakers to enhance the effectiveness of management in Islamic schools in Indonesia.

2. Literature Review

2.1. Behavioral Management Theory

When looking for theories related to management systems one always comes across the fundamental behavioral management theory. It is one of the most applied theories in modern research of management systems and was proposed by a number of researchers collectively, named Mary Parker Follett, Elton Mayo and Abraham Maslow (Williams, 2021). This theory is greatly inspired by the previous human relations theory and is majorly derived from human relations theory as behavioral management theory also deals with the behavioral approach of different humans with each other (Brethower et al., 2022). According to this theory a management will perform significantly when the managers treat their employees with respect so that they may feel like that they are being an integral part of the management. When managers treat their employees with decent behavior they feel the sensation of being trusted and being important to someone and it is natural for them to work effectively for the betterment of their management and they give optimal performance that is quite crucial for a successful management system. Behavioral management theory when used in the context of educational management systems impact greatly on the performance of education management (Stevenson et al., 2020).

2.2. Effective Management in Islamic Education System

The role of management in any system is vital and without an organized and skilled management a system is on the verge of chaotic breakdown. Thus, management can be considered the backbone which support the whole system. Effective management however, proves to be very essential for the

better working and efficient task completion of a system (Mujib & Ali, 2022). Education systems all around the globe are working expeditiously to develop effective management for their education systems. Islamic countries are also not lacking on this front and making all the necessary efforts to induce effective management into Islamic education system (Riinawati, 2022). Islamic education is not only based on religious knowledge but it also teaches the moral and social values necessary for a person to become a good human. Islamic education is considered very important for Muslim students and all the Muslim countries have built strong and effective management systems to strengthen their Islamic education system. These effective management systems work for the educational resource management and develop techniques that can help to make the learning process easy and fast (Asnawan, 2021). Effective management in Islamic education systems make the Islamic education so interesting by using various methods that students take a keen interest which contributes a lot in the success of Islamic education systems (Kholik, 2020). Effective management in Islamic education systems can be attained when proper planning, well organizing the structure of management, motivating the employees to give them a sense of confidence so that they carry out their task with great efficiency, actuating and guiding how to move and work and finally by controlling. Controlling here is used in sense of supervision, Islamic education systems should include such a strong management system in which the manager's ability of supervision is noteworthy and he acts like an eagle with a sharp vision on all of his employees, their doings and actions (Amin et al., 2021).

2.3. Effective Management in Islamic Education System in the Islamic Schools in Indonesia

In Indonesia, the government of Indonesia has worked influentially in the past for the equipment of Islamic education in their educational institutes. The education minister and the ministry of religious affairs have a notable contribution in this regard (Mansir, 2020). The education system in Indonesia in the past however was not well equipped and organized and lacked effective management. The government of Indonesia observed this shortcoming in their education system and knew that as an independent Islamic country with a major portion of its population as Muslims needed a strong and effective management system in their Islamic education systems. Since then there has been enormous uplifting in the area of management to improve its effectiveness in the Islamic education systems (Shaturaev, 2021). The Indonesian government has spent a lot on their Islamic education system and now it is considered as the best Islamic education system in all over the world especially among all the Muslim countries. The Islamic research institutes and universities in Indonesia are very well equipped in terms of their management systems and these management systems are fully organized and planned by management experts who studies and practiced in various management systems. The managers create a heuristic environment for their employees which results in increased efficiency of their performance and effectiveness of their educational system (Bashori et al., 2020). Islamic education system based on Holy Quran and Al-Sunnah is very sensitive when planning to form the management system which will prove effective as it requires close observation of rules and regulations set by the Quran and Hadith (Bashori, 2022). Indonesia have overcome this problem and hired Islamic scholars in their management of education systems who guide the managers and employees to carry on their management duties effectively in light of Islamic rules and regulations. Thus, the management system in Islamic education system in Indonesia is very developed but there is further a lot of areas that concern advancements and proper management (Surya & Januarius, 2021).

