



PROCEEDING OF INTERNATIONAL CONFERENCE ON EDUCATION, SOCIETY AND HUMANITY

E-ISSN : 2986-5832
P-ISSN : 2986-6979



ANALYSIS OF SCIENCE ONTOLOGY CONSTRUCTION TO MUHAMMAD IQBAL'S PERSPECTIVE ISLAM

Zamroni¹, Muhamad Fajri²

^{1,2}UIN Sultan Aji Muhammad Idris Samarinda

Email: iceisa.iainsmd18@gmail.com¹, m.fajri@uinsi.ac.id²

Abstract:

Ontology examines various principal things. Muhammad Iqbal is one of the developers of ontology, so this research aims to track ontology indicators according to Muhammad Iqbal and then process them into basic instruments; in this way, researchers who have a philosophical interest in aspects of ontology have a reference for development instruments according to the ontology research context. Library research with an intellectual approach and content analysis of library sources are methods that are relied upon to achieve the objectives of this research. This research shows five leading indicators of the ontology of Islamic science: monotheism, knowledge, nature, humans, and the afterlife. Then, these indicators can be combined into questions according to the research context. In Islamic science, these are paradigm, orientation, and draft.

Keywords: *Construction Analysis, Ontology of Islamic Science, Muhammad Iqbal*

INTRODUCTION

Ontology as a philosophical study tool is intended to cover the study of the reality side of an object. However, suppose it is juxtaposed with a religious context. In that case, Islamic science ontology is interpreted as a study covering the fundamental, fundamental, essential, and conceptual matters of religion and divinity by relying on the following logic. Confronted with reality (Bakhtiar, 2014). Several developers of Islamic thought conducted studies of this scope, such as Alghazali in " Tahafut Falasifah " (Alghazali, 1972), then also discussed by Ibnu Rushd in " Tahafut Tahfut ", as well as Ibn Arabi in " Fushush Alhikam " (Arabi et al., 1946), there is also Syed Muhammad Naquib Alattas in the book " Islam and Secularism ", Muhammad Abed Aljabiri in " Alwujud Alislamiyyah: Dirasah fi Unthulujiyyah Islamiyyah " (Aljabiri, 1991), and also Muhammad Iqbal in " The Reconstruction of Religious Thought in Islam " (Iqbal, 2013).

The exciting thing in the description above is the character Muhammad Iqbal, who in his book shows a renewal of thinking related to religion in Islam so that the book of his thoughts contained in this book can explain the ontology of Islamic science. There are at least five sub-discussions in the book that prove that the reconstruction of Muhammad Iqbal's religious thought succeeded in producing the latest paradigm, principles, and orientation of Islam in the context of ontology, namely " the conceptions of god and the meaning of prayer " (Iqbal, 2013); " the knowledge and religious experience " (Iqbal, 2013); " the principle of movement in the structure of Islam " (Iqbal, 2013); " the human ego-his freedom and immortality " (Iqbal, 2013); and " is religion possible " (Iqbal, 2013). Each of these five sub-discussions is analyzed using the thoughts of previous figures and relevant previous research.

Several studies that are relevant to the focus of this research study are Mahmud Dayyani and Ramezan Mahdavi Azadboni with the research title " Ontology of "Word" in the Qur'an and Criticism of its non-Islamic Interpretations " (Dayyani & Azadboni, 2023), these two researchers have the aim of comparing the meaning of the word " كلمة "

in the Qur'an which is shown to explain the birth and presence of Isa As, with the meaning or interpretation that non-Muslims have believed. Making the Qur'an the object of research, specifically Surah Ali Imran verses 39 and 45, Annisa verse 171, Maryam verse 34, and Attahrim verse 12. By the title, which interprets and compares the results of the interpretation, Dayyana and Azadboni use library research as a research method. Then, based on his efforts, this research resulted in an interpretation of the word "كلمة," which shows that Isa As was God's creation, unlike what Jewish philosophers said was interpreted as "an uncreated creation," a kind of tool for God to communicate with His servants. While the Synoptic Gospels call him "the son of God," then in the early chapters of the Gospel of John, he calls him "the son of God." This research emphasizes the essence of "كلمة" as His "logos" which made Jesus As.

There is also research conducted by Ziba Zalaghi, Farajollah Barati, and Goodarz Shateri with the title "The Influence of Mulla Sadra Ontological Foundations in Some Teachings of Islam" (Zalaghi et al., 2023) due to awareness of Mulla Sadra's philosophy which tends to use hermeneutics and rational interpretation, these three researchers also used this thinking method to analyze the philosophical arguments of Mulla Sadra's orientation towards religious teachings. The two main arguments that are the focus of this research are world adaptation and the evolutionary movement of the soul. It is said that a perfect human has a high understanding of the world and the soul and understands the existence of a high God so that the world manifests His single existence. A high position and the world's limitations have united souls previously transformed into a scattered world. The singleness of the soul then leads humans to peak existence and the attainment of the esoteric truth of the great system. Of course, the results of this research also show that library research with descriptive analysis is relied upon to achieve these results. So, Mulla Sadra's ontological foundation greatly influenced the teachings of Tauhid, Kalam, and Aqidah.

Furthermore, there is also research on "Integration of Science Based on Philosophy Review," which explains that the review is based on aspects of ontology, epistemology, and axiology. This research was conducted by Nursri Hayati and Irwan Shaleh Dalimunthe (Hayati et al., 2022). Based on the results of reading the thoughts of reformers of Islamic science and awareness of the potential for development that God has given, Hayati and Dalimunthe decided to develop the concept of science integration based on philosophical reviews so that the aim was to find out and analyze the concept of science integration based on ontology, epistemology, and axiology. The results of this research found that the integration of knowledge based on ontology is everything related to the universe, both abstract and concrete, then based on epistemology; science comes from Allah both through verses of the Koran and hadith, as well as through the universe. Then, based on the axiology, the integration of knowledge seeks to create perfect human beings with a breadth of insight and as proof of rahmatan lil 'alamin.

There are still many other studies that are relevant and used as analytical material for this research, especially those that concretely apply ontological theory such as Syihabul Furqon and Neng Hannah on "Al-Kindi Metaphysics in Al-Falsafah Al-Úla" (Furqon & Hannah, 2020), considered concrete because the discussion of metaphysics has the same characteristics as ontology, and even continues to coexist in revealing principles, basics, concepts and reality. By using philosophical hermeneutics, it is found in the text of Al-Kindi that doctrine and reason do not conflict like Islamic philosophy and doctrine, especially monotheism. Research was also found that revealed the ontology of Islamic education in the formulation of its goals, then the nature of humans as the basis for formulating the goals of Islamic education, namely "reconstruction of the goals of Islamic education" (Fajri & Khojir 2022), the results of this research show that humans have the task of being khalifatullah fil ard and abdullah, as well as all other needs to carry out these two tasks and roles, then we get five goals of Islamic education that are in line with maqashid sharia. Then, research was also carried out by Sumarno and his colleagues to analyze the implications of the ontology of Islamic education on the quality of madrasas in Indonesia (Sumarno et al., 2021). This research

shows the complex concept of Islamic education, starting from the objectives, concepts of teachers and students, methods, and environment of Islamic education.

All previous research considered relevant for preliminary research has similarities in the focus of ontology studies. There are also similarities in the use of research methods in the literature. However, all of these studies continue to use ontology as an approach to the study, so this is the value of the novelty and uniqueness of this research, namely in efforts to explore the construction of the ontology of Islamic science, which originates from the unification of western and Islamic theories, then identify indicators in the ontology of Islamic science from Muhammad Iqbal's perspective. The indicators are processed to become a reference for designing research instruments that focus on studying the ontology of Islamic science. Based on this novelty, this research aims to determine and analyze the construction of the ontology of Islamic science to track indicators and design research instruments for developing Islamic concepts.

Theoretical research can be a reference for knowledge related to ontological indicators of Islamic science and procedures for processing them into research instruments. Practically, this research contributes to the study of the development of Islamic science because, with this research, the fundamental concepts of Islam have been explained by bringing them closer to various fields of science. It is the same as developing Islamic science, such as using this research as a reference for developing curriculum, methods, evaluations, and other components that can be brought closer to the ontology of Islamic science. This research puts forward the process of natural creation, which harmonizes the construction of the ontology of Islamic science, namely taud, science, nature, humans, and the afterlife.

RESEARCH METHODS

This research uses library research methods (Zed, 2008) with a philosophical approach (Bakker & Zubair, 1990) on ontological aspects and uses content analysis (Krippendorff, 190); the data in this research is the aim of analyzing the ontological construction of science. Islam then initially studied the term ontology from various sources in the form of texts in the form of books, research, and the like, ontology introduced by Western figures such as Immanuel Kant in "Critique of Pure Reason" (Kant, 1966), Martin Heidegger in "Introduction of Metaphysics" (Heidegger, 2000), Francis Bacon "Novum Organum, "and others as also mentioned in the introduction. As for the context of Islamic science, we use reading sources from Osman Bakar in "The History and Philosophy of Islamic Science" (Bakar, 1999), as well as Syed Muhammad Naquib Alattas in "Islam and Secularism" (Al-Attas, 2011), Aljabiri in "Alwujud Alislamiyyah: Dirasah fi Unthulujiyyah Islamiyyah", and from classical figures such as Ibn Arabi, Alghazali, Ibn Rushd and others. Meanwhile, to assist analysis in designing Islamic science ontology research instruments, there are books related to qualitative and philosophical research methods, such as Fritz Allhoff and Eyal Mozes in "Research Methods in Philosophy" (Allhoff & Mozes, 2012). So, after taking an Islamic science approach to the scope of ontology, which produces Islamic science ontology indicators, a research instrument for developing Islamic science concepts was designed. The focus of this study, the primary data needed, is Muhammad Iqbal's book, "The Reconstruction of Religious Thought in Islam. " By focusing on the discussion chapter as mentioned previously.

RESULTS AND DISCUSSION

Biography of Muhammad Iqbal

Muhammad Iqbal, who died on April 21 1938 in Lahore, was in fact born on November 9 1873 in Sialkot, Punjab, Pakistan. His father was Sheikh Muhammad Noor and his mother was Imam Bibi. This means that since birth he has been Muslim, Brahmin-Kasymir (Meitre, 1982) . The first education he received was with his father, because his father was known as a hard worker devoted to his religion (Azzam, 1985) . During his education, it was discovered that he had a high interest in learning, and also

had the ability to memorize, so it was normal for him to have a spirit of change in the form of renewal of Islamic thought (Ramin, 2023) .

Apart from being known as a thinker or philosopher, Iqbal is also known as a poet. His talent for poetry was influenced by Maulana Mir Hasan, after which he continued his education to college in Lahore in 1885 and finished in 1897. Sir Thomas Arnold was his teacher at this time, so he received two sides of Islamic studies, Islamic culture was obtained from Mir Hasan and thoughts were obtained from Sir Thomas Arnold.

According to Khurram Ali Shafique in his book, when discussing the life and works of Iqbal, which greatly influenced the Indian independence movement and the development of Islamic philosophy, Shafique stated that Iqbal was influenced in thought by Rumi, Alghazali and Ibn Arabi (Shafique, 2013). Indeed, this statement is not detailed, but through the description of the intellectual background in Iqbal's discussion, it provides guidance on the alignment of thoughts towards the three figures. This is the reason the researcher focuses on analyzing Iqbal's thoughts with the works of these three figures, even adding comments made by Ibnu Rusyd and Aljabiri.

The doctorate he received was from the University of Munich, his dissertation was very interesting, namely " The Development of Metaphysics in Persia: A Contribution to the History of Muslim Philosophy ", in 1908 (Ramin, 2023) . Some of Muhammad Iqbal's works, such as " Asrar-i Khudi " 1915, " Rumuz-i Bekhudi " 1918, " Payam-i Masyriq " 1923, " Zaboore-i Ajam " 1927, " A Plea for Deeper Study of Muslim Scientists " 1929, " The Reconstruction of Religious Thought in Islam " 1934, " Zarb-i Kalim " 1936, " Armughan-i Hejaz " 1938, this book can be categorized as an Islamic topic, although there are touches on the poetry side, then " Bang-i Dara " 1924 , " Khusak Khan Kattaq " 1928, " Bal-i Jibril " 1935, " Matsnawi Musafir " 1936, a work in the poetry category, also Islamic, then " Islam as a Moral and Political Idea " 1909, " Presidential Address to the All- Indian Muslim League " 1930, and " Jaman Nama " 1932 were works that supported the Indian independence movement (Shafique, 2023).

" The Reconstruction of Religious Thought in Islam " is a book written based on Iqbal's concern about the intellectual crisis in Islamic circles. This crisis occurred due to political and cultural defeat, so that it spread to matters of intellectual backwardness. So this book becomes Iqbal's intermediary to provide a spark to the spirit of improving intellectual quality in modern times. So western philosophy, which currently dominates scholarship, has become one of the tools for advancing Islamic intellectuals (Iqbal, 2013). Concretely, this book is a form of Islamic reform movement, it is very necessary for this book to influence contemporary Islamic thought. In this research, the study of ontology is the runway for observers of Islamic studies to develop the sciences they are involved in. In this book there are 7 discussions, but after the researcher read it carefully, there are 5 discussions that have nuances of nature, concept, purpose and reality. Next, analyze the ontology construction.

Concept of Islamic Science

Islamic science, as has been explained, is different from the term Islamic science, in that Islamic science is more about discussing sciences that are born from Islamic teachings, this science does not just discuss things that are based on religious rituals or the relationship of individual humans to Allah, but Islamic science tends to wider. Sciences which are currently considered to be separate from religion, such as mathematics, biology, chemistry, physics, geography, sociology, psychology and others are also part of the manifestation of in-depth interpretation of Islamic teachings, this is what is meant by the use of the term Islamic sciences (suhermanto 2023).

Alghazali, when discussing the problem of an error regarding something which is not present, in essence, then gives various reviews and examples of a movement that is "no man's land", but in general the discussion touches a lot on Islamic scholarship which should occur through discussion of the reality of an object, so that on that occasion A lghazali expressed the concept of Islamic science which is based on revelation and piety, then becomes an accompaniment to reason, so that the learning process does not involve mixing, but rather balance and continuity (Alghzali, 1972).

Osman Bakar, through historical studies, found that the development of Islamic science developed based on the principles of religious teachings consisting of monotheism, caliphate and sunnah. He expressed this when reviewing the history of the development of Islamic science from its heyday and culture to the present. In essence, Bakar wanted to say that every person who develops science should adhere to a deep understanding of the main teachings of Islam, namely the Koran and Hadith as well as the development of thought. from Muslim figures or scholars during the heyday of this science.

As Islamic education thought developed, Muhammad Abed Aljabiri also expressed his thesis regarding the development of Islamic education in the ontological aspect, namely from the study of kalam ontology which agrees regarding entities that depend on Allah, so that they have similarities in nature, especially physically. Continuing Alghazali's statement that the slightest movement in this world is God's will, but cannot be achieved by humans in scientific proof, Aljabiri put forward the ontology of Sufism that humans only gain experience of divinity through metaphysical pathways.

In essence, Islamic knowledge means that the knowledge that exists or is held is not free of value, and that value is a product of religion, Islam as a religion with value (Chalik, 2015). This means that even though Islamic sciences, which are specialized or categorized, still carry a legacy of values presented in their parent science. The fielding and categorization of knowledge is also the object of study of Islamic values.

Indicator Construction Analysis Muhammad Iqbal's ontology of Islamic science

Analysis of the ontological construction of Islamic science from Muhammad Iqbal's perspective, as has been explained, the main object of this thought study refers to Iqbal's book entitled " The Reconstruction of Religious Thought in Islam ". With five ontological discussions, namely " the conceptions of god and the meaning of prayer " (Iqbal, 2013); " knowledge and religious experience "; " the principle of movement in the structure of Islam "; (Iqbal, 2013) " the human ego-his freedom and immortality "; and " is religion possible " (Iqbal, 2013).

The discussion regarding " the conceptions of god and the meaning of prayer " is presented in 25 pages, reviewing the concept of God and the meaning of prayer. After he showed oneness in surah Alikhlash, which is indeed considered extreme, because Allah is an enemy to humans, but is still mentioned in every prayer, so that human helplessness is the result of the hostility of individual power, so Iqbal neutralizes it in a sentence that awakens the reader:

" The other important elements in the Qur'anic conception of god, from a purely intellectual point of view, are Creativeness, Knowledge, Omnipotence, and Eternity. ... In fact, the verdict of modern science is exactly the same as that of the Ash'arites; for recent discoveries in physics regarding the nature of time assume the discontinuity of matter The course of evolution, as revealed by modern science, involves almost universal suffering and wrongdoing. No doubt, wrongdoing is confined to men only The truth is that all search for knowledge is essentially a form of prayer. The scientific observer of nature is a kind of mystical seeker in the act of prayer. ... This line will add to his power over nature and give him that vision of the total infinite which philosophy seeks but cannot find. " (Iqbal, 2013).

Based on the quote above, this chapter shows that there is a starting point for everything in the world that has an attraction to a nature that is the opposite of the one who created it, namely God. Creation, knowledge, omnipotence and eternity are concepts that are explained consistently in the Qur'an. This is in order to explain about God. This means that knowledge can be obtained in various ways, but it still has the nature of dependence on these five elements, and even depends on humans, namely those who process knowledge. In other words, for Him knowledge is held after God, but for humans, the position of knowledge is after nature, even though nature was created using knowledge. Humans as recipients of knowledge start from awareness of the reality of nature, only then do they gain knowledge.

This is what is meant by human weakness, so that mistakes often occur in the experience of practicing knowledge. In this discussion, Iqbal emphasizes human limitations and the infinity of God, but humans also have infinity when they find something they are looking for. Note that this is an incident that is only temporary, and is something you just want to look for.

After Muhammad Iqbal conceptualized Islamic science and its state structure, there were indeed several successors, such as Abdul Ali Jinnah at Pakistan's independence, then perfected by Abul A'la Maududi, then also developed by Ismail Raji Alfaruqi. It would be too naive if researchers used ideas that certainly have similarities in political struggles and pressures. So it is necessary to search the context of Islamic scientific ontology based on the ideas of Muhammad Abed Aljabiri. That the attainment of knowledge towards spiritual goals in human life is the most basic direction and principle, this is due to the existence of the One God who is the only essential world view. Mrs. Arabi, when discussing the wisdom of the wise and great words in all the events of the Prophet Hud As, showed that human existence is the basis for understanding the existence of Allah, and vice versa, when understanding the existence of Allah it is also meant to understand human existence.

Alghazali actually had this view earlier, that when discussing the essence of pluralism, as a basis for categorizing knowledge which is based on Oneness, namely accepted division, division not based on quantity, plurality of characteristics and rational plurality, as well as plurality of assumptions. Furthermore, Alghazali also said that scattered beauty can be united to obtain the highest beauty, namely Tawhid.

مال و God willing كونه فاعلا على الوجه الذى قررناه, وهو أن وجوده وجود تقيض عنه المقدر ... ".الحسن

This strengthens that the development of thought since Alghazali, Ibn Arabi, Iqbal, and Aljabiri, has had a continuous understanding of the nature of Islamic science. The context of these sentences is in order to refute the categorization of science since the beginning of the creation event. Upholding the paradigm of monotheism in the ontology of Islamic science is an antidote to disease or science pollution. Similar to Dayyani and Azadboni, who emphasized that in the case of the Prophet Isa As, the divine side was the only main logic of the incident, not only avoiding doubts about the incident, but strengthening the belief in the existence of the deepest and highest side of science. In the context of Islamic science it should be analogous to this.

It has also been explained that Mulla Sadra is also a source of thought that upholds the divine side, because the existence of humans and the universe are the scattered existence of God. Philosophical studies as a whole indeed place the study of Tawhid in the study of epistemology, but in more detail they reveal more about the sources of Islamic knowledge, thus making the ontology side have breadth and depth of meaning.

At this point, it is understood that ontologically in Islamic science, Tawhid is a paradigm that must exist. If we draw on the study of Islamic education, the construction of the monotheism paradigm is also included in the objectives, curriculum and the process of categorizing knowledge (Komaruddin, 2021). This finding was revealed when Sassi revealed the basic construction of the ontology of Islamic education in the Tawhid paradigm. The source of Sassi's thought was certainly in accordance with the figure whose thoughts he was researching, namely Syed Muhammad Naquib Alattas. The integral aspects of every science born of Islam are three reasons, including, fulfillment of the duties of the caliphate, recognition of God's absoluteness, and foundation in the Islamic worldview. In general, in this Tawheed paradigm, success is closer to the process of habituating affection, as well as its hierarchy, accepting it because of the character of God, obedience to His absolutes in God, and finally humans also have a view of the world based on Islam, including in creating knowledge. This is one of the meanings of Islamic science.

Despite the detailed analysis provided to the public, Kant did not agree with this, because in his opinion, an attitude based on transcendentalism was guaranteed to

result in confusion. Likewise with Heidegger's explanation, but in fact he created a failure in covering up his mistake in rejecting the divine side, because metaphysical studies are always in contact with stopping at the answer to the One. What's more, Bacon expressed that, as a philosopher who popularized the word ontology, he was also unable to contain God's power in every science, because God's enlightenment was the cause of the creation of the universe, then in human terms, this universe became the source of the third layer for humans to obtain knowledge from God.

The description above actually shows that Tawhid is one of the ontology paradigms, then this paradigm can become an indicator which can then be developed into research instruments. If Tawhid has become an indicator of ontology, then of course it requires other tools that can logicalize the gaps in understanding in Tawhid, such as Iqbal's statement which also emphasizes awareness of the reality of God's will which contains knowledge.

" Thus, in the evaluation of religion, philosophy must recognize the central position of religion and has no other alternative but to admit it as something focal in the process of reflective synthesis. Nor is there any reason to suppose that thought and intuition are essentially opposed to each other. They spring up from the same root and complement each other ”.

The researcher got this quote from the discussion of religious knowledge and experience, namely in the first discussion of Iqbal's book, that religion is the most central side, and there is no other way when risking the truth of something, this is because when Allah has believed in His oneness, then in sequence regarding the creation of the universe, Allah created knowledge before the universe, but more often it is said to be God's power and wisdom, even though knowledge is attached to both. This is where Iqbal's thinking is unique, it is usually said that knowledge is based on precision and accuracy in observing and paying attention to the universe. This is also not to blame if it is on the human side, but on the side of Allah, knowledge existed first, in other words, based on this description, Islamic knowledge has a second ontological side, namely science. This means that all the characteristics that have been determined in science should be contained in the sciences that were born in the study of Islamic science.

Of course, this provides scientific opportunities, including something that is considered myth. The effort to change myth into logos is to ensure that the object of study contains knowledge. Indeed, this statement contains a slant of thought. The certainty that there is scientific content regarding everything that researchers still consider to be mainstream , while deeper matters have not been touched upon. Alghazali provides reinforcement for this idea, that Allah involves His knowledge in the creation of nature. This sentence shows that God's knowledge existed beforehand, then his will, one of his wills was to create the universe and the events in it.

This expression was conveyed when Alghazali denied the words of philosophers who know others, various species and genera universally. This means that Alghazali stated that Allah created with knowledge, but did not know the specific things about His creation. This was Alghazali's state of mind at that time, which led Ibn Rushd to comment that if Allah does not know the details, then that is a sign that Allah does not meet the criteria for His divinity. This discussion is in more detail on the ontological paradigm of Islamic science. This is his rebuttal to anyone who is not qualified to argue for the existence of God's knowledge of nature. Aljabiri also did the same thing in his review of knowledge in Islamic thought. The basis for thinking about science to gain knowledge is God, even through natural manifestations. Ibn Arabi revealed a simple method to realize that science has become a paradigm after Tawhid, as is common for humans to gain true awareness, is to seek knowledge by observing nature. Like Prophet Musa As, who gained the height of knowledge from every incident he experienced while studying with Prophet Khidir As.

Iqbal's thoughts this time, apart from receiving historical reinforcement from his predecessors, were also proven by Nursri and Dalimunthe, that it is very possible for knowledge to be discovered in depth, because Allah has equipped humans with

potential, so that the objects of study, study tools, even analytical knives come from God, this is what is meant by the depth of the results. It is hoped that science as an indicator in Islamic ontology can then become the basis for designing research instruments, so that everything that contains knowledge can provide benefits to individual life, society and the needs of cultural life (Salminawati, 2022).

The discovery of the relevance of Iqbal's thoughts to previous figures and some of the results of this research, from the perspective of Western thinkers, such as Kant, do not provide support for a scientific paradigm that fulfills its content in the study of ontology, but philosophy requires science to explain things that it experiences, this is it can indeed be done using (a priori). An assumption is the first thing that needs to be expressed, this statement is what makes science as a whole have no position in ontology according to him. Revealing the details of the thought process in ontology is not a determining dimension for creating knowledge, it is Heidegger who reveals the limitations of being, including in terms of thinking (being and thinking). So he differentiates between existence and thinking, this emphasis on compartmentalizing ontological indicators on the metaphysical side is very detrimental to observers of philosophy, because it makes both of them independent of conclusions, including a priori .

Likewise with Bacon, who rejected knowledge inherent in every object, even though he himself expressed historically, that the existence or absence of ancient knowledge, does not have the effect of progress, only change, due to the past which has not been established in the discipline of science. After understanding the various ambiguous supports and rejections of Iqbal's thoughts, it is certain that science is an indicator of existing ontology that must be present in every ontology study, especially in the context of Islamic science studies. So after monotheism, knowledge becomes a requirement for the study of ontology in Islam. Oneness and object knowledge have been fulfilled, but both have a close connection with nature, as proof that both have been present in the expression of experience which becomes knowledge.

“ As a cultural movement Islam rejects the old static view of the universe, and reaches a dynamic view. ... And since God is the ultimate spiritual basis for all life, loyalty to God virtually amounts to a man's loyalty to his own ideal nature. The ultimate spiritual basis of all life, as conceived by Islam, is eternal and reveals itself in variety and change. ... The greatest service that modern thought has rendered to Islam, and as a matter of fact to all religions, consists in its criticism of what we call material or natural - a criticism which discloses that the mere material has no substance until we discover it is rooted in the spiritual. There is no such thing as a profane world. All this immensity of matter constitutes a scope for the self-realization of spirit. All is holy ground. As the Prophet so beautifully puts it: 'The people of this earth are a mosque. The state, according to Islam, is only an effort to realize the spiritual in a human organization. But in this sense all states, not based on mere domination and aiming at the realization of ideal principles, are theocratic. ”

Iqbal really understands that the culture of movement in Islam is not static, meaning that the dynamic culture of thought in Islamic circles is a manifestation of nature which is also dynamic, this is what should be the point of view in every scientific study. Furthermore, he reinforced that Allah is the highest basis for expressing the spiritual side of science. Reflecting on humans' desire to control the universe, knowledge is needed that comes from matter or nature itself. Thus, the dynamic meaning of the nature of science is another form of spiritual awareness, namely related to the diversity and change of self and nature. Likewise, the segment of thought that produces the results of scientific development. Criticizing nature is the best path to take in this context. This is in line with the expression of human temporal infinity. However, on this occasion, Iqbal sought to raise awareness of science as a proper discipline by discovering the spiritual side of that science. Iqbal openly stated that theocraticism was the main support of this Islamic science movement. So, nature or matter is part of the ontological indicator of Islamic science, provided that it fulfills the spiritual and scientific side of natural reality itself.

Discussing nature as an indicator of ontology is the most controversial topic for ontology scholars, such as Kant, who strongly stated the impossibility of science to reach the highest level through experience, because reality does not require physical material. He thinks that it is spiritual myth that conveys understanding of experience to the highest level, even though he clearly differentiates spiritual discussion. Bacon also did not share Iqbal's thoughts regarding nature as an ontological requirement for every science. Separately, it seems like rejection, even though Bacon wants to convey that nature is not the only side of ontology, so that depth of understanding requires spiritual strength. Researchers think that Kant also had this opinion, regarding the position of nature as an object and tool, not just a tool in science, because Heidegger openly gave his approval, because he also had the same opinion as Nietzsche, with extra morals, the five senses that perceive Natural events will provide a framework regarding how nature should be treated, as well as ways to fulfill these keys.

“ The Quran in its simple, forceful manner emphasizes the individuality and uniqueness of man, and has, I think, a definite view of this destiny as a unity of life. ... The finite center of experience, therefore, is real, even though its reality is too profound to be intellectualized. ... If all mankind happens to desire the same thing, the satisfaction of their desire will not mean the satisfaction of my desire when I do not get the thing I desire. ... Observation reveals experience to be particular acts of reference, and as such they possess a specific being of their own. ... It organizes itself in time, and is formed and disciplined by its own experience ”.

Starting from the recognition of God in His book, the experience of reality, special existence, to freedom that is limited by time and discipline. This is the main discussion in relation to humans from the perspective of the human ego. So in this discussion, humans in the context of ego problems have a beginning of time, they do not have the opportunity to return, but these two things are not an obstacle, on the contrary, they are a way to achieve victory. Of course, use freedom within the specified corridors too. Death or life after life is part of the ontology of Islamic science which is based on humans. So that humans are also part of the ontology of Islamic science, that science is developed, taught, practiced and so on based on the existence of humans.

Human potential, which was mentioned previously, is a key word that is also emphasized by Alghazali. He places this potential in the ability to know reality, so that he knows truth and falsehood, the choice of both greatly influences the final results of all efforts made. This is the reader's understanding when digesting Alghazali's explanation which describes the devices that exist within humans. Animalism and humanity are two of these tools, so there is a division into two faculties, namely animal and human faculties. Then the animal faculty is divided into motive (محرركة) and perceptive (مدركة), then perceptive is further divided into two, namely external (ظاهرة) and internal (باطنة), meant by external as meaning that comes from the outside of humans, namely the five senses, while Internal are imaginative (القوة الخيالية), estimative (القوة الوهمية), and sensitive imaginative (متخيلة/مفكرة). There are two motive faculties, namely erotic/sensual (شهوانية) and anger (غضابية). Next is the human side, there are two faculties, namely the theoretical faculty (العاملة) or you could say speculative (النظرية), which is the angelic side which can absorb the essence of knowledge; and the practical faculty (العاملة) is a body arrangement that produces moral judgment, and it is this last faculty that shows the results of choices in the form of low or high levels of morality.

Iqbal and Alghazali's explanation forms an established theoretical unit, that humans are indeed a condition for the recognition of science, if knowledge is born from thought or experience, then it should also be shown to be useful and empowered by humans. This same understanding was also expressed by Ibn Arabi, that the potential possessed by humans guarantees humans to gain knowledge about God through other knowledge. This conveys the wisdom of the protection given to Prophet Ibrahim As, starting from his dealing with the destroyed idol, to the tragedy of his burning. This means that his search for God has a long journey, his appreciation of nature, the change

of day and night, the rising and setting of the sun and the moon, are intermediaries in his understanding of God.

The explanation above is still in allusion to the human process of gaining knowledge, while this research reveals the process of something being said to be science from an ontological aspect, the explanation above actually also provides reinforcement, that human content indicators are elements that must also be present in science. Aljabiri, when expressing the views of knowledge from the thoughts of Alghzali and Mulla Sadra, indirectly through his presentation, that humans as part of nature have the same position as nature, namely objects and subjects in ontology. Alghazali with an understanding of the categorization of knowledge and its levels, while Sadra with the depth of knowledge up to scientific degrees which encourages the level of human beings who study science. If previously it was said that nature is God's scattered soul, then humans are also the same thing, and God's soul is not God, it can be interpreted with will and knowledge (Zalaghi, et al., 2023), meaning that previous thoughts up to Iqbal have the same understanding, researchers even consider these findings as the agreement of thinkers across time.

This relationship between God and humans needs to be given a way to reconcile them, so Iqbal and other figures say that spiritual experience is an important requirement in this effort. Communication relationships, position relationships and ethical relationships are also revealed through reading the Koran, this is a gift from Allah to be maintained, because it becomes a bridge for these relationships (Mayasari, 2023). Heidegger, with his philosophy of existence, makes understanding related to getting, not related to elements of knowledge. Heidegger's ontology ensures that knowledge does not exist by itself, but is the result of human ability to process information, then a validity test is carried out which ensures the usefulness of humans who are the source of knowledge. This process is still mysterious at the beginning of his discussion of basic metaphysics. However, after he had the ambition to elevate the tendencies of human existence, he discovered the metaphysical side of humans as well (Heidegger, 2000).

Human beings think is one of Kant's studies in providing evidence of the inevitability of the human side, because its function is to produce intersubjective meaning of thoughts and experiences (Kant, 1966). Even though he places it on conjecture, it is still part of the process of scientific discipline. Bacon is more careful in saying that it is an understanding that functions as a justification for the understanding obtained. Francis Bacon stated that in imaging a science through two paths, firstly creating axioms from an experiment or secondly creating new experiments from an axiom. The first path has three subdivisions or sub-paths that must be taken, namely to the five senses, memory, and thought or reason. Meanwhile, the second path is a process of deduction from axioms that have been tested, then using the latest experiments as an extrapolation of logic and assumptions. This continues to be processed, these two paths are said to mutually fill the silence of their sub-paths.

So, humans are the fourth indicator that researchers found in the ontology of Islamic science. This is very often found in the objectives of Islamic education, as an effort to fulfill primary human needs throughout life. On the other hand, humans are said to play their role as objects and subjects at the same time, so human truth in science is also a primary need. Furthermore, to ensure that human life span is temporary, or limited, indicators are also needed that reveal these limitations.

“ It may fairly be argued that in view of the more recent developments of science, such as the nature of matter as 'bottled-up light waves', the idea of the universe as an act of thought, the finiteness of space and time ... insists on the plurality of space-orders and time-orders and speaks if a Divine Time and a Divine Space. It may be that what we call the external world is only an intellectual construction, ... perhaps the most hopeless idea of immortality ever formed by man. This eternal repetition is not eternal 'becoming; it is the same old idea of 'being' masquerading as 'becoming' . ”

In the middle of the language regarding the limitations of space and time, Iqbal emphasized that the idea of science is not to classify facts and find causes. Because of

the limitations of speech and time, the orientation of thought in Islam is closely related to life and movement, thus creating new patterns in human behavior. This makes us aware of the importance of achieving the highest goal, the highest spiritual experience, understanding the highest reality, and the disclosure of the highest knowledge.

Bacon, who has openness in his thinking, has acknowledged the limitations in the results of understanding obtained by humans, " what she will do when her whole store is thrown open, and after the discovery of forms, processes, and confirmation, will appear hereafter ", so all The stages carried out in obtaining meaning will be obtained at each repetition of the stage process. It was as if he was saying that the more often you do it, the deeper your understanding will be. In contrast to Heidegger, from the start he has trumpeted the excessiveness of human reality, the existence of which he understands and proclaims, making him forget the limitations of space and time on the other side of human existence. Until now, it turns out that the waiting time has arrived, that humans and nature are not unique, only data for technology created by humans themselves (Aenulguri & Hambali, 2023) .

Values and norms are once again the center of attention, namely human essentialism is very popular. In another opportunity to obtain the highest reality, the limitations of human subjectivity and the role of language become urgent when building the construction of this higher reality (Heidegger, 2000). Researchers think that respect for the thoughts also expressed by Kant is important, when the exposition of the divine relationship regarding the concept of time is a change of place, and change is a form of recognition of limitations, because if he remains, God remains, so he is eternal, but nature, including humans, has change, meaning that both are always haunted by the limitations of place and time (Kant, 1966).

Of course, it is known that Iqbal's thoughts in the Islamic world, due to limitations of place and time, then also lead to the end of the day, which has been agreed for a long time, Alghazali in particular also gave a rebuttal to philosophers who had more extreme thoughts than Heidegger, Aristotle, who stated that nature is immortal, indirectly stating that humans are immortal, and themselves are immortal. Because, said Iqbal, nature is the result of God's thoughts, so does Alghazali, that nature depends on its creator Alghazali , 1972) . The philosophy of essentialism is indeed relevant for this discussion, not only as an antidote to technological developments, but also as a process of meaningful adaptation by humans to changing times, meaning including limited time. So values, character and morals are a guarantee of human contribution to God and other humans (Khoiro et al., 2023). At this point, it can be understood that the afterlife as a symbol of the limitations of place and time is also the peak of the recognition of knowledge. So, science in Islam has a changing awareness of these limitations.

Based on the description above, it is found that Iqbal has provisions in Islamic knowledge, namely monotheism, knowledge, nature, humans and the afterlife. Islamic science essentially has an obligation to develop and develop these five paradigms, this applies to all sciences that are born, as has been emphasized that the five function as objects and subjects at the same time. If a science does not contain this paradigm, then it is certain that there will be unclear truth, goodness, beauty and happiness for those who use and enjoy the fruits of that knowledge in full. The findings of Iqbal's thoughts can become the subject of philosophical studies in certain contexts.

Research Instrumentation for the Development of Islamic Science Concepts: Overview of the Ontology of Islamic Science

Ontologically Islamic science is all knowledge that originates from God (tawhid), has a scientific nature (ilmu), is conceptualized in the form of the universe (nature) as a metaphorical source, namely God, then can be given, accepted, practiced and utilized by every creature (human), not only humans, but also brings the long-awaited values of truth, goodness, beauty and eternal happiness (the afterlife).

After obtaining the ontological paradigm of Islamic science, then finding the formulation of the meaning of Islamic science above, then as a theory, analysis needs to be carried out to find a way to extract ontological data from the context of Islamic

science. It could also be said as an indexation that knowledge meets Islamic requirements. This is because Islamic knowledge is understood as all knowledge that comes from God, meaning that all existing knowledge is Islamic in nature, because this understanding is fully understood. As has been mentioned, one of the aims of this research is to formulate ontology research instruments through the findings of ontology indicators.

On this basis, this discussion not only reveals the presence of the five paradigms in science, but also confirms their role in science. In philosophical research methods, according to Bakker and Zubair there are 9 models in philosophical research, (1) historical factual about figures; (2) factual history regarding the manuscript or book; (3) factual history regarding the pure text of the manuscript; (4) concepts throughout history; (5) comparative; (6) philosophical views in the field; (7) systematic-reflective; (8) actual problems; and (9) regarding scientific theories. These nine models, in this research, have almost accommodated everything, but what is interesting for researchers is the sixth model related to philosophical views in the field, because it is said that there is still little interest in it, most of it is more about the thoughts of figures (Harahap, 2014) , comparative thoughts (Furchan & Maimun, 2014), concepts, philosophical meaning of the text (Zed, 2008) and others.

Meanwhile, in the book *The Oxford Handbook of Philosophical Methodology* , there are many choices of philosophical research models, such as Daniel Nolan who describes methods in metaphysical analysis, then presents several stages, starting from linguistic and conceptual analysis; empowering intuition; science assistance; accept other opinions; application of theoretical values; and tested in other contexts or topics, such as related science approaches (Nolan, 2016). This means that the choice of model and analysis technique requires research instrumentation, through indexation that has been found.

The researcher's intention is that this research on philosophical views is related to educational institutions that have philosophical requirements, especially in terms of their development. In accordance with the context of this research, it is related to Islamic science. Field research related to this concept is of course descriptive in nature, falling into the qualitative category. With this analysis technique, it was found that there was assistance from science and acceptance of other opinions. Both contain content in this Islamic science research instrument.

The following is the design of ontology research instrumentation in the context of Islamic science: (1) The monotheism paradigm can question a person's understanding of the Oneness when looking at reality or essence, it can also provide an opportunity to explore deeper information in the form of Islamic science concepts regarding this understanding. (2) Science paradigm, on this occasion an attempt is made to obtain information related to one's reading regarding the role of science in obtaining a holistic understanding of reality, then deepened with information about the influence of this understanding in the process of developing Islamic science. (3) The natural paradigm, because it is included in the third layer of scientific recognition, then in this case it is related to the connection between humans, nature and the reality that is understood, furthermore, because nature has certain conditions and situations, then nature becomes an object for Islamic science to knowing its contribution to helping strengthen the connection of these three elements. (4) The human paradigm is more about extracting data about understanding the role of humans and their reality, then deepening it with the role of Islamic science in providing a more holistic understanding of reality. (5) The afterlife paradigm actually focuses on the limitations of time and place, so that it emphasizes information on the relationship between perfection of understanding and the potential for changes in meaning, then explores the role of Islamic knowledge in providing preparation for these problems.

CONCLUSION

Based on reading Muhammad Iqbal's thoughts in his book " *The Reconstruction of Religious Thought in Islam* ", five ontological paradigms of Islamic science were

found, which then became indicators or indices of the results of the development of Islamic science, these five are monotheism, science, nature, humans and the afterlife. Each of these indicators provides an understanding that research in the context of Islamic science can be broken down into several questions for interviews which function to fulfill metaphysical analysis techniques in Islamic science. Each of the scientific confirmation indices refers to the characteristics of ontological studies which have a scope in the form of essence or reality, development, connectedness and limited freedom.

REFERENCES

- Aenulguri, Devika, and Radea Yuli A Hambali. "Tantangan Eksistensi Manusia Di Era Inovasi Metaverse Melalui Eksistensialisme Martin Heidegger." *Gunung Djati Conference Series* 19 (April 11, 2023): 505–516. Accessed May 7, 2023. <https://conferences.uinsgd.ac.id/index.php/gdcs/article/view/1320>.
- Al-Attas, Syed Muhammad Naquib. *Islam and Secularism*. Translated by Khalif Muammar. Bandung: Institut Pemikiran Islam dan Pembangunan Islam, 2011.
- Alghazali, Imam. *Tahafut Alfalasifah*. Edited by Sulaiman Dunya. Kairo: Dar Almaarif, 1972.
- Aljabiri, Muhammad Abed. *Alwujud Alislami: Dirasah Fi Unthulujiyyah Alislamiyyah*. Beirut: Dar Alitalia Alarabi, 1991.
- Allhoff, Fritz, and Eyal Mozes. *Research Methods in Philosophy*. Oxford: Wiley-Blackwell, 2012.
- Arabi, Muhyiddin Ibnu. *Fushush Alhikam*. Edited by Abu Alala Afifi. Beirut: Dar Alkitab Alarabi, 1946.
- Azzam, A. W. *Filsafat Dan Puisi Iqbal*. Bandung: Pustaka Pelajar, 1985.
- Bacon, Francis. *Novum Organum: Or True Suggestions for the Interpretation of Nature*. Edited by Joseph Devey. Translated by Peter Urbach. New York: P. F. Collier & Son, 2014.
- Bakar, Osman. *The Hsitory and Philosophy of Islamic Science*. Camridge, England: Isalmic Texts Society, 1999.
- Bakhtiar, Amsal. *Filsafat Agama: Wisata Pemikiran Dan Kepercayaan Manusia*. Jakarta: Rajawali Pers, 2014.
- Bakker, Anton, and Achamd Cahrris Zubair. *Metode Penelitian Filsafat*. Yogyakarta: Kanisius, 1990.
- Chalik, Abdul. *Filsafat Ilmu: Pendekatan Kajian Keislaman*. Edited by Moh. Badrus Sholeh. Yogyakarta: Arti Bumi Intaran, 2015.
- Dayyani, Mahmood, and Ramezan Mahdavi Azadboni. "Ontology of 'Word' in the Qur'an and Criticism of Its Non-Islamic Interpretations." *Journal of Ontological Researches* 11, no. 22 (February 20, 2023): 2676–4490. Accessed March 28, 2023. https://orj.sru.ac.ir/article_1854_en.html.
- Fajri, Muhamad, and Khojir. "Rekonstruksi Tujuan Pendidikan Islam." *ANSIRU PAI : Pengembangan Profesi Guru Pendidikan Agama Islam* 6, no. 2 (December 2, 2022): 1–13. Accessed December 18, 2022. <http://jurnal.uinsu.ac.id/index.php/ansiru/article/view/13619>.
- Fajri, Muhamad, Zurqoni, and Sugeng. "Analisis Data Kualitatif Dalam Evaluasi Kurikulum Program Studi Sarjana Pendidikan Agama Islam Di Kalimantan Timur." *Afeksi: Jurnal Penelitian dan Evaluasi Pendidikan* 4, no. 1 (2023): 27–42. <http://afeksi.id/jurnal/index.php/afeksi/article/view/58>.
- Furchan, Arif, and Agus Maimun. *Studi Tokoh : Metode Penelitian Mengenai Tokoh*. Yogyakarta: Pustaka Pelajar, 2005.
- Furqon, Syihabul, and Neng Hannah. "Metafisika Al-Kindi Dalam Fî Al-Falsafah Al-Ûla (Filsafat Pertama)." *Jaqfi: Jurnal Aqidah dan Filsafat Islam* 5, no. 2 (December 13, 2020): 251–281. Accessed March 28, 2023.

- <https://journal.uinsgd.ac.id/index.php/jaqfi/article/view/9711>.
- Goldziher, Ignaz. *Introduction to Islamic Theology and Law*. Princeton, New Jersey: Princeton University Press, 1981.
- Harahap, Syahrin. *Metodologi Studi Tokoh & Penulisan Biografi*. Jakarta: Prenada, 2014.
- Hayati, Nursri, ; Irwan, Shaleh Dalimunthe, Syekh Ali, Hasan Ahmad, and Addary Padangsidimpuan. "Integration of Science Based on Philosophy Review (Study Aspects of Ontology, Epistemology, and Axiology)." *ITQAN: Jurnal Ilmu-ilmu Kependidikan* 13, no. 2 (November 16, 2022): 169–182. Accessed March 26, 2023. <https://journal.iainlhokseumawe.ac.id/index.php/itqan/article/view/670>.
- Heidegger, Martin. *Introduction to Metaphysics*. Translated by Gregory Fried and Richard Polt. London: Yale University Press, 2000.
- Iqbal, Muhammad. *The Reconstruction of Religious Thought in Islam*. Stanford, California: Stanford University Press, 2013.
- Kant, Immanuel. *Critique of Pure Reason*. Translated by Warner S. Pluhar. Indianapolis/Cambridge: Hackett Publishing Company Inc, 1966.
- Khoiro, Rokhmatul, Amin Putri, M Yunus, and Abu Bakar. "Konsep Essensialisme Dalam Perspektif Filsafat Pendidikan Islam." *Dirasah : Jurnal Studi Ilmu dan Manajemen Pendidikan Islam* 6, no. 1 (February 19, 2023): 112–124. Accessed May 7, 2023. <https://ejournal.iaifa.ac.id/index.php/dirasah/article/view/752>.
- Krippendorff, Klaus H. *Content Analysis: An Introduction to Its Methodology*. Beverly Hills, CA: Sage Publications, 1980.
- Mayasari, Lutfiana Dwi, Aisyatul Azizah, and Amanda Carolina dara Aprilia. "God and Man in The Qur'an: Semantics of The Qur'anic Weltanschauung: Struktur Dasar Weltanschauung Al Quran Dan Ontologis Antara Tuhan Manusia." *Fakta: Forum Aktual Ahwal Al-Syakhsyah* 1, no. 1 (February 15, 2023): 22–29. Accessed May 7, 2023. <http://ojs.unublitar.ac.id/index.php/fakta/article/view/768>.
- Meitre, M. L. C. *Pengantar Ke Pemikiran Iqbal*. Translated by Djohan Effendi. Bandung: Mizan, 1982.
- Nolan, Daniel. "Method in Analytic Metaphysics." In *The Oxford Handbook of Philosophical Methodology*, edited by Herman Cappelen, Tamar Szabó Gendler, and John Hawthorne, 159–178. Oxford: Oxford University Press, 2016. <https://academic.oup.com/edited-volume/41249/chapter/350784561>.
- Ramin, Maghfur M. "Rekonstruksi Falsafah Pendidikan Muhammad Iqbal Di Era Society 5.0." *QuranicEdu: Journal of Islamic Education* 2, no. 2 (March 1, 2023): 192–210. Accessed April 13, 2023. <https://jurnalannur.ac.id/index.php/QuranicEdu/article/view/399>.
- Rusyd, Abi Walid Muhammad Ibnu. *Tahafut Attahafut*. Edited by Sulaiman Dunya. Kairo: Dar Almaarif, 1964.
- Salminawati, Abdul Hafizh Azizi Batubara. "Pengertian Ontologi Dalam Perspektif Pendidikan Islam." *JOSR: Journal of Social Research* 1, no. 4 (2022): 239–247. Accessed April 14, 2023. <https://ijsr.internationaljournalabs.com/index.php/ijsr/article/view/72/86>.
- Sassi, Komaruddin. *Ontologi Pendidikan Islam Paradigma Tauhid Syed Muhammad Naquib Al-Attas: Revitalisasi Adab-Ta'dib Dalam Pendidikan*. Ke-2. Jakarta: Kencana, 2021.
- suhermanto. 2023. "Khitobah And Self-Development Management: A Strategic Approach To Boosting Students' Self-Confidence." *5(1):101–11*.
- Shafique, Khurram Ali. *Iqbal: His Life and Our Time*. Oxford: Oxford University Press, 2013.
- Sumarno, A. Syukri, and Badarussyamsi. "Ontology Analysis Of Islamic Education And Its Implications On The Quality Of Madrasah In Indonesia." *Qolamuna : Jurnal Studi Islam* 7, no. 1 (July 21, 2021): 19–36. Accessed March 26, 2023.