3. Method

The present study adopts a qualitative research design to gather relevant data from the target audience and analyze it to draw valuable conclusions. The target audience of the study is the

management team in Islamic schools from five provinces in Indonesia, including Aceh, Banten, Central Java, East Java, West Java, and South Sulawesi. Two informants were selected from five different Islamic schools in these provinces based on convenience and purposive sampling techniques. This allowed the researcher to get in touch with those members of the management teams who could provide relevant authentic information regarding the effectiveness of Islamic management in these Islamic schools. The research sample thus consisted of 10 participants who were invited for structured interviews. The researcher prepared a set of pre-planned questions to gather the qualitative data from the participants. The use of structured interviews allowed for consistency and symmetry in the data collection process. Later, the thematic analysis was used to analyze the data according to the framework presented by Braun and Clarke (2006). The steps of thematic analysis included the familiarization with data, generation of initial codes, searching for themes, reviewing the themes, and defining the themes. In addition, the present study fulfilled the ethical principles of research by maintaining the anonymity of the participants during the data collection process. In addition, the informed consent of the participants was taken via email before conducting the interviews. The interviewees were aware of the implications and purpose of the study, which enhanced the authenticity and credibility of the study.

4. Results

In this section, the findings from the qualitative data collected from managers of the different Indonesian Islamic schools via structured interviews are discussed. Data evaluation conducted through thematic analysis resulted in four primary thematic areas, as shown in Figure 1:

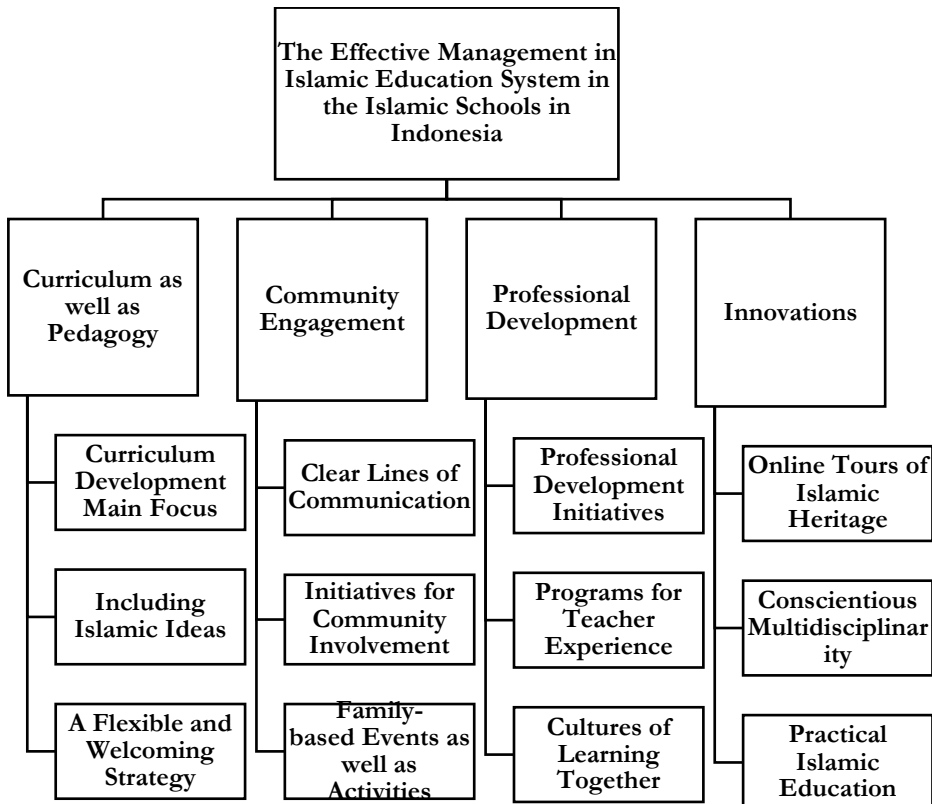


Figure 1. Mind Map.