<http://ejournal.stismu.ac.id/ojs/index.php/qolamuna/article/view/310>.
Zalaghi, Ziba, Farajollah Barati, and Goodarz Shateri. "The Influence of Mulla Sadra Ontological Foundations in Some Teachings of Islam." *Journal of Ontological Researches* 11, no. 22 (February 20, 2023): 2676–4490. Accessed March 26, 2023. https://orj.sru.ac.ir/article_1741_en.html.
Zed, Mestika. *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia, 2008.



BRIDGING THE GAP: ISLAMIC VIEWS ON AI INTEGRATION FOR NIGERIA'S SOCIETAL ISSUES

Jibril Olaniyi AYUBA

Al-Hikmah University Ilorin Nigeria

Email: ayubaolaniyijibril38@gmail.com

Abstract:

Islam as a religion touches every aspect of man's life such that the past, present and future occurrences have been scripted in the Qur'an. Hence, the advancement in technology globally which has generated the integration of Artificial Intelligence (AI) in education, religion, economy, health, socio-cultural and a host of others can never be underestimated. AI has now become a veritable tool used in tackling any societal problems without stress. It is against this background that this paper examines the Islamic views on AI integration for addressing Nigeria's societal issues. In an attempt to do justice to this paper, secondary data were sourced from textbooks, journal articles, seminar papers, and newspapers, among others on the subject matter. The finding of this study shows that Islam supports the integration of AI as one of the technical methods for tackling education, religion and economic issues in Nigeria. The paper concludes that more awareness should be made of the significance and effective integration of AI in addressing the challenges facing the nations.

Keywords: *Islam, Integration, Artificial Intelligence, Societal Issues*

INTRODUCTION

Islam is a religion that covers every aspect of human existence, such as the integration of modern technologies. Muslims strongly hold the notion that the essence of creation is to fully harness the potential natural and artificial resources on the surface of the earth for the betterment of humanity. Among these resources is the integration of Artificial intelligence (AI) to solve the various societal issues in Nigeria. Artificial Intelligence (AI) is the process of making software think intelligently or computer-controlled robot works like the human mind which involves studying, analyzing and developing cognitive processes of the human brain to develop intelligent systems or software (Jahanzaib & Tarique, 2015).

Islam is a religion that is primarily built on the Qur'an and Sunnah of the Prophet (SAW). Unarguably, the Glorious Qur'an emphasizes the need for acquisition, exploration and utilization of knowledge (Q.96:1-5). In addition, the a need for the diversification of the tools for acquiring knowledge, skills and values that would facilitate rapid growth and development of the society. Elmahjub (2022) noted that AI promotes human development. Islam gives room for legal innovations through the exploration of the various creatures of Allah. The significance of AI towards the Islamic da'wah can never be underestimated. AI has become one of the leading modern technological devices that have become a global phenomenon in effective and efficient Islamic evangelisation universally. The trend of AI globally has taken over the dissemination of the Qur'an and Sunnah of the Prophet through animations, robots and machines. The need for AI in accessing and transmitting information on fiqh, Qur'anic exegesis, hadith, Qur'anic recitations, Sirah and others can be positively utilized to promote a knowledge-based and ideal Islamic society that is in line with the current digital technology globally.

It is pertinent to note that, the traditional method for seeking or asking for religious knowledge is now fading due to the easy access and integration of AI in solving

any ambiguous or unclear religious matters. However, Muhammad (2023) observed that the emergence of AI had posed a serious threat to the authority of religion due to its prone to false and manipulative information. The AI can be used to display or teach how to perform ablution, then proceed to observation of salat without any challenges and in a clear time. Similarly, the AI can be made to recite the Qur'an, perform hajj and do some religious activities that would aid the better understanding of the religion of Islam. AI can be used to power the deep understanding of religious teachings and practices (Fawaz, 2023).

RESEARCH METHODS

This study examined the Islamic views on the role of Artificial Intelligence in solving Nigeria's societal issues. The study was a descriptive survey research. The researcher used secondary sources of data collection such as the internet, textbooks and other publishable articles from reputable journal outlets to do justice to this paper.

RESULTS AND DISCUSSION

Artificial Intelligence and Nigerian Education

The importance of education in every society can never be over-emphasized. The growth and development of every society lie in the educational system of that society. It is vital to note that the integration of modern technology in the educational sector is now taking a new dimension globally via the digitalization of the teaching and learning process using Artificial Intelligence. Thomas and Gambari (2021) stated that the establishment of the National Agency for Research in Robotics and Artificial Intelligence (NARRAI) marks the significance the Federal Government of Nigeria attached to the integration of AI in solving educational problems. Nigeria's educational system is facing several challenges which require technical measures to address to meet with the global 21st-century digital education. Moreover, Birabil and Ogeh (2020) identified the lack of dependable infrastructural facilities and amenities as one of the problems facing the educational system in Nigeria. In a similar vein, Okolo and Gregory (2021) also mentioned inadequate infrastructural facilities, insecurity and shortage of academic staff. Furthermore, Ogunode (2020) noted that insecurity is one of the major problems militating against the educational system in Nigeria.

In managing the educational system of Nigeria to meet international standards, there is a need for a total digital revolution through the use of robotics and machines that enhance effective and efficient teaching and learning processes. The pervasiveness of effective modern technological growth every moment can remedy the problems facing the educational system in Nigeria. Teaching and learning had gone beyond the teacher standing in the four walls of the classrooms but rather with improved technology. The problem of reliable instructional resources bedevilling the teaching and learning process can be curbed when the machines or robotics devices were effectively integrated to support the available instructional aids within and outside the classrooms. Also, if effectively managed, AI can help to solve the problems of infrastructural facilities, insecurity and shortage of academic and non-academic staff in most of the educational institutions in Nigeria.

Similarly, education can never thrive where there are security challenges to the lives and properties of the people. The standardization of the educational system of any nation lies in her effort to guarantee adequate security for its citizenry. Nigeria as one of the largest populated countries in Africa is seriously facing the problem of kidnapping, bandits, unrest and a host of other security challenges which has caused a major setback to the growth and development of Nigeria's educational system. However, Fawaz (2023) observed that the emergence of AI and other technologies had a tremendous impact on students via video conferencing thereby improving the learning quality. He added that the use of AI develops innovative tools and technologies that would enhance easy transformation from conventional traditional methods of teaching and learning. AI can be used to tackle various educational problems in Nigerian schools such as personalized learning data, data analysis, virtual classrooms and assessment. The integration of AI

can assist the teacher in the computation of results, detecting bombs or ammunition and improving the thinking skills of both the teachers and the learners.

Artificial Intelligence and Religion in Nigerian

Artificial Intelligence (AI) is intelligence created in the form of machines that are set to perform certain specific tasks (Robinson, 2018). This implies that AI can be used to carry out some religious rites and duties effectively. The pace at which the world is moving towards replacing the use of man with AI robots can never be underestimated. Indeed, most of the religious issues can be addressed using AI at the lowest cost. Moreover, the main motive of AI is to provide a machine that would think and act intelligently like humans. Robots can be used to solve some problems confronting people as a result of religion. The issue of bandits, herdsmen, Boko Haram, religious militants and host others that are incessantly attacking the people all in the name of religion can be fought using AI machines, drones and robots. Thousands of lives and properties can be saved if AI is effectively utilized. Detective machines and robots can be used to defuse bombs and censor the militants from within and far before they unleash their terrorist acts on the worshippers at the Mosques or Churches in Nigeria.

Robots may be used to perform various religious functions such as preaching and counselling when it is properly programmed for such tasks. This would reduce the stress of plying long distances, and save time and human lives. Religious activities such as daily worship, rituals and other religious rites may be effectively discharged using robots in place of humans. For instance, the teaching on how to worship God, fasting, holy pilgrimage and peaceful co-existence among the adherents of faiths may be taught or delivered using robots. Also, the insecurity challenges facing the country, particularly religious centres, constant attacks on various houses of worship, kidnapping of people during worship and killings of clergymen and members may be curbed using appropriate intelligence machines that can detonate bombs, track and neutralize the weapons of the militants.

Artificial Intelligence and the Economy in Nigerian

The significance of Artificial Intelligence (AI) to every sector can never be over-emphasized. AI is now being used in agriculture, engineering, medicine, politics, sports and the economy. Nigeria being one of the largest leading economies in Africa can never be left out in the effective integration of AI towards economic growth and development. The utilization of AI in the banking sector, offices, supermarkets, restaurants and other commercial activities would facilitate speedy economic growth and development. Similarly, productivity and accountability would be high. The benefit attached to the integration of AI into Nigeria's Economy is enormous such that public and private partnerships are essential for AI to thrive in Nigeria.

Ifejesu (2021) stated that Nigeria is one of the countries that recorded a high level of poverty rate and that less than 40% of Nigerians live on less than \$1 per day. International Finance Corporation noted that AI is highly instrumental towards eradicating poverty and promotes global international investment networking. Furthermore, AI is never a pushover when it comes to addressing financial crises or misappropriations that can lead to a greater fall in the economic system of the country.

CONCLUSION

The contribution of AI technologies towards tackling education, religious and economic issues in Nigeria can never be over-emphasized. Islam is a religion that emphasises knowledge and innovations that do not go against the Qur'an and Sunnah. The integration of AI to solve education, religion and economic issues in Nigeria is a welcome development which opens the door for the utilization of advanced technological tools in tackling the country's challenges using machines and robots. It is concluded that AI is one of the veritable tools that can be used to tackle education, religion and economic challenges in Nigeria. It is vital to point out that the Nigerian government needs to intensify their efforts in the integration of AI to solve education, religion and economic challenges ravaging the country.

REFERENCES

- Birabil, S. T. & Ogeh, O. W. M. (2020). Education in Nigeria: challenges and way forward. *International Journal of Academic Research and Reflection*, 8, 1, 42-48.
- Elmahjub, E. (2023). Artificial intelligence (AI) in Islamic ethics towards pluralist ethical benchmarking for AI, 36, 73 (2023).
- Fawaz, O. I. (2023). The impact of emerging AI technologies on Nigeria education. Retrieved from www.susafrica.com/2023/04/05/the-impact-of-emerging-ai-technologies-on-nigeria-education on 19/01/2024
- Ifejesu, O. (2021). Artificial intelligence for economic development in Nigeria. *TARAAZ Technology & Human Rights*.
- Jahanzaib, S. & Tarique, A. (2015). Artificial intelligence and its role in near future. *Journal of Latex Class Files*, 14, 8, 1-12.



DEVELOPMENT OF NATIONALISM AND MULTICULTURALISM IN PAPUA THROUGH RELIGIOUS EDUCATION AT THE NURUL ANWAR KOMBA SENTANI ISLAMIC BOARDING SCHOOL

Hendra Yulia Rahman
IAIN Fattahul Muluk, Papua
Email: hendra9rahman@gmail.com

Abstract:

Papua, as a region with high cultural and ethnic diversity, faces significant challenges in building national unity and identity. This research focuses on the role of the Nurul Anwar Komba Sentani Islamic Boarding School in developing nationalism and multiculturalism in Papua through religious education. The research method uses a qualitative approach with in-depth interviews, observation and document analysis. The research results show that the Nurul Anwar Komba Sentani Islamic Boarding School not only conveys Islamic religious teachings, but also includes national values and love of the homeland in its religious education curriculum. Religious education at this Islamic boarding school emphasizes the understanding that Papua's cultural diversity is a wealth that must be protected, while unity and integrity are the foundation for the progress of this region as part of Indonesia. This Islamic boarding school is also active in organizing extracurricular activities that strengthen the sense of unity and integrity. Involving students in social and humanitarian activities, the Nurul Anwar Komba Sentani Islamic Boarding School makes a significant contribution to the formation of nationalist and multiculturalist character among the young generation of Papua. This research concludes that the role of the Nurul Anwar Komba Sentani Islamic Boarding School in developing nationalism and multiculturalism in Papua through religious education has a positive impact in overcoming challenges and strengthening a sense of national identity amidst Papua's cultural diversity. Religious education at this Islamic boarding school encourages the formation of a generation of Papuans who are not only religious but also have a nationalist and multiculturalist consciousness, ready to contribute to the progress of the Indonesian nation.

Keywords: *Education, Islamic boarding school, Nationalism, Tolerance, Papua*

INTRODUCTION

Papua, as a province in Indonesia, has rich cultural, ethnic and religious diversity (Cristawan, 2023). This region is not only known for its natural beauty, but also as a home for various different ethnic groups, such as indigenous Papuan tribes, transmigrant tribes, and other ethnic groups (Barri, 2019). Multiculturalism in Papua, sometimes creates social conflict and Tension often occurs due to a lack of understanding and tolerance between different groups in society. (Anggraini, 2019)

Education has an important role in overcoming this problem (Samudro, 2022). Islamic boarding schools, as traditional Islamic educational institutions, have played an important role in shaping individual character and understanding (Mujahid, 2021). Islamic boarding schools are traditional Islamic educational institutions, and have

become an integral part of society in Papua (Zulihi, 2019). One of the famous Islamic boarding schools in this area is the Nurul Anwar Islamic Boarding School in Komba Sentani. This Islamic boarding school has a significant role in shaping the understanding, attitudes and behavior of the people in Papua, especially in terms of nationalism, multiculturalism and tolerance. (Muslimin, 2023)

Nationalism and multiculturalism are important concepts in Papua considering that its society consists of various ethnic, religious and cultural groups (Ghafur, 2023). To achieve peace and sustainable development, it is important to understand and respect this diversity and promote tolerance among various groups in society. Nurul Anwar Komba Sentani Islamic Boarding School as an Islamic educational institution in Papua has great potential to play a role in developing multicultural understanding and tolerance among the Papuan people. (Judge, 2022)

Nurul Anwar Islamic Boarding School, located in the midst of this diversity, has a unique opportunity to play a role in helping the Papuan people understand and appreciate differences. Islamic boarding schools are Islamic educational institutions, and religion often has a strong influence in shaping individual values (Hidayati, 2021). Islamic boarding schools can utilize religious education to promote the values of nationalism and multiculturalism (Prayitno, 2023). harmony and tolerance among students. (Iskandar, 2023)

The aim and focus of this article is to explain the role of the Nurul Anwar Komba Sentani Islamic Boarding School in developing multicultural understanding and tolerance in Papua. This article also aims to fill knowledge gaps in the scientific literature and provide a more comprehensive view of how educational institutions such as Islamic boarding schools can play a role in encouraging multiculturalism and tolerance in Papua, which is in line with the spirit of *Bhinneka Tunggal Ika* (diverse but still one) as a principle. foundation of the Indonesian nation. The focus of this article's discussion is twofold, firstly, how the multicultural curriculum and teaching methods at the Nurul Anwar Islamic boarding school form understanding and attitudes of tolerance. Second, what is the role of teachers and caregivers at the Nurul Anwar Islamic boarding school in forming understanding and attitudes of tolerance.

RESEARCH METHODS

This research uses qualitative methods with in-depth interviews as the main instrument. Respondents consisted of Islamic boarding school students, Islamic boarding school educators, and local community leaders around the Nurul Anwar Komba Sentani Papua Islamic Boarding School. Collecting data for the development of nationalism in Papua through religious education at the Nurul Anwar Islamic Boarding School in Komba Sentani requires a careful and structured approach. The following are data collection methods and techniques at the Nurul Anwar Komba Sentani Islamic Boarding School:

1. Interview:

Conduct in-depth interviews by recording the results of interviews with key figures, namely Islamic boarding school caregiver Nurul Anwar Komba KH. Manshur Al-Kaff, a teaching ustadz at Islamic boarding school, Ustadz Hari (senior ustadz who usually acts as deputy cleric when he is absent) and students to get a more in-depth view of the influence of religious education on nationalism.

2. Observation:

Observing the teaching process in Islamic boarding schools, including learning methods and teaching materials that support the formation of nationalist values. The teaching and learning process at the Nurul Anwar Komba Islamic Boarding School uses a formal education model, namely schools/madrasahs within the Nurul Anwar Komba Islamic Boarding School. then using non-formal methods, namely education at the Nurul Anwar Islamic Boarding School, by means of sorogan and bandongan.

3. Document Analysis:

Examining the religious education curriculum in Islamic boarding schools to see to what extent nationalist values are integrated, by examining the materials taught and the religious literature used to assess whether there is a special focus on developing nationalism.

RESULTS AND DISCUSSION

The Nurul Anwar Komba Islamic boarding school is located in the middle of a residential area of Komba village, Yobeh District, Sentani District, Jayapura Regency. This cottage was founded in 2005 and has become a center for Islamic education in the village of Komba Sentani. In 2023, there will be 136 students at the Nurul Anwar Islamic boarding school, consisting of 56 male students and 77 female students, but most of these students are from outside the Komba village area. Most of them come from Arso, Keerom Regency, Kota. Jayapura, Sarmi and so on.

The results of the research show that the Nurul Anwar Komba Sentani Islamic boarding school in Papua has great potential in developing nationalism and multiculturalism. Nurul Anwar Komba Sentani Islamic boarding school students are given a strong religious education, which includes teachings about the importance of love for the homeland (nationalism) and respect for cultural and religious differences. They are also exposed to diverse cultures and ethnicities through daily interactions with fellow students. This approach helps reduce prejudice and increase understanding of diversity.

The students at the Nurul Anwar Islamic boarding school are students at the Nurul Anwar Foundation, so the activities of the Nurul Anwar Islamic Boarding School will be adjusted to Islamic boarding school and school activities. Activities start from waking up for the Fajr prayer in congregation, after that reading the Al-Qur'an, then cleaning yourself up to then go to school and take part in activities at school, activities at the Islamic boarding school start again at Asr time with the Asr prayer in congregation. Ah, at the mosque then recite the "book", recite the Koran and finish at 17.00 WIT, the students will clean themselves again in preparation for the congregational Maghrib prayer. After the evening prayer, a diniyah will be held according to each student's class.

Nurul Anwar Komba Sentani Islamic Boarding School also acts as a center for social and cultural activities in their community. They often hold events involving the entire local community, including non-Muslim groups. This opens the door to interreligious and intercultural dialogue, which is an important basis for building understanding and tolerance.

Nurul Anwar Komba Islamic Boarding School also has activities related to Islamic studies, which not only involve male and female students, but also local residents who take part in these studies. Apart from that, the Yasin letter is also read every day after the evening prayer, and the Dalail Khoirot is read every Friday night. As an institution at the heart of society, Islamic boarding schools play an important role in efforts to provide education to the surrounding community, especially those with Islamic nuances in preaching the Islamic teachings of Ahlussunah Waljama'ah Annahdliyah which are rahmatan lil alamin, tolerant, moderate and balanced. Presence is the center of community life not only as an Islamic educational institution but also as a religious broadcasting institution that fights deviation/radicalism.

Nurul Anwar Islamic Boarding School has an important role in forming character and religious values among students. Through holistic teaching methods, this Islamic boarding school not only teaches religious teachings, but also social, moral and national values. This Islamic boarding school has the ideal of creating cadres who have good morals, have a national spirit and fight for the noble values of the Indonesian nation contained in the ideology of the Unitary State of the Republic of Indonesia (NKRI) as well as the mission of the Islamic boarding school. Apart from that, Islamic boarding schools in general are at the forefront in countering radicalism, misconceptions in understanding Islam as a whole and comprehensively.

Religious teachers at this Islamic boarding school use interactive and participatory methods. They not only provide theoretical knowledge but also encourage

students to relate religious values to the social and cultural realities of Papua. Religious activities such as prayer, dhikr, and study of the holy book are also an integral part of the learning process.

The teaching process in Islamic boarding schools, including learning methods and teaching materials that support the formation of nationalist values. The teaching and learning process at the Nurul Anwar Komba Islamic Boarding School uses a formal education model, namely the school/madrasah within the Nurul Anwar Komba Islamic Boarding School. then using non-formal methods, namely education at the Nurul Anwar Islamic Boarding School, by means of sorogan and bandongan.

Education is carried out in the Islamic boarding school world in the form of Koran studies. Implemented at the Nurul Anwar Komba Islamic boarding school in instilling the Islamic values of Ahlussunah Waljama'ah using the sorogan and bandongan methods. Sorogan is a form of learning where students one by one hand out and read books in front of the teacher/ustadz to see whether they have correctly interpreted the books they are studying. This method is usually identical to reading yellow books which have no meaning and the students try to interpret them in in front of the kiai/ustadz. The books studied include the embroidered books of Safinatunajah, Mabadi and so on. Meanwhile, bedongan/bandongan is a way in which the students form a circle or adjust it according to their needs, then a teacher/ustadz delivers the material followed by the students holding their respective books and then translating what the teacher/ustadz delivered.

Based on the results of research through observation in this study, the researcher obtained data that in cultivating the values of nationalism and multiculturalism through the study of salaf books including the following: The Aqidatul Awam Book. The author of the Aqidatul Awam nazam book is Syaeh Ahmad Marzuki while his full name is Syekh Ahmad bin Muhammad bin Sayyid Muhammad Marzuki Al-Hasani, the book is given at the MTs level because it is believed that students of the same age at that level are still unstable, need a strong introduction to aqidah so they need to be introduced to it from an early age in order to understand, believe in and carry out what is their nature as humans and to serve Allah SWT.

This book provides an explanation of the attributes of Allah that Muslims must know, the mandatory attributes of Allah that must be known at least 20 as stated in the nazam book Aqidatul Layman; Wujud, Qidam Baqa, Muhalafatu Lil Hawadisi, Qiyamuhu Binafsihi, Wahdaniyyah, Qudrat, Iradat, Ilmu, Hayat, Sama', Basyar, Kalam, Qadiran, Aliman, Hayyan, Sami'an, Basiron, Mutakalliman. Nurul Amwar's students must know this obligatory nature of Allah SWT in order to strengthen their common aqeedah so that they are able to differentiate between what must be worshiped and what must not be worshipped. Then there are 4 obligatory qualities for the Apostle, including; fingerprint, amanah, fatanah, tablig, it is hoped that the students will at least have the qualities that start, not only being able to worship continuously but after they leave the Islamic boarding school they can apply these qualities in society with a full sense of responsibility. The core content of this book is to discuss the basics of the aqidah of ahlus sunnah wal jama'ah, which has a moderate, tolerant, balanced view so that it supports the understanding of nationalism and multiculturalism.

This book provides an explanation of the attributes of Allah that Muslims must know, the mandatory attributes of Allah that must be known at least 20 as stated in the nazam book Aqidatul Layman; Wujud, Qidam Baqa, Muhalafatu Lil Hawadisi, Qiyamuhu Binafsihi, Wahdaniyyah, Qudrat, Iradat, Ilmu, Hayat, Sama', Basyar, Kalam, Qadiran, Aliman, Hayyan, Sami'an, Basiron, Mutakalliman. Nurul Amwar's students must know this obligatory nature of Allah SWT in order to strengthen their common aqeedah so that they are able to differentiate between what must be worshiped and what must not be worshipped. Then there are 4 obligatory qualities for the Apostle, including; fingerprint, amanah, fatanah, tablig, it is hoped that the students will at least have the qualities that start, not only being able to worship continuously but after they leave the Islamic boarding school they can apply these qualities in society with a full sense of responsibility. The core content of this book is to discuss the basics of the aqidah of ahlus

sunnah wal jama'ah, which has a moderate, tolerant, balanced view so that it supports the understanding of nationalism and multiculturalism.

The book *Mafahim Yajibu Antushahhah* itself has the meaning "ideologies that must be straightened out". This book was written by Prof. Dr. Sayyid Muhammad Bin Alwi Al-Maliki Al-Hasani. He is a great scholar who protects and broadcasts the Islamic teachings of Ahlussunah Waljama'ah and is a lecturer at one of the well-known universities in the city of Makkah, namely Ummul Quro'. In accordance with his aim, writing this book was to straighten out the understanding of Salafi Wahhabi doctrines held by his colleagues in his country (Maulana, 2020). Based on the results of an in-depth interview with the Nurul Anwar Islamic boarding school caretaker who also provided material about *Mafahim Yajibu Antusshahah*, he said the following:

In this boarding school, the *Mafahim* book is taught, bro, so that they have a fortress in order to ward off distorted understandings, which more or less disbelieve it. If students have been given the explanations in this book, God willing, they will understand what to do and what not to do.

Regarding the book *Mafahim Yajibu Antusshahah* which was taught to the students, Mr Heri, as deputy administrator of Nurul Anwar, also conveyed the expression;

If students are not equipped with strong beliefs, they are worried that after leaving the boarding school they will follow other beliefs. So the teaching aim of this book is for students to better understand and believe which ideas are wrong and which ideas should be maintained. Because every sect also has a book, if students are faced with problems in terms of aqidah, Nurul Anwar students have arguments or shields to fight back because they already have the foundation and arguments needed to refute wrong arguments in responding to the Islamic religion.

From studying the Book of *Mafahim Yajibu Antusshaha*, it is hoped that students will understand and understand the correct and straight aqidah. After that, the students were given emphasis regarding the Islamic values of Ahlussunah Waljama'ah from amaliyah-amaliyah which have taken root in the Islamic boarding school environment, such as instilling the values of tawasut and i'tidal to equip them when they leave the Islamic boarding school to have a nationalist spirit and spread a friendly, tolerant and balanced Islam. amidst multiculturalism in Papua.

Apart from the book *Mafahim*, there is also a book that is taught to students in an effort to provide understanding regarding the concept of Ahlussunah Waljama'ah in preventing radicalism. This book is often called *Dalai Khoirot* (signs of goodness and bright light in remembering the Prophet Muhammad through prayers).

Reading the book *Dalail Khoirot* is a form of cultivating Ahlussunah Waljama'ah Islam in the form of inner endeavor. Which students read with full hope and grace from Allah SWT so that their wishes will be granted. This book is also a collection of prayers, praise for the Prophet Muhammad SAW which is read in beautiful language and various variants, names of the Prophet Muhammad SAW, this book was written by Sayid Abu Abdillah Muhammad bin Sulaiman Al-Jazuli. He once lived in the historic area, namely Morocco Sous, he was born in Jazula, Morocco in 807 H and died in 870 H, in the book *Dalail Khoirot* the author of the book provides writings and statements. Whoever reads this book is prayed for that he will die in a state of khusnul khotimah ala Ahlussunah Waljama'ah Annahdliyah. This means that there is an inner effort by the students at the Nurul Anwar Islamic boarding school to realize and instill the Islamic values of Ahlussunah Waljama'ah.

This Ahlussunah Waljama'ah material in the style of *Nahdlatul Ulama'* was given to students through the Madrasah Aliyah Nurul Anwar formal institution which was delivered by the teacher. This is an embodiment of the real form of Islamic boarding schools in broadcasting humanist and tolerant teachings and to ward off radicalism.

Then, after conducting interviews, the researcher obtained data that it turned out that religious and NU material was also provided at Madrasah Aliyah Nurul Anwar. This

was conveyed directly by Mr. Arifin, Head of MA and teacher of Aswaja Nurul Anwar as follows:

The provision of Ahlussunah Waljama'ah or NU material is carried out once a week in one class, we have 3 classes from grades 10, 11 and 12, which lasts at least 1 hour 30 minutes.

Regarding the Ahlussunah Waljama'ah material, the same thing was conveyed by the female students as follows:

We practice the amaliyahs that have been conveyed by the ustadz at school in Islamic boarding schools and vice versa, such as mutual respect, a balanced attitude between being friends with one another. tolerance between people of different ethnicities, races and cultures as well as different backgrounds.

Based on the concept of instilling Ahlussunah Waljama'ah Islamic values, this was strengthened by a presentation by MA Student Marlan Nurul Anwar Komba

We have applied the Ahlussunah Waljama'ah material taught by the teacher in our daily lives, sir, such as tahlilan yasian, sholawatan, apart from that we apply mutual respect, respect for each other's differences and we will always carry this and apply it wherever we go, bro, because this is our provisions for the future.

Regarding the concepts given through formal channels, researchers made observations at Madrasah Aliyah Nurul Anwar Komba school, that the provision of concepts in the form of Ahlussunah Waljama'ah material was carried out every Thursday at every level. This is to strengthen the material concepts that have been given through recitation in Islamic boarding schools or by example so that they truly believe that the teachings of Ahlussunah Waljama'ah in the style of Nahdlatul Ulama' really teach Islam that is Rahmatan Lil 'Alamin.

Thus, the Ahlussunah Waljama'ah Value is a value that must be applied to provide strengthening of the aqeedah to students so that students avoid actions that deviate from misunderstandings in interpreting Islamic teachings. The Islamic values of Ahlussunah Waljama'ah are attempted to be instilled in the students, including the values of tawasuth, I'tidal, tasamuh, tawazun, and amar ma'ruf nahi munkar. This value can also be described as a pillar of Islamic teachings because with this value this nation will remain standing tall when we understand each other's differences, such as Bhinneka Tunggal Ika.

Before these values are instilled in students, the first step that must be taken is to mature and consolidate the concept of aswaja material that has been summarized. This is intended so that when the teacher/ustadz/kiyai explains to the students/students there is no deviation from the meaning of the context and phenomena in their daily practice. The values of tawassuth, I'tidal, tasamuh, tawazun and amar ma'ruf nahi munkar, then in the process of development emerged the value of Hubbul Wathon (love of the motherland) which actually already existed but is now being enthusiastically and loudly promoted and is also a characteristic of Islamic teachings Ahlussunah Waljama'ah Annahdliyah. The essence of this value is taken from the main foundation of the Islamic religion, namely the Koran, which is stated in Surah al-Hujarat verse 13 that Allah SWT teaches his people to get to know each other.

Understanding the meaning, context and application in life, so that there is an understanding that is interconnected and does not lead to deviance in understanding for santri/students. Then in the context of Islamic teachings, a teacher/cleric teaches that differences should be used as wealth and beauty, so that they always have a nationalistic attitude, respect each other as Allah SWT has made His people into nations and tribes. Nothing other than so that each other can get to know and respect each other in the midst of multiculturalism.

As an Islamic boarding school, Nurul Anwar Islamic boarding school also practices the message of tolerance in the surrounding community. Islamic da'wah in the sense of applying a balance of humanistic da'wah and avoiding division and destruction among Muslims or other religious communities. It is hoped that these efforts can play an important role in minimizing or preventing the spread of Islamic radicalism in the Papua region. The hope is that the students who leave the institution will be able to build a

humanist, tolerant, friendly and moderate Islam and campaign to face increasingly diverse social challenges.

The Nurul Anwar Komba Sentani Islamic Boarding School in Papua has great potential in promoting understanding of nationalism and multiculturalism. However, challenges still exist. Further efforts are needed to integrate the Islamic boarding school education curriculum with more explicit education on nationalism and multiculturalism. In addition, support from the government and other educational institutions is important in expanding the positive impact of Islamic boarding schools.

Religious education at the Nurul Anwar Islamic Boarding School is designed to produce individuals who not only have noble character in the realm of religion but also have a strong national identity. Learning material includes an understanding of national history, national symbols, and the meaning of *Bhinneka Tunggal Ika*. This Islamic boarding school promotes the national spirit by celebrating national days and inviting students to be involved in national activities. Discussions about Pancasila values and the spirit of mutual cooperation are an inseparable part of religious education at this Islamic boarding school.

The role of education at the Nurul Anwar Komba Sentani Islamic boarding school in Papua can be a major force in supporting multiculturalism and easing social tensions. With the right approach and strong support, Islamic boarding schools can play a role in fostering better understanding and increasing intercultural tolerance, which is much needed in diverse Papua. This role is carried out through the education of students, using a curriculum based on the national curriculum and local content.

Papua is known for its ethnic and linguistic diversity. Religious education at the Nurul Anwar Islamic Boarding School not only teaches about Islam, but also respects the cultural and religious diversity that exists in Papua. This is reflected in the curriculum which includes multiculturalism modules, educating students to respect differences and foster tolerance. In this way, students not only get to know their own religion and culture, but can also understand and appreciate the uniqueness of each ethnic group in Papua.

Religious education at the Nurul Anwar Islamic Boarding School has a significant impact in forming nationalistic character and identity among students. By combining the values of religion, nationalism, and multiculturalism, this Islamic boarding school becomes an important agent in forming citizens who have morals, love their country, and are able to live harmoniously in a diverse society.

The hope for the future is that the religious education model implemented at the Nurul Anwar Islamic Boarding School can be more widely adopted in Papua and other regions. In this way, we can see better developments in developing a sense of nationalism and multiculturalism in Indonesia, especially in areas that have cultural and ethnic richness such as Papua.

CONCLUSION

The Nurul Anwar Komba Sentani Islamic Boarding School has an important role in shaping the understanding of nationalism and multiculturalism in Papua. By integrating nationalism and multiculturalism education in their curriculum and facilitating interreligious and intercultural dialogue, Islamic boarding schools can play a role in building better social harmony in this region. Support from the government and other educational institutions will help strengthen the positive role of Islamic boarding schools in overcoming the challenges of multiculturalism in Papua.

REFERENCES

- Al Hakim, L. (2022). Multiculturalism and Allegations of Islamization at Jayapura Regency, Papua, Indonesia in the Post-Reform, 1998-2015. *SEJARAH: Journal of the Department of History*, 31(2 (December)).

- Al Hakim, L. (2022). Multiculturalism and Allegations of Islamization at Jayapura Regency, Papua, Indonesia in the Post-Reform, 1998-2015. *SEJARAH: Journal of the Department of History*, 31(2 (December)).
- Anggraini, L., Maksum, I. R., & Halidin, H. (2019). Organizational conflict model in managing indigenous Papuans local economic development: A case study of Jayapura. *BISNIS & BIROKRASI: Jurnal Ilmu Administrasi dan Organisasi*, 26(1), 4.
- Barri, M. F., Condro, A. A., Apriani, I., Cahyono, E., Prawardani, D. D., Hamdani, A., ... & Situmorang, N. (2019). Papua bioregion: The forest and its people. *Forest Watch Indonesia (FWI)*. Bogor, West Java, Indonesia, 1.
- Christawan, E., Perwita, A. A. B., Midhio, I. W., Hendra, A., & Sumertha, I. G. (2023). Papua as the Window of Indonesia's Spirit for the Melanesian Communities.
- Fikri, M. K. Biografi Sayyid Muhammad bin Alawi al-Maliki. LAKSANA.
- Gafur, H. (2020, May). Political Studies of Multiculturalism; Approach Citizenship Education Towards Strengthening Nationalism of the People of Papua. In *Proceedings of the First International Conference on Science, Technology and Multicultural Education, ICOCIT-MUDA, July 25th-26th, 2019, Sorong, Indonesia*.
- Heri Setiawan, *Wawancara, & Observasi*, Pengurus Pondok Pesantren Nurul Anwar Komba, Tanggal 23 Mei 2023.
- Hidayati, N., Maemunah, S., & Islamy, A. (2021). Nilai moderasi beragama dalam orientasi pendidikan pesantren di Indonesia. *transformasi*, 3(2), 1-17.
- Iskandar, I. (2023). PERAN PONDOK PESANTREN DALAM MENYEBARKAN PEMAHAMAN MODERASI BERAGAMA DI KALANGAN GENERASI MUDA MELALUI MEDIA SOSIAL. *Maslahah*, 2(2), 13-22.
- Kamal, F. (2020). Model Pembelajaran Sorogan Dan Bandongan Dalam Tradisi Pondok Pesantren. *Paramurobi: Jurnal Pendidikan Agama Islam*, 3(2), 15-26.
- Maulana, T. (2020). Penguatan Aqidah Santri Melalui Kajian Kitab Mafahim yajibu an tushohhah di Pondok Pesantren Sayyid Muhammad Alwi Al-Maliki Bondowoso (Doctoral dissertation, IAIN Jember).
- Muhyidin Abdusshamad, *Aqidatul Awam, Terjemah dan Syarh 'Aqidah al-Awam*, (Surabaya: Khalista, 2009), h. xi
- Mujahid, I. (2021). Islamic orthodoxy-based character education: creating moderate Muslim in a modern pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 185-212.
- Muslimin, M., Sileuw, M., & Rahman, H. Y. (2023). Internalisasi Nilai Ahlussunah Waljama'ah Dalam Menangkal Radikalisme Pada Santri Di Pondok Pesantren Nurul Anwar Kabupaten Jayapura Provinsi Papua. *Innovative: Journal Of Social Science Research*, 3(4), 1780-1790.
- Prayitno, M. A., Ekawati, R. N., & Sugiyar, S. (2023). Harmonisasi Keislaman, Keindonesiaan, Sains dan Teknologi Strategi Pengarusutamaan Moderasi Beragama di Lingkungan Pesantren. *Shibghoh: Prosiding Ilmu Kependidikan UNIDA Gontor*, 1.
- Samudro, E. G., Saragih, H. J. R., Widodo, P., Sumantri, S. H., Anwar, S., & Malik, I. (2022). Conflict Resolution Efforts in Papua: Reconciliation Approach. *resmilitaris*, 12(4), 1645-1658.

Zulihi, Z., Garancang, S., Abunawas, K., & Damopolii, M. (2019). DYNAMIC ESTABLISHMENT OF PONDOK PESANTREN IN THE MINORITY AREA OF JAYAPURA CITY. *Jurnal Diskursus Islam*, 7(3), 374-399.



EDUCATIONAL EVOLUTION: SUSTAINABLE BETURNMENT WITH COUNTRY IN THE DEVELOPMENT OF THE TRAINER

Mohammad Syifaour Rizal, Aliwafa, Abu Hasan Agus R, Sugiono, Lukman Hakim
Universitas Nurul Jadid, East Java, Indonesia
Email: rizalarnoldo1@gmail.com

Abstract:

In this study, the researchers wanted to discuss how sustainable improvements were made by guardians in the development of the nursery. Researchers use a qualitative method that aims to explain the truth of a phenomenon that has the aim of obtaining objective data. Based on the results of the research, it can be concluded that in carrying out continuous improvement with the guardian in the development of the foster care there are several steps that have been applied among them: (a) to know closer with the centurion, to engage in close proximity with the clergyman as a guardian requires challenges that must be overcome on its own. Understanding the unique personality of each centri is pleasant when we are able to communicate with the heart. (b) Loving the mother-in-law, the guardian must provide emotional support as a key aspect. Listening attentively to their stories, their excitement, or their concerns is a first step in building a strong bond. One of the things to pay attention to is the fulfilment of basic needs, such as food, shelter, and clothing. The guardian should also ensure that the guardian has adequate access to educational facilities and learning facilities. (d) the prayer of the clergyman, the guardian is not only limited to the physical and educational aspects, but also includes attention to the spiritual dimension of the centurion.

Keywords: *Evolution of Education, Sustainable Improvement, Caregiver, Trainer*

INTRODUCTION

Evolution is a process of gradual change in which something changes into another more complex, complex, or better form. (Pratama, 2021). Evolution can happen because societies try to adapt to new needs, circumstances, and conditions that arise as societies grow. The change that happens through evolution happens by itself naturally, without a specific plan or will. (ismail sumartono, 2023). In the context of education, the evolution of education refers to the change and development of education systems over time, including in the way students are prepared to become competent teachers, the modernization of school forms, the creation of teacher curricula, and adaptation to technological developments. (Iswanto & Wahjono, 2022). The evolution of education also reflects adaptation to environmental changes, such as technology, which affects the needs of teachers as educators and students as educated. (Wulandari et al., 2021).

Pondok Pesantren Nurul Jadid is an educational institution that has an important role in shaping the character and personality of the centri. (Prastiono & Tijaniyah, 2019). However, trainees also face challenges in self-development, such as

social change and technological advances. In the Nurul Jadid Nursing House there is a nurse who handles the day-to-day nurses known by the term guardian, the guardian is the person responsible for the well-being and development of students or students in educational institutions, such as schools or nursing homes (Ilmy et al., 2021). The guardian has an important role in helping students or guardians in dealing with personal, social, and academic problems, as well as helping them in developing their own potential. (Agus R & Aliah, 2020). In training, the guardian also has an important role to play in assisting the development of the central character through trilogy-based counselling services and the central consciousness panels. In this case, the guardian can help the trainee in developing sustainable improvement strategies that can improve the quality of education and form a good center character. Therefore, the role of the caregiver is crucial in the development of education in educational institutions, including in the trainees.

Caregivers must be sensitive to the problems or obstacles experienced by their caregivers, the problems often encountered by the caregiver in the residence involve various aspects including social adaptation, academic stress, and mental health (Aisyah & Zakiyah, 2023). The process of adaptation to the new environment, especially for new caregivers and those who come from outside the area, often creates a sense of homesickness and difficulties in social interaction. The academic pressure of an intensive training curriculum can also be a burden, increasing the level of stress between centers. (Kusaini, 2021). In addition, mental and emotional health can be affected by a lack of recreational facilities, inter-cultural conflicts, and feelings of isolation, especially if the trainees apply restrictive policies against the use of modern technology. This is where the role of the guardian is so crucial in the life of the clergy in dealing with the various challenges facing to ensure a balanced and positive education experience for them. (Karim & Masrukin, 2020).

Shinta Nisaus Syuroya in her research explains that the theory of continuous improvement can be an alternative strategy that can be applied in the institution of the boarding house to improve the quality of the institution. (Shinta Nisaus Syuroya, 2022). Then Wildan Agus Wicaksono explained that research using the PDCA theory (Plan, Do, Check, Act) showed that the Plan phase includes the analysis of problems and the setting of objectives, quantity and quality of learning activities. The Do phase involves implementation by the institutions and independently by the center. The Check phase involved measurement of the effectiveness of solutions with self-evaluation and written by the Training House. Finally, the Act phase represents the holistic process of implementation of the solution with a focus on improvement and setting of standards by the Center Training House of the Qur'an (Shinta Nisaus Syuroya, 2022).

Many related research on guardianship such as the research carried out by Ahmad Kasiful Anwar and Hasan Baharun, showed that the role of the guardian as a technical assistant in the Nurul Jadid Pondok in improving the quality of guardian learning was realized through learning assistance, giving motivation, improving student abilities, and support from Nurul Jalid Motivation Institute (LMNJ). (Baharun, 2021). In addition, Abu Hasan Agus R & Firdausul Jannatul Aliah explained in his review that the guardian implemented several strategies to strengthen the understanding of the furudhul ainiyah centri. It involves material training, intensive support, and weekly evaluation on Thursday night to monitor the capabilities and development of each center individually, so that the construction of the ainiyah furudhul can be more structured and optimized. (Agus R & Aliah, 2020). Achmad Fawaid later stated that the custody pattern in the nursery emphasizes the important role of the guardian as a substitute for the parent, implements the custodial pattern system as an educational practice, and emphasises the performance of the caregiver that requires attention from all sides. It involves the responsibility of the chancellor as a guardian, the guidance of the nurse, and the support of a nurser to control and provide solutions in a custody program. (Fawaid, 2021).

In this study, the researchers want to discuss the benefits of sustainable

improvement with the caregiver in the development of the centre in the Nurul Jadid nursing home, because the guardian has a crucial role in the growth of the nurses. In an effort to strengthen the capacity of the guardian, the triologic values-based guardian service and the center awareness bench at the Nurul Jadid Hostel became an important focus. However, in its implementation, effective guardian services for individuals remained an obstacle, especially because the minimum of guardians appointed as replacement guardian in the Nurul Jadid hostel. Therefore, the strengthening of guardian capacity through the trilogy-based custodian services and the Center Awareness Bench at Nurul Jaddid's Hostel has become important to address the problems faced by the custodians and strengthen their capacity to pattern the better. Thus, sustainable improvements with the caregiver at Nurul Jadid's Training House can help the trainees to continue to grow and adapt to changing environments, including technology, so that they can meet increasingly complex and diverse educational needs. The aim of this study is to understand the continuous improvement made by the guardian at Nurul Jadid's Nursing House in developing the nursing house.

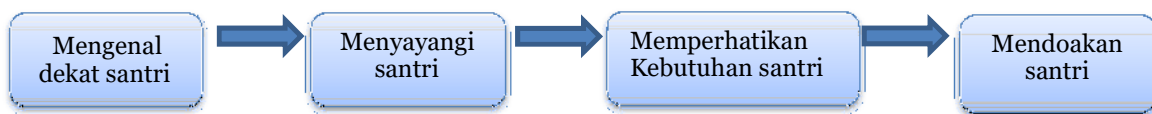
RESEARCH METHODS

The method applied in this research is a qualitative method, which aims to identify or explain the reality of a phenomenon with the intention of obtaining objective data. (Sejati, 2022). According to Moleong, qualitative research can be defined as "research that seeks to understand phenomena experienced by the subject, such as behavior, motivation, and so on." (Dendi, 2023). The research focuses on understanding social phenomena from the perspective of the participant, who is an individual who is interviewed, observed, or asked for information about a point of view, idea, or perception. Informants, on the other hand, are respondents or research participants who provide information that is relevant to the data required by researchers.