4.1. Theme I: Curriculum as well as Pedagogy

A syllabus that is in line with national standards of education as well as Islamic values is given top priority at Indonesian's Islamic institutes. They take a cooperative approach with educators, researchers, and community people. Frequent evaluations guarantee that the educational program develops to meet modern demands while preserving a solid basis in Islamic principles. In addition, the course of study is meticulously created, integrating Islamic concepts into each subject. The objective is to instill in pupils an understanding of Islamic principles, morality, and a holistic outlook on life by incorporating relevant verses from Holy Quran and the guidance of the Holy Prophet (PBUH). Such a method encourages the growth of the mind and the soul. According to one of the participants:

“Our curriculum is dynamic and inclusive, covering a variety of Islamic perspectives. Understanding Islamic views in their past and contemporary contexts is something we emphasize greatly. This approach ensures that our students gain a deep as well as sophisticated knowledge of Islam and fosters intellectual curiosity and an awareness of the variety of viewpoints that exist within religious concepts.”

4.2. Theme II: Community Engagement

The administrative team actively fosters beneficial connections with parents and community members by keeping lines of interaction open. Regular conferences, papers, and surveys offer clear channels of communication. Working together ensures a caring environment that improves the educational experiences of pupils by encouraging a sense of common values and objectives. In addition, they initiate several community involvements programs, inviting parents to participate in workshops, school events, and decision-making processes. The collaborative efforts result in a caring and tranquil learning environment that benefits the students. According to one of the participants:

“Our management plans activities and events that are welcoming to families throughout the year. These include parent-focused conferences, suitable for families days, as well as cultural events. We strengthen the bond between community members, parents, and the school while also improving our students' overall academic achievement by creating opportunities for mutually advantageous experiences.”

4.3. Theme III: Professional Development

The administration's forward-thinking strategy involves training sessions and conferences that concentrate on cutting-edge teaching techniques, curriculum improvement, and contemporary instructional resources, guaranteeing an evolving and efficient provision of Islamic learning. Moreover, as part of their dedication to the growth of employees and teachers, the administration has created mentoring schemes that enable seasoned teachers to assist and instruct their colleagues. To encourage the tradition of perpetual development and experience between the instructors, they also offer monetary support for sophisticated Islamic learning programs. As per one of the participants:

“Collective educational groups are encouraged by our administrative staff in order to improve the standard of Islamic learning. We organize conventional meetings where educators can talk about multidisciplinary topics, exchange lessons learned, and work together to develop curricula. As a result, our educational institutions' general Islamic instruction criterion is raised as well as a society of shared development is fostered.”

4.4. Theme IV: Innovations

They enhanced the comprehension of pupils by introducing simulated reality parts that take them to past Islamic locations through technological integration. They established a

mentoring program that integrates religious faith and academia, where instructors assist pupils in developing a closer relationship with religious norms in addition to helping them with their coursework, resulting in a comprehensive educational experience. Furthermore, the pupils apply Islamic concepts in everyday life through the use of learning projects. In an effort to foster a feeling of spiritual wellness, they established meditation classes. In addition, their organization holds multidisciplinary occurrences that combine different topics to demonstrate how information is interrelated as well as to promote a thorough comprehension of Islamic values in professional and religious contexts. As per one of the participants:

“By means of fully engaged excursion to religious heritage locations, we adopted hands-on instruction as a means of strengthening educational bases and faith. Our education, which combines texts and artistic endeavors, includes inventive assignments with an Islamic central idea that foster a profound understanding of religious and ethnic factors. Additionally, we established a peer-led debate group where pupils examine current events from the perspective of Islamic conduct, encouraging intellectual curiosity and intellectual development.”