Within the framework of this concept, qualitative research is described as a natural research approach, with the data obtained being descriptive. The data collection methods applied in this study include interviews, observations, and documentation. The location of the research was carried out at the Nurul Jadid Paiton Probolinggo Pondok Pesantren. The selection of Nurul Jadid Training Cottage as the location of the research was carried out for two reasons: first, Nurul jadid Training cottage is one of the Favourite Training Centres, even included in the 10 largest training cities in Eastern Java; second, the quality of the orphanage kwali system so that it helps in the development of the Nuruljadid Training House. Data analysis techniques are a step to be taken in a study. Sugiono argues that the data analysis activity is carried out after obtaining data from all respondents or sources. The data analysis process consists of three stages, i.e. (1) data reduction; (2) data display; and (3) drawing conclusions and conducting verification. (Martin et al., 2022).

RESULTS AND DISCUSSION

The term "Continuous Improvement" refers to the Japanese Kaizen concept which means continuous improvement. Originally applied in manufacturing and business, this concept is now adopted by educational institutions, in particular Total Quality Management (TQM). This continuous improvement could be a solution for educational institutions to address the problems that have arisen. (Jannana, 2021). According to Rahmat Toyib selaku Kabid BKWA Pondok Pesantren Nurul Jadid explains that the Continuous Improvement applied by the guardian in dealing with the problems that occurred to the santri there are several stages namely to know closer with the Santri, to love the santrio, to pay attention to the needs of the santrio and to pray for the Santrio.



Get to know Santri more closely

In getting to know the center more closely, you will experience social dynamics that are not apart from social contact that is communication. Communication is a very fundamental thing in human social life. Effendi states that in the process of communication there is a concept called "interest" or common interest. Basically, communication is a process in which a communicator conveys a message to a communication. Therefore, the guardian needs to have good communication skills so that the guardians feel comfortable and not embarrassed when interacting with the caregiver. (Fauziyah et al., 2022).

It's a guardian's responsibility to educate the mother-in-law, because the caregiver replaces the role of the parent who takes care of the sisters every day in the hostel. He said that the guardians should have their own skills in how to educate the guardian properly. However, getting closer to the maid is part of the challenge to do on its own and of course as a guardian has a way for each maid must have a unique personality and is very pleasant to recognize, which we can see and observe as we begin to get closer and can communicate with him from heart to heart. He explained that the guardian should have good communication skills, because the guardians also have to interact and communicate with the custodian guardian in order to establish a good relationship.

To make a closer approach to the centers, a creative and needs-oriented approach is needed. First, it is important to use interactive and exciting learning methods, such as educational games or creative activities. Moreover, building a positive and inclusive relationship with each centri can be realized through a personal approach, listening attentively to the ideas and aspirations of the centri. Aligning the learning material with the interests and personal experiences of the centers can also enhance their involvement. By combining all these elements, the approach to the centers can create a positive learning environment, support the growth of creativity, and build their confidence in the learning process (Suhermanto, 2023).

Besides, closeness to the center can also be done in a variety of ways, depending on the goal to be achieved. Some of the approaches that can be done include an emotional approach, a historical approach, an interactive, a rational, an equivalence approach, and a customization approach. 1) The emotional approach is carried out by giving attention and emotional support to the center, so that it can improve the observance of the center to the rules in the training. 2) The historical approach is done by giving emphasis to the learning activities based on history. 3) The interactive approach is performed by giving an approach done by the teacher/teacher educatively, one with the one between the center and the centre, between the other center, or the center with the learning resource. 4) The rational approach is made by giving moral reasoning in determining devout morals to the parents role in receiving, living, dealing with, and by practicing religious values and teachings. 5) The approach of simplicity is done with giving a good example by teachers/teachers and all citizens of the centre. The training approach is carried out by creating a learning environment that can support students in practising, trying, practicing, and accustoming good behaviour in accordance with the values contained in the teachings of Islam. (Rosad, 2019).

Loving Santri

A guardian must love the clergy with affection as if they were their own children is a form of deep and transformational emotional connection. Ibn Sahnun, Al-Qabisi, and Ibn Khaldun argue that one of the signs of a good educator is to have a loving attitude (Fauziyah et al., 2022).

According to Taufik Hidayah selaku Kasi. BK district and Construction of Santri, there are some steps that need to be taken by a guardian to revive this concept. In this case, the caregiver should provide emotional support as a key aspect. Listening attentively to their stories, their excitement, or their concerns is a first step in building a strong bond.

This is in line with the provision of Kabid. BKWA and the Construction of the Chairman of the Pondok Pesantren Nurul Jadid that a guardian needs to take some steps to get to know the chairman closer by providing emotional support as a crucial aspect. Giving counsel and guidance with affection, as given to children, can help them cope with the challenges of everyday life.

Besides, providing academic support is an important aspect in supporting their development. Guidance in learning and giving impetus to achieving achievement in the world of education is an investment that has a major impact on the future of education. This approach reflects the same responsibility of parents towards their children. No less important is the attention to the practical needs of the center. Providing financial support, providing clothes, and ensuring that they have adequate school supplies is a concrete form of affection. It creates an environment in which the clergyman feels accepted and supported with all his heart (suhermanto, 2023).

Being a moral advocate and giving a positive example involves an active presence in the life of the centurion. Engaging in training activities, participating in discussions, and celebrating their achievements are real ways to shape character and strengthen a sense of dependence. The importance of providing time, listening unceasingly, and providing unconditional support cannot be ignored. Through these actions, the concept of loving a mother-in-law as her own child becomes more than just a phrase; it becomes a commitment to creating an environment in which a woman feels loved, appreciated, and supported, along with a family bond growing in the midst of the party. (Muawaroh, 2020).

Paying attention to the needs of the centri

Santri has needs that involve aspects related to their everyday lives in the hostel. One of the most important central needs is the fulfillment of spiritual needs through religious learning, worship, and the development of moral values. In addition, the school also needs formal education to develop general knowledge and skills. Daily life also involves aspects of physical needs such as food, clothing, and a comfortable home. (Dudin, 2020).

Rahmat Toyyib explains that as a guardian it is very important to pay attention to the needs of the centri so that they can provide optimal support in their development. One of the things to pay attention to is the fulfillment of basic needs, such as food, shelter, and clothing. The guardian should also ensure that the guardian has adequate access to educational facilities and learning facilities. Taufik Hidayah also informed that the guardian should always pay attention to the needs of the guardians, so that they are able to be in the training because their daily needs are well met.

In addition to physical and educational needs, guardians also need to understand central spiritual and moral needs. Providing support in the development of religious and moral values is an important aspect of the role of guardian. Speaking and listening attentively to the feelings, expectations, and challenges faced by the centri can also help to understand their emotional needs. Social support should also be provided by guardians, either through direct interaction or involvement in group activities. Understanding career aspirations or future wishes of midwives can also help the caregiver provide appropriate guidance and support their development.

Basically, the caregiver needs to be a supportive figure who can understand and respond to the various needs of the center holistically, covering the physical, educational, spiritual, emotional, and social aspects. (Dewi, 2020).

Pray Santri

In training, religious science is not only taught through physical efforts such as intensive teaching and intercession and examples of teachers and teachers, but we also know what is called an inner effort, one of which is prayer. Prayer is an activity that uses words either publicly together or personally to make a request to God. Ibnu Arabi in Dadang Ahmad Fajar sees prayer as "a form of communication with God as an attempt to purify and eliminate the values of corruption within" (Sutoyo, 2020). As a substitute parent, the responsibility of the guardian is not only limited to the physical and educational aspects, but also includes attention to the central spiritual dimension. Prayer is not just a routine obligation, it is a sincere expression of the heart that wants to involve the spiritual dimension in every step of development. Prayer is not merely a word, but a prayer filled with hope, affection, and desire that every step of life should always receive the grace and guidance of God. When a guardian prays the clergy, he creates a profound spiritual bond, reflecting the role of a companion who cares not only about the material aspects, but also about the spiritual growth of clergymen.

In the pastoral life, prayer becomes a bridge to connect the guardian and guardian with God. Every prayer is a request for His protection, blessing, and guidance in every aspect of the life of the clergy. A teacher should always pray to his disciples for understanding in religious science. Regarding the prayer of the teacher to his disciple, al-Qadhi 'Iyadh explains in *Tartib al-Madarik wa Taqrib al-Masalik*, that there was a noble teacher who came to the Ka'bah and prayed:

اللَّهُمَّ أَيُّمَا غُلَامٍ عَلَّمْتَهُ، فَاجْعَلْهُ فِي عِبَادِكَ الصَّالِحِينَ

Allah, whomever I have taught, make him one of Thy righteous servants.

Through prayer, the guardian expresses his hope that every effort of learning, every test, and every centri journey in the world of the education of the custodian will always be blessed. Prayer can also create an environment in which the priest feels supported, directed, and empowered spiritually. The prayer of the centurion is proof that the caregiver understands that every individual has a spiritual dimension that needs attention. By acknowledging the existence of this dimension, the guardian is not only an educational guide, but also a spiritual companion who understands the importance of a balance between science and spiritual values. Thus, prayers are not just a routine task, but an integral part of an effort to create a holistic and enabling educational environment.

CONCLUSION

Based on the research can be drawn a conclusion that in carrying out continuous improvement with the guardian in the development of the training, Kabid BKWA Pondok Pesantren Nurul Jadid implemented some of these steps: a). To get to know Santri is part of a challenge to do on your own and of course as a caregiver has a way for each lady to have a unique personality and is very pleasant to recognize, that we can see and observe as we start getting closer to the lady and can communicate with her from heart to heart. b) Loving Santri, the guardian must provide emotional support as a key aspect. Listening attentively to their stories, their excitement, or their concerns is a first step in building a strong bond. c). As a caregiver, it is important to pay attention to the needs of the caregivers so that they can provide optimal support in their development. One of the things to pay attention to is the fulfilment of basic needs, such as food, shelter, and clothing. d). As a substitute for the parent, the responsibility of the guardian is not limited to physical and educational aspects, but also includes attention to the spiritual dimension of the parent. Prayer is not just a routine obligation, but is a sincere expression of the heart that wants to involve a spiritual dimension in every step of the child's development.

REFERENCES

- Agus R, A. H., & Aliah, F. J. (2020). Reinforcement Furudul 'Ainiyah Santri melalui Intensifikasi Wali Asuh di Pondok Pesantren Nurul Jadid. *Islamika*, 2(2). <https://doi.org/10.36088/islamika.v2i2.797>
- Aisyah, N., & Zakiyah, F. (2023). Pendekatan Sosio Emosional Wali Asuh dalam Meningkatkan Pembelajaran Furudhul 'Ainiyah Santri Baru. *Edukatif: Jurnal Ilmu Pendidikan*, 5(2). <https://doi.org/10.31004/edukatif.v5i2.4814>
- Baharun, H. (2021). Wali Asuh Sebagai Technical Assistance Dalam Meningkatkan Mutu Belajar Santri Di Pondok Pesantren Nurul Jadid. *Edureligia: Jurnal Pendidikan Agama Islam*, 5(2), 67–82. <https://doi.org/10.33650/edureligia.v5i2.3333>
- Dendi, D. (2023). Inovasi Pendidikan Pesantren (Metode Kombinasi Pembelajaran Keislaman di Pesantren Al-Ihsan). *Fahima*, 2(01). <https://doi.org/10.54622/fahima.v2i01.86>
- Dewi, M. (2020). Pengelolaan Makanan Sehat Di Pondok Pesantren Guna Meningkatkan Kesehatan Reproduksi Remaja. *Warta Pengabdian*, 14(Vol 14 No 2 (2020): Warta Pengabdian).
- Dudin, A. (2020). Studi Santri Asing Di Pesantren Ar-Raudlatul Hasanah Medan. *Dialog*, 41(2). <https://doi.org/10.47655/dialog.v41i2.311>
- Fauziyah, N., Susanto, H., Rochgiyanti, R., & Syaharuddin, S. (2022). Interaksi Sosial Santri Pondok Pesantren Muhammadiyah Nurul Amin Alabio Tahun 1997-2020. *Prabayaksa: Journal of History Education*, 2(1), 23. <https://doi.org/10.20527/pby.v2i1.5136>
- Fawaid, A. (2021). *membenarkan bacaan yaitu Tahsin . Tahsin merupakan kata dari bahasa Arab yang asal katanya*. 20(2), 188–202. <https://doi.org/10.18592/jiiu.v>
- Ilmy, A. N., Wahid, A. H., & Muali, C. (2021). Urgensi Keterlibatan Wali Asuh dalam Dinamika Pendidikan di Pesantren. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 6(1). <https://doi.org/10.15642/jpai.2018.6.1.44-66>
- ismail sumartono. (2023). Manusia Pertama Dalam Perspektif Al-Qur'an Dan Sains (Studi Komparatif Tafsir Muhammad Abduh Dengan Teori Evolusi. *Skripsi*.
- Iswanto, A. C., & Wahjono. (2022). Akuntan Dalam Era Revolusi Industri 4.0 Dan Tantangan Era Society 5.0. *Infokam*, 1(XV).
- Jannana, N. S. (2021). Strategi Kepemimpinan: Quality Continuous Improvement SMP

- Islam Prestasi Al Muftadi-Ien Bantul Yogyakarta. *Nusantara: Jurnal Pendidikan Indonesia*, 1(2), 367–384. <https://doi.org/10.14421/njpi.2021.v1i2-7>
- Karim, I., & Masrukin, A. (2020). Peran Progam Wali Asuh dalam Membentuk Kedisiplinan Santri Pondok Pesantren Al Mahrusiyah Putra Lirboyo. *Indonesian Journal of Humanities and Social Sciences*, 1(3). <https://doi.org/10.33367/ijhass.v1i3.1456>
- Kusaini, U. N. (2021). Identifikasi Permasalahan Santri Melalui Instrumen Alat Ungkap Masalah Di Pondok Pesantren Yogyakarta. *Coution: Journal of Counseling and Education*, 2(2). <https://doi.org/10.47453/coution.v2i2.354>
- Martin, Y., Montessori, M., & Nora, D. (2022). Pemanfaatan Internet sebagai Sumber Belajar. *Ranah Research: Journal of Multidisciplinary Research and Development*, 4(3). <https://doi.org/10.38035/rrj.v4i3.494>
- Muawaroh, M. L. (2020). Pengaruh Pembelajaran Agama Terhadap Spiritual Anak Di Sekolah Minggu Vihara Buddhayana Surabaya. *Atta'dib Jurnal Pendidikan Agama Islam*, 1(1). <https://doi.org/10.30863/attadib.v1i1.717>
- Prastiono, E., & Tijaniyah, T. (2019). Sistem Kontrol Pelanggaran Merokok Santri Di Ppnj Menggunakan Mikrokontroller Dan Internet Of Thing (Iot). *JEECOM: Journal of Electrical Engineering and Computer*, 1(1). <https://doi.org/10.33650/jeecom.v1i1.882>
- Pratama, B. B. (2021). Revolusi Akuntan 4.0. *Jurnal Akuntansi Multiparadigma*, 12(3), 547–564. <https://doi.org/10.21776/ub.jamal.2021.12.3.31>
- Rosad, A. M. (2019). Implementasi Pendidikan Karakter Melalui Managemen Sekolah. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 5(02). <https://doi.org/10.32678/tarbawi.v5i02.2074>
- Sejati, A. (2022). Literasi Media Remaja (Studi Deskriptif Kualitatif Literasi Media Dalam Menonton Tayangan Sinetron Ganteng-Ganteng Serigala Di SCTV Oleh Remaja Heavy Viewer Di SMA Negeri Colomadu Kabupaten Karanganyar). *Digital Library*.
- suhermanto. (2023). *Khitobah And Self-Development Management: A Strategic Approach To Boosting Students' Self-Confidence*. 5(1), 101–111.
- Suhermanto. (2023). Advancing Islamic Education: Fostering Multicultural Values through the Implementation of Islamic Religious Education. *Jurnal Islam Nusantara*, 7, 82–96.
- Shinta Nisau Syuroya. (2022). Continuous Improvement : Alternatif Strategi Pondok

Pesantren dalam Mempertahankan Eksistensinya di Era Post pandemic. *Progressive of Cognitive and Ability*, 1(2), 133–140. <https://doi.org/10.56855/jpr.v1i2.27>

Sutoyo, D. (2020). Allah Memanggil Umat-Nya Untuk Menjadi Gereja Yang Tekun Berdoa Menurut Kisah Para Rasul 4: 23 – 31. *DUNAMIS: Jurnal Penelitian Teologi Dan Pendidikan Kristiani*, 1(1). <https://doi.org/10.30648/dun.v1i1.101>

Wulandari, P. W., Amin, M., & Suhadi. (2021). Pengembangan Modul Evolusi Dengan Pendekatan Saintifik Menggunakan Model Think, Talk, Write (TTW) Di SMA. *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan*, 2(1).



RECRUITMENT AND COMPENSATION FOR TEACHER PERFORMANCE IN PRIVATE VOCATIONAL SCHOOLS IN PAMIJAHAN SUB-DISTRICT BOGOR ACCREDITED B

Ima Rahmawati¹, Fitri Lestari², Hana Lestari³

¹²³Institut Agama Islam Sahid Bogor

Email: dafenta.ima13@gmail.com¹, fitriles@gmail.com², hanales@gmail.com³

Abstract:

The purpose of this study was to determine the effect of recruitment and compensation on teacher performance in Private Vocational High Schools (SMK) in Pamijahan sub-district bogor accredited B. This study used quantitative research. The collected data in the form of numbers are analyzed by multiple linear regression analysis. This study used a questionnaire that was non-test. The questionnaire is systematically prepared by the researcher by submitting a written statement, answered by the respondent and returned to the researcher (Sugiyono, 2018). The questionnaire in this study was a closed questionnaire. The questionnaire in this study contained a series of statements, including five alternative answers to both positive and negative statements answered by teachers. Based on the regression test, a significant value of $0.000 < 0.05$ was obtained, it can be concluded that there is a positive and significant influence between recruitment, compensation on teacher performance.

Keywords: *Recruitment, Compensation, Teacher Performance*

INTRODUCTION

Education is a barometer of a country's progress. A developed country is one that has elements of an intelligent, capable and competitive society. However, in fact, the condition of education in Indonesia at this time is still a serious discussion in the realm of government, educational institutions, the private sector and the general public (Alifah, 2021; Hikmah et al., 2021). The quality of teachers is a very crucial part because teachers are the main component of human resources in the world of education.

Teachers are part of the main element of the education system that has an important contribution in controlling the wheels of education. So that the implementation of education must be carried out by competent and professional human components. This is in line with Law No. 14 of 2005 which states that the role and position of teachers have a fundamental and strategic function as human resources in schools.

The quality of education based on Government Regulation No. 57 of 2021 can be viewed from the quality of teachers who play an active role in providing education. However, based on data from the Central Statistics Agency (BPS), it was found that teachers in Vocational High Schools (SMK) had the lowest category of teachers worthy of teaching with a total of 321,964 (Mutia, 2021).

Vocational High School (SMK) based on Law No. 20 article 15 of 2003 is an advanced formal secondary education level from Junior High School armed with education that provides special areas of expertise. The main orientation of vocational secondary education is to: (a) shape students into graduates who are capable, productive, professional and ready to enter the world of work based on students' abilities and

interests; and (b) equipping students with competencies in accordance with the chosen skill program (Kholifah et al., 2023; Novita, 2022; Rahmawati et al., 2022).

Therefore, the revitalization of vocational high schools as a producer of secondary labor is absolutely necessary. The revitalization of SMK refers to the Presidential Instruction of the Republic of Indonesia No. 9 of 2016 concerning improving the quality and competitiveness of Indonesian human resources. The instruction covers six things, namely: 1) curriculum alignment and updating; 2) learning innovation; 3) fulfillment and improvement of the professionalism of teachers and education staff; 4) school partnerships with business and industry as well as universities; 5) standardization of main facilities and infrastructure, and 6) institutional management. Of course, this needs to be supported by human resources, namely qualified teachers who have good performance and quality in order to be able to compete with developed countries in preparing education in the era of society 5.0.

In accordance with the Regulation of the Minister of Industry No. 3 of 2017, vocational teachers are projected to become innovative human resources with a combination of intelligence and strong character. So that with the abilities possessed by vocational teachers, they need to present creative and innovative learning methods or learning tools, adopt new technology and be able to analyze theories in accordance with the needs of the vocational market (Rahmawati et al., 2022; Lestari et al., 2023). This will produce vocational graduates who are able to compete and are ready to develop their potential in the business world and the industrial world.

The performance characteristics of teachers in vocational schools are slightly different from high schools. Teachers in vocational schools are required to make Learning Implementation Plans (RPP) by prioritizing practical materials that can support students to be active, think creatively and innovatively (Rahmawati et al., 2022; Trimulyo et al., 2022; Lestari et al., 2023). In addition, Vocational High School teachers are also required to have specific professional characteristics and competency requirements, including having adequate practical expertise in all productive fields of study, being able to organize learning that is relevant to the competencies needed by the world of work, being able to design learning both in schools and in the business and industrial world (Kemendikbud).

One of the things that can be done to obtain and create educators or teachers who perform well is to attract qualified educators or teachers through the recruitment process (Lie et al., 2021; Saimima et al., 2022). Recruitment is used as a weapon to absorb potential educators according to the expectations of school institutions and become the initial force in an institution to achieve goals. This is certainly in line with the research carried out (Silalahi et al., 2021) that the correct and appropriate recruitment implementation will have an impact on obtaining qualified prospective educators and make it easier to determine the right position in filling vacant positions. So that recruitment directly has a major impact on the quality of teacher performance to be achieved.

In addition to the recruitment process, compensation is also a factor that can affect performance. Pratiwi et al., (2021) in their research found that one of the elements that can affect teacher performance is welfare. Welfare is one of the elements that has an influence on teacher performance to optimize the quality of education (Handiman et al., 2022). The more prosperous a person is, the higher the performance results achieved. Therefore, providing decent welfare, providing salaries that are balanced with workload, providing incentives to support meeting needs and providing decent life guarantees are one of the incentives to motivate teachers in generating their performance (Trimulyo et al., 2022; Lestari & Rahmawati, I., 2023; Ihsan & Fahrurrobi, 2022).

This is supported by the findings of an interview on July 24, 2023 with several teachers at the B-accredited Pamijahan Bogor Private Vocational School which stated that most of them are still non-permanent teachers, in this case the provision of wages is still relatively low, where the equivalent of honorary teachers and the number of students affects the compensation of teachers. Then it was also found that the recruitment process that runs at the Private Vocational School of Pamijahan District has not been

standardized in accordance with the applicable SOP where the recruitment system in the B-accredited Private Vocational School of Pamijahan District is still classical, namely the recruitment carried out still uses kinship, closeness and qualifications needed by the school are still in accordance with the desired needs without clarity of qualifications in accordance with the Government rules.

Of course, an unclear recruitment process in accordance with applicable standards and low compensation will result in low teacher performance, especially in terms of teaching. So from some of these problems, there are several interesting things to be examined about the effect of recruitment and compensation on teacher performance at SMK Se-Kecamatan Pamijahan Bogor which is accredited B.

RESEARCH METHODS

This research uses a type of quantitative research with survey methods. The survey method is a way to collect information from a number of respondents through interviews, documentation and questionnaires submitted (Sugiyono, 2019). The object of research to be studied is SMKS Se-Kecamatan Pamijahan Bogor which is Accredited B and will be carried out from July to November 2023. The population of this study amounted to 123 teachers, the research sample amounted to 94 teachers. The sampling technique is Probability Sampling with a type of random sampling, which is a type of sample that is carried out randomly and does not look at strata in the specified population (Sugiyono, 2019). The data analysis technique used in this study is a multiple linear regression test which aims to examine the effect of recruitment and compensation variables on teacher performance.

LITERATUR REVIEW

Teacher Performance

The origin of the word performance originated from English which is called performance. The word performance comes from the word to perform which means something that someone displays in the form of execution, appearance, achievement and performance in achieving a result. Performance is an achievement achieved by an employee seen from the extent of his success in carrying out and completing his work (Rahmat, 2022). Allah Almighty says about the importance of a performance in the Qur'an Surah At-Tawbah verse 105.

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Meaning: And say: Work you, and Allah and His Messenger and believers will see your work, and you will be returned to (Allah) Who knows the unseen and the real, and He will tell you what you have done (QS, Tawbah: 105).

The above verse contains the command to work. That work is to make someone noble and loved by Allah SWT. In the world of education, teacher performance can be seen from various work tasks that have been delegated in accordance with applicable regulations. Basically, teacher performance is very crucial and is not just running the curriculum as a workload but is required to be a professional teacher in realizing the goals of national education.

Performance that refers to a teacher can be seen from the implementation of the learning process and the completion of responsibilities for the work given by educational institutions (Widayati, 2019; Grace, 2022; Budiyanto et al., 2021; Parmin, 2017; Very, 2020). According to Ma'ruf (2014), high performance is needed in an institution as a measure of achievement of a goal or goal that has been set. Meanwhile, according to Hamzah & Nina (2015), teacher performance is the result achieved through routine teacher tasks that are carried out optimally.

Therefore, teacher performance is a benchmark for a teaching staff in actualizing the tasks that are targeted to be done correctly and precisely in accordance with the stipulated provisions (Nur Aziz & Dewanto, 2022). Ideally, good teacher performance can be demonstrated through several criteria including: 1) quality of work; 2) speed/accuracy of work; 3) work initiatives; 4) employability; and 5) communication at work (Hamzah dan nina).

Teacher Recruitment

The origin of the word recruitment arises from English, namely recruitment means search or networking. According to the Big Indonesian Dictionary (KBBI), recruitment is the process of deploying and gathering new prospective workers. According to Jimenez (2014), recruitment is the first step of staffing carried out with caution in opening vacancies for new employee candidates who will help achieve the achievements and success of the institution.

Meanwhile, according to Faroman et al., (2022) one way to find quality human resources (HR) is through the recruitment system.

Recruitment is an effort to attract applicants who have the ability and attitude according to the needs of an institution. If an employee's competence is not appropriate but passed, then this can lead to nepotism which is a despicable attitude and is strictly prohibited in Islam as well as this is regulated in Islamic management science. Allah Almighty said in

QS. Al-Muddasir: 38

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ

Means; Everyone is responsible for what he has done (QS. Al-Muddasir: 38).

In accordance with the above verse it is affirmed that in order to put a person in a job, it must be adjusted to his ability, it is strictly forbidden to give a task to someone who is not competent in his field, because all humans will be responsible for everything done.

The definition of recruitment that refers to teachers is the process of attracting new teachers who are absorbed from internal and external parties of the school with various requirements and stages of predetermined mechanisms in order to get new educator candidates who are worthy and appropriate according to the criteria or positions needed by educational institutions (Rahmawati et al., 2022; Nizam & Ainul, 2020; Lie et al., 2021; Junius & Ario, 2017; Rony, 2018; Silalahi et al., 2021).

Based on a number of explanations above, it can be concluded that recruitment is a place to search, withdraw, network and accept a number of prospective teacher candidates who are sourced from inside and outside the school and have superior competence in their fields and meet all the necessary criteria and requirements so that the most potential and qualified teacher candidates can be recruited to meet human resource needs, improve student achievement, school and education quality. The criteria used as a benchmark for teacher recruitment are to pay attention to 3 (three) things, namely: a) recruitment sources; b) recruitment process; and) recruitment strategies.

Teacher Compensation

Linguistic compensation is a gift or in English called compensation which means all forms given by the company to its workers in nominal or non-nominal forms as gratitude for reciprocity through work achievements that have been carried out by a worker in a company (Budiyanto et al., 2021). Allah Almighty says in surah Al-Kahf verse 30 it is explained that:

Meaning: Verily those who believe and do virtue, We will not waste the reward of those who do good deeds (QS. Al-Kahf:30).

The verse gives an understanding of justice. God is the best giver of just retribution for what man does or does. Likewise, compensation needs fairness in its distribution by balancing between employee conditions, responsibilities, workload and the type of work done.

Compensation is the key to a company with a positive image because compensation has an important function and role in HR management, one of which is to attract, retain and prosper its employees. So that compensation can be interpreted as a form of reward for a company for the work achievements of its employees (Widayati, 2019; Rahmawati et al., 2020). The term remuneration or calculation is also often referred to the meaning of compensation which covers all gifts assessed by an institution to its subordinates directly or indirectly (Vera & Mas, 2022).

Meanwhile, compensation that refers to a teacher is the provision of remuneration based on the position and skills of a teacher fairly and appropriately in accordance with the time spent, energy expended and thoughts that have been channeled to a school institution. So that schools must take into account the provision of remuneration

according to workload and work risks (Alisyah, 2017; Sarpandadi, 2016; Presilawati, 2016; Ansor & Mochamad, 2017; Widayati, 2019; Lestari et al., 2023; Rahmawati et al., 2023). The compensation barometer can be measured through: 1) salary; 2) incentives; 3) alimony; and 4) facilities (Simamora, 2015).

Recruitment And Compensation For Teacher Performance

Failure to recruit affects the results of the work of teachers, which ultimately makes it difficult to achieve educational goals. Recruitment procedures that are carried out correctly and appropriately as needed are the starting point for achieving educational goals by obtaining qualified teachers who are in line with current conditions and developments. So that the employer or power holder can take and select the desired teacher candidates for the educational goals and objectives achieved through the recruitment (Rony, 2018). This is in line with the results of Putu & Dewiwati's (2019) research which shows the influence of recruitment on teacher performance at Ti Bali Global Denpasar Vocational High School (SMK), namely recruitment that is carried out too focused on internal sources and ignores external sources so that the opportunities obtained become narrow and close access to external opportunities to participate in recruitment activities carried out.

Then in addition to paying attention to the implementation of recruitment. Teacher performance will increase if they get salaries in line with expectations. The salary can motivate teachers to optimize their performance. Optimizing teacher work can be done by creating a salary system based on fairness and eligibility, both direct and indirect school giving. So that with this, schools can help in efforts to improve the welfare of teachers in schools and improve teacher work. This is in line with Munajah's research (2019) that inadequate or inappropriate compensation can reduce work results, reduce work motivation and cause prospective teachers to leave and choose to teach in other schools with greater compensation provided.

RESULTS AND DISCUSSION

A hypothesis that suggests that there is an effect of recruitment and compensation on teacher performance. Then it is necessary to test the significance of multiple regression coefficients. The results of the multiple regression test can be seen in table 1. below.

Table 1. Multiple Linear Regression Analysis Results

Coefficients^a						
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	<i>Constant</i>	13,155	5,128		2,521	0,013
	X1	0,344	0,074	0,463	4,661	0,000
	X2	0,513	0,108	0,472	4,754	0,000
<i>a. Dependent Variable: Teacher Performance</i>						

Based on table 1. Shows that the regression equation used is $Y = 13.155 + 0.344 X_1 + 0.513 X_2$ which states that if the value of the independent variable is ignored or is 0, then the value (Y) is 13.155. If the recruitment value (X1) increases by 1%, it can be predicted that Y is worth 13,499. If the compensation value (X2) increases by 1%, the value can be predicted to be 1 (Y) of 13.668. If the value of recruitment and compensation increases by 1% together, it can be predicted that variable Y will increase by 14,012.

Table 2. F Test Results

.ANOVA^a				
Model		Df	F	Sig.
1	Regression	2	222.649	0.000 ^b
	Residual	91		
	Total	93		
a. Dependent Variabel: Y				
b. Predictors: (Constant), X2, X1				

Based on table 2. In the sig column, which is the probability value of a double contribution between variables or simultaneous contributions of the regression model, the value (p) = 0.000 is obtained. Based on the results of SPSS calculations, it is obtained that the probability (p) $0.000 < 0.05$, this shows that X1 and X2 are significant simultaneously with respect to Y.

Table 3. Multiple Regression Coefficient of Determination Value

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0,911 ^a	0,830	0,827	3,841

In table 3. it is known that the R-Square figure is 0.830. The figure states that 83% of teacher performance variables are influenced by recruitment (X1) and compensation (X2) while the other 17% is determined by other variables not explained in this study.

This study shows that there is a significant influence between recruitment and compensation together on teacher performance in Private Vocational Schools in Pamijahan District that are accredited B. This is evidenced by the probability of Sig. value obtained of $0.000 < 0.05$, so it can be concluded that there is a significant influence between recruitment variables (X1) and compensation (X2) together on teacher performance (Y). So it can be interpreted that these two factors can improve teacher performance.

The results of this study build on the results of previous research conducted by Lie et al., (2021) entitled The Effect of Recruitment and Compensation on Teacher Performance at HKBP Private Vocational School (STM) Pematangsiantar.

CONCLUSION

Based on the results of the research that has been carried out and the discussion that has been presented with some limitations possessed by researchers who examined the recruitment variables on teacher performance at SMKS Se- Kecamatan Pamijahan Bogor accredited B, it can be concluded that there is a positive and significant influence between recruitment and compensation on teacher performance at Private SMK Se- Kecamatan Pamijahan Bogor accredited B. This is published with the results of the F test in table 2. that is, obtaining a Sig value of $0.000 < 0.005$ with a double regression model ($Y = 13.155 + 0.344 X1 + 0.513 X2$) and a pearson correlation value of (0.911) and an R Square value of 83%.

SUGGESTION

Based on the results of research, discussion and conclusions, the suggestions that can be conveyed are as follows:

1. The school needs to recognize the types of recruitment sources both internal and external in order to learn the advantages and disadvantages and which ones are suitable for teacher recruitment so that if done optimally this recruitment source will have an impact on selecting the best candidates with high performance quality.

2. The school needs to pay attention to the salary issued, which needs to be adjusted to the workload, work risk, work agreement and employment contract and in accordance with government regulations and institutions.
3. The quality of teacher work needs to be improved through several matters related to the use of various interesting learning methods, computer operations, preparation of lesson plans and the role of teachers in the classroom need to be improved again so that the output and quality of education are as expected by institutions, government or society

REFERENCES

- Al-Qur'an Surat Al-Tawbah verse 105, Al-Qur'anul Karim Tajweed and Translation, Ministry of Religious Affairs of the Republic of Indonesia, Jakarta: Lestari Books, 2010.
- Al-Qur'an Surat Al-Muddasir verse 38, Al-Qur'anul Karim Tajweed and Translation, Ministry of Religious Affairs of the Republic of Indonesia, Jakarta: Lestari Books, 2010.
- Al-Qur'an Surat Al-Kahfi verse 30, Al-Qur'anul Karim Tajweed and Translation, Ministry of Religious Affairs of the Republic of Indonesia, Jakarta: Lestari Books, 2010.
- Alifah, S. (2021). Improving the Quality of Education in Indonesia to Catch Up with Other Countries Education In Indonesia And Abroad: Advantages And Lacks. *Mirror: Journal of Research*, 5(1), 113–122.
- Alisyah, P. (2017). The Effect of Compensation on Teacher Performance in Batusangkar State Junior High School. *Journal of Management, Leadership and Supervision of Education*, 2(1), 1–11.
- Ansor, A. M., & Mochamad, Y. (2017). The Effect of Iso 9001: 2008 Quality Management System and Compensation on Teacher Performance at SMA Darul Ulum 2 Flagship BPPT Jombang. *Journal of Management and Islamic Education*, 3(1), 17–38.
- Budiyanto, C., Abdul, Rahman Yusuf, & Alamsyah, N. (2021). The Effect of Compensation on Teacher Performance in Al-Ihsan Balendah Modern Islamic Boarding School. *Journal of Islamic Education and Culture*, 1(2), 225–243.
- Dessler, G. (2006). *Human Resource Management (Tenth Edition)*. PT Index.
- Disdik, Bogor Regency. (2019). 65 percent of teachers in Bogor Regency are still honorary. Bogor District Education Office. <https://disdik.bogorkab.go.id/post/65-persen-guru-di-kabupaten-bogor-masih-honor>.
- Dwi, Putri Chosyiafatul Agata, & Erny, R. (2022). Teacher Recruitment at the Vocational High School Level. *Journal of Educational Management Inspiration*, 10(1), 261–272.
- Dwi, A., Edi, M., & Jarnawi, Dahlan Afgani. (2020). The Effect of Teacher Recruitment and Compensation on Teacher Performance. *Journal of Administrative Sciences*, 2(2), 124–131.
- Faroman, S., Andrie, K., Zandra, D. Widodo, Hari, N., & Rimayanti. (2022). *Human Resource Management*. Bandung: Widina Bhakti Persada.
- Hamzah, U., & Nina, L. (2015). *Performance theory and measurement (D. Restu & Hutari Fandy (eds.); 3rd ed.)*. Jakarta: Bumi Aksara.
- Handiman, U. T., Indrajit, I., Rahmawati, I., Estiani, E., Nurdiana, N., Ainun, W. O. N., ... & Purba, B. (2023). *Human Resource Management for Organizational Change. Our Foundation Writes*.
- Hikmah, H. N., Rahmawati, I., & Lestari, H. (2021). The Relationship of Self-Efficacy with the Work Creativity of Civil Servant (PNS) Teachers of State Elementary Schools in Cibungbulang District. *Journal of Dirosah Islamiyah*, 3(1), 10-17.
- Indonesian. (2003). Law of the Republic of Indonesia Number 20 of 2003 concerning the Objectives of National Education.
- Indonesian. (2003). Law of the Republic of Indonesia Number 20 Article 15 of 2003 concerning Vocational Education.

- Indonesian. (2005). Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers. Indonesian. (2007). Regulation of the Minister of National Education Number 16 of 2007 concerning Standards of Academic Qualifications and Teacher Competencies.
- Indonesian. (2016). Presidential Instruction of the Republic of Indonesia Number 9 of 2016 concerning Improving the Quality and Competitiveness of Indonesian Human Resources.
- Indonesian. (2017). Regulation of the Indonesian Minister of Industry Number 3 of 2017 concerning Guidelines for the Development and Development of Competency-Based Vocational Schools that Link And Match with the Industry.
- Indonesian. (2021). Law of the Republic of Indonesia Number 57 of 2021 concerning National Education Standards.
- Jimenez, J. C. (2014). The Significance Of Values In An Organization. *Global Journal of Finance and Management*, 6(8), 735–738.
- Ministry of Education and Culture. (2017). Revitalization of SMK for Productivity and Competitiveness of the Nation. <https://www.kemdikbud.go.id/main/blog/2017/05/revitalisasi-smk-untuk-produktivitas-dan-daya-saing-bangsa>.
- Kholifah, N., Rahmawati, I., Rosihana, R. E., Elvera, R. S., Khaidarsyah, S., Ramadhina, R., ... & Yuniwati, I. (2023). Consumer Education in Vocational Education. *Our Foundation Writes*.
- Lestari, H., Rahmawati, I., Firdaus, A., & Ihsan, M. (2023). The Influence of E-Leadership of School Principals on Teacher Innovation in Madrasah Aliyah (Ma) in Pamijahan District, Bogor Regency. *Reslaj: Religion Education Social Laa Roiba Journal*, 5(5), 2778-2784.
- Lestari, H., & Rahmawati, I. (2023). Principal's Academic Supervision of Teacher Teaching Performance at SMAN 1 Cibungbulang. *Reslaj : Social Journal of Religious Education Laa Roiba*, 6 (2), 797-804. <https://doi.org/10.47467/reslaj.v6i2.4978>
- Lie, D., Butarbutar, M., Chandra, E., & Zega, A. (2021). The Effect of Recruitment and Compensation on Teacher Performance at HKBP Private Vocational School (Sm) Pematangsiantar. *Journal Of Management Sciences*, 1(3), 125–131.
- Ma'ruf, A. (2014). Management and Evaluation of Employee Performance. In *Aswaja Pressindo (Yogyakarta)*. Aswaja Pressindo.
- Munajah, S. (2019). Compensation Management. Surabaya: Putra Medika Nusantara (PMN).
- Mutia, A. C. (2021). The Number of Teachers Eligible to Teach in Indonesia Increased by 9.60% in FY 2020/2021. <https://databoks.katadata.co.id/datapublish/2021/11/26/jumlah-guru-layak-mengajar-di-indonesia-naik-960-pada-tahun-ajaran-20202021>
- Nizam, Fahmi Nurkafidz, & Ainul, A. (2020). The Effect of Recruitment on Teacher Work Performance. *Tarbiyatuna Journal*, 1(1), 103–120.
- Novita, Holy Vijayanti. (2022). You Must Know the Purpose of Smk! <https://www.kompasiana.com/Sucinovita/6241d0d9bb44864f1f424298/Kalian-Harus-Tahu-Tujuan-SMK>.
- Parmin. (2017). The Effect of Compensation, Competence and Work Motivation on Irregular Teacher Performance (CTT) with Job Satisfaction as an Intervening Variable. *Business Focus Journal*, 16(1), 21–39.
- Pratiwi, W. A., Prasetyo, I., & Shabrina, M. N. (2021). Factors affecting the performance of kindergarten teachers. *Journal of Early Childhood Education*, 5(2), 41–53. <https://doi.org/10.31004/obsesi.v5i2.970>.
- Presilawati, F. (2016). The Effect of Compensation and Work Discipline on the Performance of Teachers of Sman Negeri 6 Banda Aceh. *Visoner & Strategic Journal*, 5(2), 83–93.
- Putu, D. C. C., & Dewiati, S. (2019). The Effect of Recruitment and Selection on Teacher Performance at Ti Bali Global Vocational High School (Smk) Denpasar. *Journal of Research Management*, 01(1), 65–79.
- Grace, M. S. (2022). The effect of compensation on teacher performance (case study at

- Yayasan Manbaul Ulum Banyuwangi). *Journal of Education And Teaching*, 1(1), 42–55.
- Rahmawati, I., Saimima, M. P., Herlina, L., & Ghifari, R. F. (2020). Teachers Innovative Behavior And Role Performance With The Team: An Empirical. *European Journal of Molecular and Clinical Medicine*, 7(6), 1616-1623.
- Rahmawati, I., Ihsan, M., & Fahrurrobbil, N. (2022). The influence of transformational leadership on the innovative work behavior of teachers in private high schools in Pamijahan Bogor sub-district. *Journal Educational Management Reviews And Research*, 1(1), 7-12.
- Rahmawati, I., Lestari, H., Permana, J., Komariah, A., & Kurniatun, T. C. (2022). Innovative Work Behavior Development Through Technopreneurship Leadership in Vocational Schools: An Mixed Method Explanatory Research. *Journal of Progressive Education*, 12(2), 943-959.
- Rahmawati I., Lestari Hana, Hasanah S. U., & Kusyanti E. (2023). The Transformational Leadership Role of School Principals in the School Literacy Movement Program at SMA Negeri 1 Cibungbulang. *El-Mujtama: Journal of Community Service* , 3 (3), 995-1005. <https://doi.org/10.47467/elmutjama.v3i3.3514>
- Risqi, M. A. (2021). Education Problems in Indonesia. *Kompasiana.Com*. <https://www.kompasiana.com/Risqi95/6103e7e19f7b9d27a05d5213/Permasalahan-Pendidikan-Di-Indonesia>.
- Rony. (2018). Educator (Teacher) Recruitment System. *Journal of Islamic Studies*, 14(2), 37–57.
- Saimima, M., Kurniady, D. A., Komariah, A., & Rahmawati, I. (2022). Educational Competitiveness Improvement Through Virtual-Based Edupreneurship. *Journal of Positive School Psychology*, 5913-5921.
- Sarpandadi, A. (2016). The Effect of Compensation on Teacher Performance. *Tarbawi Journal*, 2(02), 118–126.
- Saviour, A. W., Kofi, A., Yao, B. D., & Kafui, L. A. (2016). Electronic Recruitment And Selection. *Global Journal Of Management And Business Research: A Administration And Management*, 16(11), 25–34.
- Setiawan, Y. E. (2020). Teacher recruitment uses Tahani's fuzzy logic.
- Silalahi, M., Simatupang, S., Romy, E., Candra, V., & Sudirman, A. (2021). Analysis Of Teacher Performance Assessed From The Aspects Of Organizational Culture , Motivation , And Competence. *Journal of Educational Research and Evaluation*, 5(3), 406–413.
- Simamora, H. (2015). *Human Resource Management (3rd)*. YKPN.
- Slamet, A., Bedjo, S., & Masduki, A. (2020). The Effect of Compensation and Organizational Commitment on the Performance of Private MTS Teachers in Jepara District. *Journal of Visipena*, 11(1), 180–193.
- Sugiyono. (2019). *Quantitative, Qualitative, and R&D Research Methods (Second)*. Bandung: Alfabeta.
- Sumiaty, R. Yeti. (2020). The influence of leadership style, training, and compensation on the performance of teachers of Al Azhar Bumi Serpong Damai School, South Tangerang. *Journal of Madani*, 3(1), 1–12.
- Syamra, Y. (2016). Affect the financial compensation and motivation of teachers on the performance of teachers of SMK Negeri Tourism in Padang City. *Journal of Economic And Economic Education*, 4(2), 258–268.
- Trimulyo, J., Rahmawati, I., & Khofifah, R. W. (2022). The influence of learning leadership on teacher teaching performance in SMPN in Pamijahan Bogor District. *Journal Educational Management Reviews And Research*, 1(1), 13-16.
- Very, S. (2020). The effect of compensation and supervision on the performance of ASN teachers through work motivation at Smkn 1 Situbundo. *Journal of Education and Science*, 1(1), 83–96. <https://doi.org/10.55210/Al-Fikru.V1i1.470>
- Widayati, K. D. (2019). The effect of compensation on teacher performance at Jatiwaringin X Bekasi State Elementary School. *Widya Cipta Journal*, 3(1), 17–24.



THE FOUNDATION OF ISLAMIC EDUCATION MANAGEMENT DEVELOPMENT FROM KH M THOLHAH HASAN'S PERSPECTIVE

Yanti Nurdiyanti¹, Imas Masitoh², IsyfiAgni Nukhbatillah³

¹²³ STITNU Al-Farabi Pangandaran

Email: [yantnurdiyanti@stitnualfarabi.ac.id](mailto:yantinurdiyanti@stitnualfarabi.ac.id)¹, imasmasitoh@stitnualfarabi.ac.id²,
isyfiagni@stitnualfarabi.ac.id³

Abstract:

The purpose of this research is to explore the theological foundation to strengthen the philosophical impact on the strength of practical meaning so that it is not large but empty without a theological foundation as the foundation for the development of Islamic education. This research is a library research with the method used by literature study, using primary data sources from the works of KH M Tholhah Hasan and secondary data from other relevant works. Data analysis techniques using Miles and Huberman techniques. The results of the study state that the basic beliefs and philosophical views of KH M Tholhah Hasan which guide the development of Islamic education consist of; four basic beliefs and philosophical views, namely Islamic beliefs and views about God, humans, life and natural funds as well as philosophical views on; the concept of divinity, development of human nature, opportunities to develop themselves and opportunities to develop scientific studies. The foundation for the development of educational management consists of; theological foundation, philosophical foundation, sociological foundation, psychological foundation and scientific foundation. The foundation is used as a foothold in developing Islamic education with goals consisting of; macro goals as the main target, micro goals as practical targets and essential goals as ideal targets.

Keywords: *theology, education management, islamic education development.*

INTRODUCTION

Islamic educational institutions today have experienced many developments both in quality and quantity. The existence of Islamic educational institutions is no longer a rare item both formal and non-formal institutions. Even the madrasah has now succeeded in equalizing its position with general formal educational institutions as seen from the number of students who have achieved national and international achievements from Islamic educational institutions. Likewise, from the aspect of management, many Islamic educational institutions have successfully developed to become modern Islamic educational institutions that have competitiveness.