5. Discussion on Findings

Important facets regarding educational administration are clarified by the qualitative information gathered from organized conversations with administrators of Indonesian religious institutes (schools). When it comes to teaching and learning, emphasis is placed on developing an agile and all-encompassing course content that is based on religious principles and compliant with country's standards of learning. Working together with investigators, teachers, as well as members of the society guarantees ongoing assessment and modification, demonstrating a dedication to satisfying contemporary learning needs while maintaining a solid basis in Islamic concepts. The deliberate incorporation of Islamic ideas into every subject seeks to impart in pupils a deep comprehension of religious ethics, values, as well as a comprehensive outlook on everyday life.

Moreover, involving society as a whole is essential to good learning. Via seminars, beneficial activities, and frequent interactions with families and community members, administrative groups cultivate common principles and a calm learning atmosphere that improves pupil educational encounters. Improving instructional methods as well as curriculum creation, such institutions place a high priority on academic growth by means of seminars, training, as well as mentorship. Funding for higher education in Islam promotes lifelong education and skill sharing among teachers. Pupils' learning is improved by creative approaches like multidimensional activities, mentorship embedded with belief, as well as virtual reality. In addition to fostering a thorough grasp of religious values, practical instruction, inventive projects, and peer-led talks also support intellectual exploration as well as integrated growth. This examination is consistent with several prior investigations. A study carried out by Fuadi and Suyatno (2020) on religious schools discovered that preserving educational programs adherence to both Islamic as well as country's criterion is an additive target that stimulates integrated growth. In a similar vein, in relation to advancing one's career, Ariatin et al. (2022) identified how mutually beneficial education and coaching initiatives affected religious institutions.

6. Conclusion

To conclude the study emphasized the all-encompassing curriculum that Indonesian religious schools use. These educational establishments fostered a vibrant learning atmosphere

by prioritizing creative teaching methods, enthusiastic participation in society as a whole, and assertive career advancement. Together with partnerships with families as well as the wider society, the program's incorporation of religious concepts showed a resolute devotion to supporting pupils' cognitive, mental, and general growth. This all-encompassing strategy made for an evolving and ethnically wealthy learning environment. The results highlighted how these tactics continue to have an effect on the development of a comprehensive approach to learning in Indonesian religious schools.

7. Implications

The theoretical ramifications include perspectives on the smooth incorporation of national criteria and Islamic principles within the course of study. Practically, the research provides guidance to instructors and legislators on effective methods of integrating virtual technology, continuing professional development, as well as community engagement. These real-world ramifications help stakeholders improve the general standard of Islamic learning by providing concrete measures to develop an all-encompassing learning environment that combines history and modernity, which eventually helps pupils and the larger educational community.

8. Limitations

There is limited generalizability of the results to other ethnic or educational environments because they are unique to the Islamic learning system of Indonesia. Furthermore, the thorough opinions of various other stakeholders, like parents as well as students, are lacking in dependence on qualitative information from managerial points of view. Moreover, the cross-sectional approach of the research overlooked how educational practices change over time. In addition, the representativeness of the sample is limited even with efforts to guarantee diversity.

9. Future Research Directions

Future studies should build on the present research by integrating a variety of viewpoints, such as those of instructors, parents, as well as students. Moreover, the dynamic changes in teaching methods over time should be captured by longitudinal research approach. Furthermore, the results' generalizability would be enhanced by comparative research conducted in various cultural contexts. Besides, a more complex understanding of how Islamic learning is developing in Indonesia along with other countries will also result from looking at how outside forces, like societal transformations or changes in policy, affect the way Islamic schools are run.

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Appendix

Interview Questions

1. Could you elaborate on how your Islamic institute develops its curriculum as well as how Islamic concepts and values are incorporated into it?
2. In order to improve the learning experience for pupils, how does your administrative team cultivate positive connections with community members and parents?
3. What schemes or initiatives does your administrative team carry out to assist staff members' and teachers' professional growth, with an emphasis on improving the delivery of Islamic education?
4. Could you provide instances of innovative techniques or approaches your educational institute has used to improve the Islamic learning system's efficacy in terms of both academics and spirituality?