The discourse of Islamic education has never finished being discussed and discussed with varying focus and concern as a form of responsibility of Islamic educational institutions to the needs of society that continues to move dynamically, because in principle the dynamics that occur in society have a close relationship with the world of education (Sauqi Futaqi, 2007). The demands of the era of globalization that continue to develop rapidly make Islamic educational institutions must continue to develop so as not to disappear swallowed by the times and be able to present alternatives to religious-based education for the community without setting aside information technology-based science which is currently the main issue in measuring the competence of students so that serious management is needed to balance the two.

The massive movement of the development of Islamic educational institutions

cannot be separated from the ambiguity of the situation over the balance of Islamic education and general education and then how to integrate the two in order to produce out put students who are not only intellectually intelligent but have a strong foundation in spiritual intelligence as a guide and guide in actualizing knowledge that is rahmatan lil 'alamin. So far, the discussion of Islamic education in general can be said to lead to theoretical and methodological issues and use other scientific approaches to understand education. This discussion gave birth to various variants of theories, methodologies, philosophical views, and diverse sociological views. This discussion has a good place among Islamic education scholars. In the perspective of social discourse theory, the various focuses of study above can be seen as the central (dominant) discourse. As a consequence, there are other discourses that are forced to be marginalized. One of the marginalized educational discourses is the matter of theology as the foundation of education.

Theological views in Islam can basically provide a great contribution in fostering the spirit, values, and beliefs of Muslims. Belief in theological views is not only to talk about God theoretically argumentative, but also to find practical relevance as the embodiment of human-God relations. The principle of closeness and intimacy in establishing relationships between humans and God is the initial foundation in running life. In this case, there are several theological spirits that need to be seen to strengthen the theological basis of Islamic education. what is needed as a believer is the cultivation and development of a strong and deep scientific ethos, which results in the realization that science is not only useful for fulfilling expediency and answering ad hoc challenges, but is part of a view of life (Nurcholis Madjid, 1999).

Therefore, a comprehensive study is needed regarding the foundation in the development of Islamic education management as a foundation on which to rest in developing Islamic educational institutions. There are many references that we can study in depth from the thoughts of Islamic figures, one of which is based on the perspective of KH M Tholhah Hasan.

RESEARCH METHODS

This research is library research so that the method used in the research is a literature study. The special characteristics that are used as a basis for developing research knowledge include; the research data presented is sourced from texts rather than field data or through eyewitnesses in the form of events, researchers only deal directly with sources that already exist in libraries or ready-made data, and secondary data is used (Snyder, 2019). Mendes, Wohlin, Felizardo, & Kalinowski stated that the literature research process is carried out by reviewing literature and analyzing relevant topics that are combined. Literature searches can utilize sources such as journals, books, dictionaries, documents, magazines and other sources without conducting field research (Mendez et.al, 2020).

Data collection uses primary data sources of books by KH M Tholhah Hasan and secondary data sources from journals and other relevant papers. Data analysis in this study uses descriptive qualitative analysis with Milles and Huberman's theory consisting of data collection, data reduction, data presentation to conclusion drawing (Miles, M. B., & Huberman, 1994).

RESULTS AND DISCUSSION

Bigorafi KH M Tholhah Hasan

Prof. KH Muhammad Tholhah Hasan is an expert in the field of Islamic education who has an international reputation. He was born on Saturday Pon, October 10, 1936 in Tuban, East Java, to Tholhah and Anis Fatma, while his grandfather was Hasan. He is the first of two children, and his younger brother is named Afif Najih. Since childhood he was left by his father to face the Creator (died) then he followed his grandparents in Lamongan. Since then the names of his father and grandfather have been used as one unit with his name which was originally only Muhammad so that it became Muhammad Tholhah Hasan, now his nickname is "Kiai Tholhah" (Mudjia Rahardjo, 2010).

KH. Muhammad Tholhah Hasan obtained basic level education at the People's School (SR) in the morning in Brondong Lamongan Regency, he studied at SR for 6 years from 1943 to 1949, and in the afternoon studied at Madrasah Ibtidaiyah in Sedayu Lawas Lamongan. After completing his basic education he did not immediately continue his general education to a higher level, but first explored religious knowledge in several Islamic boarding schools. It was only in 1951 that he continued to the first level of secondary education at Madrasah Tsanawiyah (MTs) Salafiah Syafi'iyah in the Tebuireng Jombang Islamic Boarding School. This education was undertaken for 3 years, from 1951 to 1953. He pursued his upper secondary education at Madrasah Aliyah (MA) Salafiah Syafi'iyah also within the Tebuireng Jombang Islamic Boarding School, for 3 years from 1954 to 1956. After moving to Malang, he pursued general education at the college level. He obtained a bachelor's degree in the Department of Government Science at the Faculty of Social and Political Sciences (FISIPOL) of Merdeka University Malang. He pursued this level for 3 years starting in 1963 and finishing in 1966. In 1974 he took an undergraduate program in the Department of State Administration, Faculty of State Administration and Order (FKK), which is now renamed the Faculty of Administrative Sciences (FIA), Brawijaya University (Unibraw) Malang, until he obtained his degree in 1973. Uniquely, when viewed from the series of formal education he has been engaged in, namely in the field of social politics, but he is so concerned to study and discuss about Islamic education in particular and Islamic studies in general that it can lead him to obtain the title Doctor Honoris Causa (Dr. HC) from Syarif Hidayatullah Islamic University Jakarta on April 30, 2005, with his scientific oration entitled Islamic Education as a Conscious Effort to Save and Develop Human Fithrah with 111 pages (Raharjo, 2007).

He also established many foundations and schools or madrassas with the management, among others: Islamic University of Malang Foundation, Al-Ma'arif Singosari Islamic Education Foundation, Sabilillah Foundation, Hizbullah Foundation, Babus Salam Orphanage Foundation, "Ummatan Wasathan" Technology Boarding School Foundation and so on. The madrasahs or schools include: Madrasah Tsanawiyah and Aliyah Al-Ma'arif Singosari, SD, SMP, SMA, and SMK Islam Al-Ma'arif Singosari, Kindergarten (TK) Al-Ma'arif Singosari, SMA Islam in Nongkojajar Pasuruan, Kindergarten (TK) Sabilillah, SD Islam Sabilillah (Full-day school) with superior program, Madrasah Aliyah-plus in Pekanbaru Riau, and so forth. She even established the Mother and Child Health Center in 1970 in Singosari which is now a Maternity Hospital (Muslimat Medical Center) under the Ummat Welfare Foundation and established the Malang Islamic Hospital in 1994 under the auspices of the UNISMA Foundation. He also established the Aswaja Center in Batu Malang, Modern Islamic Boarding Schools and Excellent Educational Institutions in Riau and Excellent Educational Institutions in Kalimantan (No Title, n.d.).

If management is seen as a resultant of the results of philosophical thinking, environmental influences and experiences based on empirical facts obtained by a person and then processed into scientific thinking and practiced in a form of real work as stated by Munadjat Danu Saputra (Liputo, n.d.), then KH M Tholah Hasan is a manager who has been able to combine science, experience, association and his views on the progress of civilization abroad which he practices in the real form of developing the management of various organizations managed, especially the organization of Islamic educational institutions.

As an organizational manager, KH M Tholhah Hasan leads youth, religious, community and educational organizations not only relying on academic and material intellectual capital obtained through his educational background, but also relying on personal power and emotional intelligence from the breadth of experience he has, so that he is able to form a certain management model and leadership character in all organizations he founded and managed. Plus the trust and legitimacy of the community which is then synergized in the form of high commitment to make major and modern changes in the organization he leads. According to him, these changes must be made in the form of formulating a vision, mission, program policies and organizational activities

that are quality, enlightening and able to serve the interests of all elements of the organization (Rachman, 2021). This is the essence of managerial attitude in the form of leadership an action, not a position, as said by Arvan Pradiansyah (Pradiansyah A, 2002) which has been implemented by KH M Tholhah Hasan in every managing and developing organization he leads, especially educational organizations, so that some of them become superior and favorite educational institutions in the midst of society.

Management (management) Islamic Perspective

In the Islamic point of view, the principle and management of the organization is not something new, the concept of management (management), leadership and the importance of doing work in an orderly, neat, correct and planned manner to achieve the desired goals have been clearly shown in the Qur'an and hadith. Strictly speaking, Muhammad Syafii Antonio states that in the Qur'an and the Prophet Muhammad SAW there are traces of modern leadership and management theory, because in the Qur'an and the prophet himself as the Messenger of the recipient of the revelation of the Qur'an is a person who has complete intelligence, there are personal leadership traits, self-discipline, self-development, living models, and all forms of organizational behavior that are widely discussed in modern management (Antonio, n.d.).

According to S. Mahmud Al-Hawary management (al-idarah) is: Meaning: management is knowing where to go, what difficulties to avoid, what strengths to run and how to steer your ship and members as well as possible without wasting time in the process of doing it (Efendi N, 2020). So that he was dubbed as The Super Leader and Super Manager.

The Qur'an explicitly explains the importance of management and its functions for human life, so that it can carry out its life activities in a planned, directed and well-organized manner and achieve the goal of happiness in the world and the hereafter. For this reason, the process of life and all activities carried out in the future must really be done carefully and planned. The concept of management is contained in the letter QS.Al-Hasyr (59) verse 18: "O you who believe! Fear Allah and let each person pay attention to what he has done for tomorrow (hereafter), and fear Allah. Indeed, Allah is meticulous about what you do". The meaning of the verse is in line with the words of the Prophet Muhammad in a hadith narrated by Aisha Ra in Musnad Abu Ya'la as follows (Abu Ya'la, 2000): "Verily Allah loves a person who if doing work (deeds) is done in itqan (good, precise, clear and directed) ", (HR.Abu Ya'la).

Muhammad Al-Ghazali interpreted the verse QS.Al-Hasyr (59) verse 18 states that humans are ordered to improve themselves, increase faith and piety to Allah SWT where the process of life should not be the same as the previous life. In addition, the word "pay attention" implies that humans must pay attention to every action that is done and prepare themselves (plan) to always do the best for tomorrow (Al-Ghazali, 2005). M Quraisyihab said that the words "waltanzur nafsum ma qaddamat lighad" mean the importance of humans thinking about themselves and planning everything that accompanies their actions during life. So that it can get pleasure in this life (M.Quraishihab, 2006).

The explanation of the verse is actually a planning stage in management where all organizational activities must be formulated through consideration of something that has been achieved, reading what is happening and projecting everything that will happen in the future in accordance with the formulated plan. What is then called vision, mission, goals and objectives in management is often referred to as a strategic plan in the development of organizational activity management. This concept was stated emphatically by the Apostle Muhammad SAW in the hadith narrated by Ibn Al-Mubarak which was quoted by Jalaludin As-Suyuthi in the book Al-Jami Al-kabir li As-suyuthi (As-Suyuti, 2003): "If you plan to do something then think about the negative and positive impacts. If it is good then please continue, if it is not good (bad) then leave it" (HR.Ibn Al-Mubarak).

The importance of management (management) in life so that Allah SWT in the Qur'an gives an example to humans (as managers) when carrying out the management stage in the form of arrangements (management) after Allah SWT carried out careful

planning in the process of creating the heavens and the earth as follows: "It is Allah who created the heavens and the earth and what is between them in six periods, then He resides on the 'Arsh. For you there is no helper or intercessor except Him. So do you not see? He orders all affairs from the heavens to the earth, then they ascend to Him in one day, the length of which is a thousand years according to your reckoning" (QS.As-Sajdah[32]:4-5). This verse contains a message that when Allah SWT created the heavens and the earth through careful planning (for six days), then Allah SWT did the arrangement and organization (organizing), so that all affairs in the heavens and on earth can run regularly and smoothly. This verse certainly does not contradict The importance of management in life so that Allah SWT in the Qur'an gives an example to humans (as managers) when carrying out the management stage in the form of arrangements (management) after Allah SWT has done careful planning in the process of creating the heavens and the earth as follows: "It is Allah who created the heavens and the earth and what is between them in six periods, then He resides on the 'Arsh. For you there is no helper or intercessor except Him. So do you not see? He orders all affairs from the heavens to the earth, then they ascend to Him in one day, the length of which is a thousand years according to your reckoning" (QS.As-Sajdah[32]:4-5). This verse contains the message that when Allah SWT created the heavens and the earth through careful planning (for six days), then Allah SWT did the arrangement and organization (organizing), so that all affairs in the heavens and on earth can run regularly and smoothly. This verse certainly does not contradict other verses which state that when Allah SWT has a plan to create something it is enough to say "kun fayakun": As in His Word Surah Yasiin (36) verse 82: "Verily His business when He wills anything He only says to it, "Be!" And it is so".

Muhammad Amin Ash-Shinqiti said that the size of the planning time determined by Allah SWT in the verse is actually a form of Allah SWT's high power because one day in question is equal to 1,000 years in human size (Asy-syinqithi, n.d.). Even according to Fakhrudin Ar-Razi, the planning and organization exemplified by Allah SWT in creating the heavens and the earth as shown in QS.As-Sajdah (32) verses 4-5 is a successful creation that does not require tools, methods and intermediaries such as creatures. This shows the greatness of Allah SWT in creating something so that it does not require media or intermediaries to plan the creation of something, more so in an effort to manage everything in the heavens and on this earth (Ar-Razi, n.d.).

According to the view of Quraish Shihab, the use of the word "yudabbiru" in QS.As-Sajdah (32) verse 5 to explain the thought and arrangement in such a way about something that will happen in the future. This means that all affairs including organizational affairs must be carefully calculated for the impact, so that the results can be in accordance with the desired (M.Quraishihab, 2006). Allah SWT has reminded that all work to be carried out must be coordinated with compactness, discipline and mutual cooperation so that a solid work system is built and does not waver by various obstacles that will be faced, like a building that is arranged firmly and neatly as described by Allah SWT in His word: "Verily Allah loves those who fight in His way in orderly rows, they are like a building firmly arranged."

The word "shaffan" (ranks) is a group of many members who are compact and are in a solid and orderly container. While the word "marshushun" means close together and neatly arranged (M.Quraishihab, 2006). This verse is quite explicit about the importance of cohesiveness, high discipline and strength of cooperation in various obstacles and challenges in carrying out organizational / institutional management. Discipline and strong and solid cooperation are very important principles and values in management that have long been mentioned by the Qur'an.

According to al-qurthuibi the meaning of "shaff" is to order to enter in a line (organization) so that there is order to achieve goals (Al-Qurthubi, 1993). So that a job including activities in the organization if done regularly, the results will be good and optimal. This is the essence of the urgency of organizational structuring (structuring) in management theory. In addition, the word "buyanun marshusun" indicates that in an organization, there is a division of authority and duties, as happens in a building or house

structure, there are those who are in charge of being stairs, roof poles and so on. This stage is known as the organizing function in modern management. Organizing is termed At-Tandhim, according to Sayyid Mahmud Al-Hawary, organizing (Al-Tandhim) as follows: (Sayyid Mahmud Al-Hawary, 1976) Running everything according to its function and placing each member in accordance with the existence of a system and ties between one person and another in order to carry out the right unity of action and perfect each other towards the success of their respective functions, where it is more beneficial than just organizing some of the interests of the organization.

Management stages such as planning, organizing, and mobilizing in which there is coordination, leadership and supervision are explained in full by Ahmad bin Daud al-Mazjaji al-asy'ari in his book Muqaddimah fi al-idarah al-islamiyah that in Islam the explanation of management functions also includes planning functions, organizing, mobilizing and directing, directing and coordinating, finance, supervision or control, training, disputes or conflicts, forming departments or ministries, leadership and decision making and evaluation, where all these stages also have their foundation in the Qur'an and Hadith (Ahmad bin Daud al-mazjaji Al-asy'ari, 2000). Especially the values and principles of management that are widely developed in modern management concepts.

Management and the stages of its functions that include planning, organizing, mobilizing or supervising leadership and the like have been outlined in the basic concepts in the Qur'an and hadith and have been explained operational techniques by Muslim scientists such as Sayyid Ahmud Al-Hawary Daud al-Mazjaji al-Asy'ari and so on (Taufiq, n.d.). Therefore, it can be stated that Islam talks a lot about management and its importance to be applied in organizations, including Islamic educational institutions that must also be developed in a modern, dynamic and systematic management.

The Foundation of Islamic Education Management

In the large Indonesian dictionary the term foundation is defined as the base, basis or pedestal. The term foundation as the basis is also known as the foundation. We refer to this understanding we can understand that the foundation is a base or foundation of everything; a fulcrum or starting point of something; or a foundation on which everything stands (Penyusun, 1995).

Islamic education has a number of theological and scientific foundations or foundations that are a source of inspiration in carrying out educational transformation movements, both those related to the development of educational programs and those related to strengthening leadership, professionalism, quality improvement and institutional competitiveness. Experts such as Ramayulis and Azyumardi Azra agree that the first and main theological basis for organizing and developing the management of Islamic education is the Qur'an and hadith. These two main bases explain normative-theological principles related to the importance of education for human life as well as some value systems, norms and teachings that are important for the formation of knowledge of the development of Islamic education management (Ramayulis, 2008). According to Syed Naquib Al-Attas, the Qur'an and Hadith should be the main structure of knowledge and curriculum of Islamic education and should be present in every type of education level, especially at the higher education level (Wan Daud, 1998), because they contain all sources of inspiration for the development of Islamic education management. But in an effort to define and raise the basic themes of its development not only put the Qur'an and hadith in the framework of a truth and as universal guidance, but also must use a contextual formula which is the point of departure for humans as subjects with all the potential they have (Khan, 2002).

Another theological basis is ijthad on the main theological basis that must be processed by a healthy and qualified mind of experts, so that new theories about the development of Islamic education management continue to develop contextually (according to conditions and situations) (Zakiah Darajat dkk, 1996). In other words, to accompany the development of globalization and the rapid development of information technology as a sign for the development of modernity, science and technology, and human rights issues, Islamic education must be placed as an object that needs to be

studied, analyzed and reinterpreted with an *ijtihad* approach as an effort to formulate new ideas for the development of more advanced and modern Islamic education management. The three bases are often referred to as the ideal basis of Islamic education (Budiman, 2002). Ramayulis states that *ijtihad* is an additional basis in addition to *atsar as-shahabah* (words, actions and attitudes of the companions of the Prophet Muhammad SAW), *qiyas*, *mashlahah mursalah* (the benefit of the people), '*urf* (values and good customs) and the results of the thoughts of Muslim philosophers and intellectuals who gave birth to many research studies, and the development of Islamic education (Ramayulis, 2008).

In addition to the main and ideal basis, there are several other bases as the actualization of the development of Islamic education management, namely the operational basis which is often also referred to as the basis or descriptive basis, in the form of philosophical, historical, sociological, anthropological, psychological, biological / physiological, economic, and science-technology foundations. Meanwhile, the ideal basis of the Qur'an and hadith is often termed the prescriptive basis coupled with the juridical / legislative basis that applies (Rachman, 2021). The two main bases and its development is used as a starting point for the thinking of managers and practitioners of Islamic education in managing, developing and improving the quality of Islamic education.

Experts agree that the Qur'an hadith as the main foundation of the basis of Islamic education, but each has its own terms and views to express the main foundation / principal and other foundations as described in the following table.

Table 1. Expert Opinions Regarding the Foundations for the Development of Islamic Education

NO	Expert Views	Main/Principal Foundation	Additional Foundation	Operational Foundation
1	Ahmad D Marimba	Al-Qur'an and Hadith	Science/philosophy of education	-
2	Hasan Langroll	Al-Qur'an and Sunnah of the Prophet SAW	Friends' words, public (social) problems, community values and habits, and Islamic thoughts.	Historical, social, economic, political and administrative, psychological and philosophical.
3	Zakiah Darajat	Al-Qur'an and Sunnah of the Prophet SAW	<i>Ijtihad</i> , <i>mashlahah mursalah</i> , <i>istihsan</i> , <i>qiyas</i> and so on.	-
4	Nasir Budiman	Ideal basis: Al-Qur'an, Sunnah of the Prophet SAW and <i>Ijtihad</i>	-	Historical, social, economic, political and administrative, psychological and philosophical.
5	Ramayulis	Basic Basics: Al-Qur'an and Sunnah of the Prophet SAW	The words, actions and attitudes of the friends, <i>ijtihad</i> , <i>mashlahah mursalah</i> and ' <i>urf</i> (community values and customs).	-
6	Azyumardi Azra	First and Main Foundation; Al-Qur'an and Sunnah of the Prophet SAW	Heritage of Islamic thought and social values.	-

7	Muhaimin	Perspective Basis: Religious (Al-Qur'an and Hadith), philosophical, and juridical/legal.	-	Descriptive Foundations: psychological, sociological, biological/physiological, anthropological, historical, economic, political, and technological science. Resultant.
8	Ahmad Tafsir	Al-Qur'an and Hadith	Sense	-

Source: Marimba (1974:41), Langgulong (1995:4), Darajat (1996:19), Nasir (2001:7), Ramayulis (2008:121), Azra (2002&2012:9), Muhaimin (2011:9) and Tafsir (2012:9).

Concept of Islamic Education Management Development

Based on the vast experience and thoughts of KH M Tholhah Hasan in developing the management of various types and units of Islamic education, from the level of early childhood education (PAUD) to higher education (PT), with various socio-geographical backgrounds of educational institutions he founded. Islamic education, according to him, can be developed in several concepts, not limited to the label "Islam" or Islamic institutions, such as madrasah and Islamic boarding schools. It is also not limited to learning the religious sciences (al-'ulum as-syar'iyah) such as tawhid, tafsir, hadith, fiqh and tasawwuf. Islamic education is a process of thought, organization and goals starting from the idea, vision, mission, institution, curriculum, subject matter, to the educational environment that is encouraged and sourced from Islamic teachings and values, which are built-in (fused) coloring the educational process.

The following description and orientation of the concept map of the development of management (management) of Islamic education perspective KH M Tholhah Hasan (Rachman, 2021):

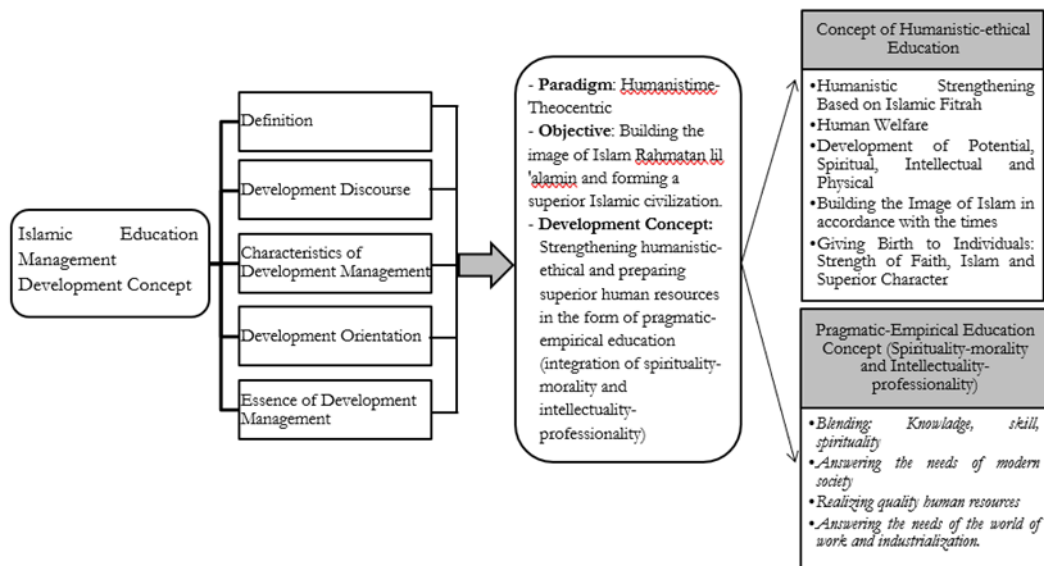


Image 1. The concept of developing Islamic education management from the

perspective of KH M Tholhah Hasan

The concept of Islamic education management development referred to in this study includes understanding, urgency, development discourse, characteristics, orientation and essence of development based on the paradigm and objectives of Islamic

education management development. The definition of Islamic education is formulated not limited to the inclusion of the Islamic label and the form of Islamic institutions and not limited to learning religious sciences. The development of Islamic education management is part of the efforts to build a superior Islamic civilization in the future in the face of modern civilization full of intense competition by organizing Islamic education that is able to balance the strength of faith (spiritual) and morality in addition to the development of science and technology. So that the discourse of Islamic Education to develop superior and quality Islamic education management is the main key to realizing the Islamic civilization. The characteristics of the development of superior and quality Islamic education management are seen from several parameters, namely dynamic (moving forward and changing in line with the challenges faced and can answer the times); relevant (in accordance with the demands of social needs and the complexity of national development); professional (managed with expertise based on certain competencies); and competitive (ready to compete with other educational institutions in all aspects). The orientation of the development of Islamic education management is to build quality human resources through strengthening faith and Islam combined with mastery of science and technology, and directed as a force to build a superior Islamic civilization by strengthening aspects of humanism based on Islamic teachings and values in an education system that is managed professionally and is highly competitive. The essence of the development of Islamic education management is to strengthen the aspects of humanism (human values) based on Islamic teachings and values through an education system that is able to strengthen aspects of spirituality and morality juxtaposed with strengthening scientific competence and professional maturity in accordance with the demands of the world of work. The development paradigm of Islamic education management must adhere to the theocentric or theoanthropocentric humanism paradigm aimed at developing potential. Humans are comprehensive in the form of spiritual potential (al-qalb), intellectual (al-'aql) and physical (al-jism) which leads humans and their journey to become religious, cultured, ethical and humanist humans. In the end, the development of Islamic education management aims to build an image of Islam that is rahmatan lil 'alalmin and form a superior Islamic image civilization in the future.

The form and purpose of the development of Islamic education management can be seen in two educational concepts; First, the concept of humanistic-ethical education, where the development of Islamic education management is realized through the paradigm of theocentric humanism and is aimed at strengthening humanism based on the concept of fitrah in Islam and developing human potential comprehensively. Second, the concept of pragmatic-empirical education in the form of integration of spirituality morality and intellectuality professionalism, that the development of Islamic education management that seeks to integrate science (knowledge), skills (skills) and morality (morality) to produce creative, productive and professional human resources with the aim of answering the needs of the world of work in the era of modernization which is more realistic and pragmatic to see the competence of graduates of Islamic education but must be framed with the values of spirituality and morality based on Islamic teachings.

According to KH M Tholhah Hasan, there are four basic beliefs and philosophical views that become the theological strength of the development of Islamic education management which is then formulated into the vision, mission, goals, objectives and programs of Islamic education, namely Islamic beliefs and views about God, Man, life (life) and the universe (Hasan, 2006). These four fundamentals are then developed into the foundation of the development of Islamic education management, because in it there are; First, the concept of monotheism which is the source of all kinds of knowledge and abilities of Allah's creatures; Second, there are efforts to develop human nature that allows it to develop into religious, cultured and humanist-ethical creatures; Third, there are opportunities for humans to do, achieve and create in goodness. And fourth, there is an opportunity to observe and pay attention to natural phenomena as a divine study while understanding the secrets of Allah's power. All these concepts and opportunities can be achieved and pursued one of them through the process of developing Islamic

education.

In general, Islamic education experts divide the basis for the development of Islamic education in two categories, namely the ideal basis and the operational basis of Islamic education. KH M Tholhah Hasan has its own view that the foundation of the development of Islamic education management includes theological foundation, philosophical foundation, sociological foundation, psychological foundation and scientific foundation with a somewhat different meaning and orientation of its application in the development of Islamic education.

The first theological foundation is the Qur'an and hadith, the position of the Qur'an and hadith as the first and main basis of Islamic education not only as the main teachings of Islam and religious knowledge, but also an educational motivator (Hasan, 2006). As stated in the first revelation revealed to the Prophet Muhammad SAW, namely the call to read (iqra) as stated in the letter al-'alaq (96) verses 1 to 5. Reading and writing is an intellectual culture as well as the key to building Islamic civilization that can be developed through Islamic education. Therefore, the first revelation of the Qur'an for scholars and experts is said to be the theological basis for the Islamic education movement. Because with the ability to read and write perfected with faith, it will give birth to a smart and religious social community. In addition, several other verses in the Qur'an explain the importance of the teaching and learning process as stated in Surah Al-Baqarah (2) verse 129 and verse 151, QS. Al- Imran (3) verse 164.

As the main source of knowledge, the Qur'an and Hadith provide motivation to utilize the mind and develop knowledge through the activities of thinking (At-Tafakur), analysis (An-Nadhar) and taking lessons from reality and empirical experience (Al-'Itibar) which are widely spread in the alarm (Hasan, 2005), in addition to the need to believe (faith) that the source of knowledge is essentially Allah SWT as stated in QS. Al-Mulk (67) verse 26, but humans are given the power to obtain this knowledge with a variety of potential that can be used to obtain this knowledge in various ways and media. The Qur'an and Hadith place the position of humans honorably in relation to their belief in Allah SWT as the source of all power, belief in the value of life and the position of humans in life who are endowed with all kinds of potential devices that can be developed in the life of the universe as signs of Allah SWT's power, as well as a source of life and a source of scientific and technological development (Hasan, 2006).

Another aspect of theology that comes from the Qur'an and Hadith is the effort to experience and appreciate the concepts of faith, Islam and ihsan in human development efforts, including in Islamic education, which also functions as an orientation of religious education in Islamic epistemology. The aspect of faith is the conception of monotheism and scientific transcendentalism efforts developed through rational and logical approaches. The aspect of Islam is the formulation of Islamic laws that are used as the basis for scientific development, especially those related to worship and the lives of Muslims. While the ihsan aspect is an effort to rationalize religious teachings that are intuitive in nature and emphasize the importance of appreciation and real experience in social life. According to KH M Tholhah Hasan's view, the concept of ihsan specifically contains the task of inner awareness that can be used as the basis for human development, including in the development of Islamic education, because it contains meaning (Hasan, 2005); 1) theological sensitivity and intensity of the relationship between creatures and God, 2) Social care, a sense of concern for social realities in the family and community environment such as filial piety to parents, supporting orphans, concerned about the ignorance of mankind and so on, 3) Mental resilience both in facing various kinds of obstacles, trials, and difficult work as well as temptations that endanger self and community life. Theological sensitivity, social care and mental resilience are the teachings of Islam which are mentioned a lot in the Qur'an and hadith which allow it to be developed and instilled in the process of developing Islamic education management through educational goals and programs, curriculum and learning to form the basic values and character of the subject of education (students), so that it can affect their attitudes, behavior and social actions from what was originally a private culture (personal attitude) to public culture (community culture).

Second philosophical foundation: Transcendentalization of science, KH M Tholhah Hasan has the view that Muslims must have a different paradigm from Westerners. For them, what is recognized as science is knowledge produced by the power of human reason, through thought, research and experiments, while the role of Allah SWT and revelation is ignored. In the West, science starts from the premise of doubt, while among the heavenly religions, including Islam, science comes from the premise of faith, where faith can be convinced that absolute truth only exists in revelation, including ijthadi truth in an effort to interpret revelation. Therefore, Muslims must adhere to the principle that "qul kullun mun indzillah (everything comes from Allah SWT)" (Qs.An-Nisa (4):78 Dan QS. Al Mulk (67)). KH M Tholhah Hasan's view seems to be based on and influenced by Imam Al-Ghazali's thinking about the division of knowledge and how to obtain it, where Imam Al-Ghazali argues that there are two approaches in obtaining knowledge, namely through the process of teaching and learning (bi at-ta'allum) and or the process of intense approach to Allah SWT (bi at-taqarrub ilallah). The best approach is certainly both (Hasan, 2006). KH M Tholhah Hasan stated that Imam Al-Ghazali still relates and believes that the knowledge obtained by humans cannot be separated from the authority of Allah SWT. Therefore, the philosophical concept of transcendentalization of knowledge must be used as an insight, strategy and foothold in developing Islamic education as outlined in curriculum development and subject matter delivered to students in order to give birth to individuals who are faithful and full of *tawadhu* and high devotion to religion.

Third sociological foundation; socio-cultural-dynamic. KH M Tholhah Hasan argues that the views of society and the education system developed are always influenced by environmental realities including; 1) the reality of the bio-physical environment such as the condition of the living environment. 2) the reality of the socio-cultural environment such as rural or urban areas, industrial areas or *agraris*, easy access to transportation and so on. 3) the reality of the psychological environment such as the state of the community is free or politically depressed, the life of the community is prosperous or poor and so on. Based on this reality, the development of good Islamic education management is dynamic in the sense that it is always developing and innovative in line with environmental needs and the demands of modern society. So that Islamic educational institutions become a facility for students in getting education in accordance with the needs of the times so that it can develop and not stagnate. As Socrates said "Do not force your children to follow in your footsteps, they were created for life in their time, not yours" (Al-Syahrastani, n.d.). Since the 18th century until now, changes in various sectors of life have been rapid and urgent due to many influencing factors, such as new discoveries in the fields of science and technology, information, industrial economics, changes in the socio-political situation in the midst of society that must be immediately responded to by the world of Islamic education so as not to lag behind. Social transformation and cultural change occur due to changes in the primary social conditions of life of people who are required to maintain the balance of themselves and their lives due to geographical, biological, economic, technological, religious and political factors that continue to develop affecting the work system, social order, law and so on, including the Islamic education system in the midst of the community (Hasan, 2005).

The problem is that the Islamic education system developed by the management of Muslims now according to KH M Tholhah Hasan is no longer adequate and is quite far behind other education systems. Therefore, there is a need for strategic changes that must be made by the organizers of Islamic education management both regarding the vision, substance and methodology (Hasan, 2003), including management or governance of the organization. The sociological foundation of Islamic education will be a force as well as a counterweight to the surge of socio-cultural changes that affect the Islamic education system through its ability to make adjustments, accommodation and appreciation. Coupled with the rich treasures and values of Islamic education that has the rules and principles of *Ala Al-Qadim Al-Shalih Wa Al-Akhdzu Bi Al-Jadid Al-Aslah* (maintaining good old traditions and taking new traditions that are

better). This belief and foundation is the main value that underlies the Islamic education system. This foundation is a fairly simple philosophy but is able to transform the potential of Islamic education strategy as an agent of change for the life of society.

Fourth, the psychological foundation; humanistic-islami. Age development, psychological development, the situation and readiness of students in receiving the process of Islamic education, as well as the psychological reality of the community environment that affects the Islamic education system, according to KH M Tholhah Hasan should be used as a thought in the development of Islamic education management because the subject of education is human (students) who must be maintained the existence of humanity. Starting from physical development, language development and cognition, behavior, attitudes and ideas, the ability to adjust to social situations and the transition to maturity must be taken seriously in the process of Islamic education so that the intellectual and psychological growth of children with humanistic attitudes and Islamic behavior can develop strongly and firmly. In addition, in the concept of Islamic theology, human existence is psychologically created as a creature that must be glorified and respected as stated in the word of Allah SWT QS.Al-isra' (17) verse 70. So that whatever the differences and various backgrounds of character, appearance and religion must be appreciated, respected and glorified. According to Islamic views, including in the context of Islamic education, KH M Tholhah Hasan states that humans theologically and psychologically have human rights that must be maintained and respected, including the right to life (QS.Al-An'am [6] verse 151), the right to equality (QS. Al-Hujaraat[49] verse 13), the right to obtain help and justice (QS.Al-Maa'idah[5] verse 2), the right to protection of property / property (QS.Al-Baqarah[2] verse 188) and the right to freedom of religion (QS.Al-baqarah[2] verse 256) and QS.Yunus[10] verse 99) (Hasan, 2000). KH M Tholhah Hasan argued that the invitation to develop awareness and spirit of ukhuwah both in the capacity of Ukhuwah Islamiyah (fellow Muslims), as well as ukhuwah wathaniyah between religious communities and ukhuwah basyariyah between human beings needs to be reflected and followed up dynamically and continuously in order to realize the policies that we have set together in the development and guidance of religious life. The development and guidance of religious life intended in this context is not limited to the process of studying and preaching Islam that develops in the lives of Muslims in the form of teaching and informal education, but it needs to be reflected and internalized also in the form of a dynamic and relevant system in the process of organizing formal Islamic education through school / madrasah education that is widely developed in Muslim communities. Thus, through this psychological foundation, Islamic education can become a strategic place in an effort to save and protect human nature and become a place for seeding and developing human potentials (students) brought from birth.

Fifth scientific foundation; Professional-Competitive. According to KH M Tholhah Hasan's view, the orientation of the scientific foundation emphasizes the development model of education management that can be chosen by managers and practitioners of Islamic education based on the approach of openness to the development of various sciences and technology. Including also based on the approach to the results of studies and scientific research of experts who are utilized for the development of science, technology and performance of Islamic education (Hasan, 2006). This principle is in line with the words of the Prophet Muhammad SAW: "Al-Hikmah (policy or knowledge) is the property of a believer who is lost,. So wherever he finds it he should take it ". (HR.Tirmidzi, Ibn Majah, Ibn Hibban, Baihaqi). These approaches and principles also require efforts to strengthen the existence of Islamic education which has been functioning and playing a role in improving the quality of Islamic society in the future. However, a critical and careful attitude must still be carried out by considering aspects of suitability and the benefit of Muslims in the present and future. Therefore, the development of Islamic education management must be developed with a professional character in the sense that it is managed with expertise and competence, not just running as it is. In addition, it must have a competitive foundation and character, which means that the development of educational management is prepared to compete positively with others and dare to take innovative initiatives to make it more qualified

and relevant to the needs of the times and the demands of globalization (Hasan, 2006). Scientific foundation with professional and competitive character needs to be developed in an effort to overcome the crisis of modern human life that tends to be pressured by the advancement of science and technology and modern industry. Meanwhile, the main orientation and purpose of Islamic education expects the formation of a whole human being which is determined by the religious, cultural and scientific dimensions based on human values. These three dimensions according to KH M Tholhah Hasan need to be used as the main footing in the development of education management.

Based on the foundation of the development of Islamic education management above, the macro objectives of Islamic education according to KH M Tholhah Hasan must be in line with the theological aspects that underlie it and the principles that frame it, namely the formation of Islamic character that begins with the introduction and strengthening of the Muslim generation about the urgency of science, as Allah SWT says in Surah Al-'Alaq (96) verses 3 to 5. Because the purpose of education according to Beilau consists of macro, micro and essential goals that emphasize the meaning and essence of a broader, deeper and more far-reaching orientation (Hasan, 2006).

The macro goal of Islamic education consists of three kinds of objectives, namely; 1) to save and protect human nature as stated in QS.Luqman (31) verses 13, 16, 17, 18 and 19. 2) to develop the potentials of human nature as described in QS.Al-An'am(6) verse 165 and QS. An-Nahl (16) verse 78, and 3) to harmonize the steps of the journey of fitrah Mukhallaqah (fitrah man) with the signs of fitrah munazzalah (fitrah religion / Islamic religion) in all aspects of life so that humans can survive on the right path of life or on the path of "Ash-Shirat Al-Mustaqim" described in QS.Al-Baqrah (2) verse 151, QS.Al-Imran (3) verse 164.

Next, the micro goal is also called the practical and technical purpose of Islamic education, KH M Tholhah Hasan agrees with the formulation of the recommendations of the first International Conference on Islamic Education in Makkah, Saudi Arabia in 1977 which states that the purpose of Islamic education is to create good and righteous humans who are devoted to Allah SWT. In the true sense and foster a comprehensive human personality in a balanced manner through the training of the soul, intellect, feelings, physical and senses. Therefore, Islamic education must achieve human growth in all its aspects: spiritual, intellectual, imaginative, physical, scientific and linguistic both individually and collectively and encourage all these aspects towards goodness and achieve perfect benefit. The ultimate goal of Islamic education lies in the realization of perfect submission to Allah SWT both individually, community and the whole of humanity.

Based on the macro and micro objectives of Islamic education, KH M Tholhah Hasan in detail outlines the essential objectives of Islamic education including several aspects, namely; 1) improving the quality of thought (intelligence, analytical skills, creativity and visionary), 2) Improvement of moral quality (piety, honesty, fortitude, justice and responsibility), 3) Improvement of work quality (work ethic, skills, professionalism and efficiency); 4) Improvement of devotion quality (spirit of achievement, awareness, sacrifice, pride in duty and work); and 5) improvement of quality of life (material and spiritual well-being, peace and protection of dignity and self-esteem) (Hasan, 2003). Thus the purpose of Islamic education is very complex and comprehensive because it must realize the totality and holistic human quality concerning the intellectual, emotional, spiritual dimensions and the ability to actualize it in life as a manifestation of increased faith and devotion to Allah SWT. Strengthening this foundation and goal must be developed in the management of Islamic education so that it has distinctive Islamic characteristics and is different from other educational systems. Systemic and organized efforts effectively and efficiently become a necessity that can not be neglected so that the results are more optimal in addition to the serious commitment of all parties and stakeholders of Islamic education in realizing the out put and outcome of education in accordance with the image of Islam.

The basic beliefs, foundations and objectives of the development of Islamic education management can be seen in the following figure:

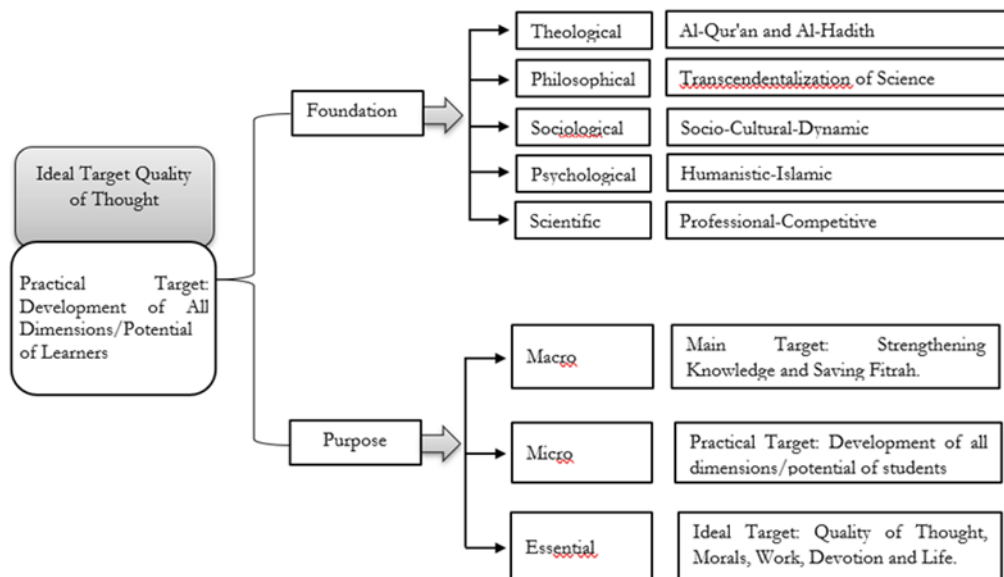


Image 2. Foundation and Development Objectives of Islamic Education Management from KH M Tholhah Hasan's Perspective

CONCLUSION

Based on the results of the above analysis that the basic beliefs and philosophical views that guide the development of Islamic education which then gave birth to the foundation and purpose of education perspective KH M Tholhah Hasan consists of; First four basic beliefs and philosophical views that make the theological strength of the development of Islamic education, namely Islamic beliefs and views about God, humans, the life of natural funds. Second, the philosophical view which is the basis for the development of Islamic education management consists of; 1) the concept of monotheism which is the source of all kinds of knowledge and the ability of Allah SWT's creatures, 2) the development of human nature which allows it to develop into religious, cultured, ethical and humanist beings, 3) opportunities for humans to do, excel and create goodness and 4) opportunities for mankind to observe and pay attention to natural phenomena as a scientific study while understanding the secrets of Allah's power.

Furthermore, the foundation for the development of educational management consists of; 1) theological foundation, namely the Al-Qur'an and Al-Hadith as the main foundation of Islamic education. 2) Philosophical foundation as the epistemological foundation of science in Islamic education which states that the source of all knowledge is inseparable from the power of Allah SWT. 3) The sociological foundation is the basis for the development of Islamic education programs and activities that must be framed based on the surrounding social environment, value system, traditions, beliefs, customs, culture, technology and so on which are supporting factors for the implementation of educational processes and systems. 4) Psychological foundation which is the basis for the development of the quality of the subject of Islamic education (students) who must be maintained human existence. 5) The scientific foundation as the basis for the development of orientation and development models of Islamic education management that must use an open approach to the development of various fields of science and technology. This foundation is the basis for the implementation of Islamic education that must be developed professionally and competitively according to the needs of the times, the demands of globalization and the development of modernity, which is hereinafter referred to as the professional-competitive foundation.

The development of Islamic education has goals that are divided into three categories, namely; first, macro goals as the main target in strengthening science and

saving human nature. Second, micro goals as practical and technical targets for developing the potential of students in spiritual, emotional, intellectual, imaginative, physical, scientific, linguistic and so on. And the third essential goal as the ideal target of Islamic education to shape and improve the quality of thought, morals, work, devotion and life of students in the nation and state.

REFERENCES

- Abu Ya'la. (2000). *MUstadab Abi Ya'la Juz IV*. Daar Al-Fikr.
- Ahmad bin Daud al-mazjaji Al-asy'ari. (2000). *Muqadimah fi al-idarah al-islamiyah. Almamlakah al arabiyah as-sa'udiyah*.
- Al-Ghazali. (2005). *Tafsir tematik dalam al-qur'an*. Gaya Media Paratama.
- Al-Qurthubi, A. abillah M. bin A. (1993). *Jami li al-ahkam al-qur'an JUz IX*. Daar Al-Fikr.
- Al-Syahrastani, I. A. (n.d.). *Al-Milal wa al-Nihal*.
- Antonio, M. S. (n.d.). *Teladan Sukses dalam Hidup dan Bisnis: Muhammad SAW. The Super Leader, Super Manager*. Tazkia Multimedia - ProLM Center.
- Ar-Razi, F. (n.d.). *Tafsir ar-Razi Juz VIII*.
- Assa'idi, S. (2021). The growth of Pesantren in Indonesia as The Islamic Venue and Social Class Status of Santri. *Eurasian Journal of Educational Research*, 2021(93), 425–440. <https://doi.org/10.14689/ejer.2021.93.21>
- As-Suyuti, J. (2003). *Al-Jami' Kabir li as-suyuthi*. Daar Al-Kutub.
- Asy-syinqithi, M. al-amin bin M. al-M. (n.d.). *Adhwaul Bayan fi idahi a-qur'an Juz VI*. Daar Ilmi Al-Fawaid.
- Budiman, N. (2002). *Pendidikan Dalam Perspektif Al-Qur'an*. Madani Press.
- Efendi N. (2020). *Landasan Manajemen Pendidikan Islam, Mendasari Pengelolaan Lembaga Pendidikan Berbasis Islam*.
- Hasan, M. T. (2006). *Dinamika Pemikiran Tentang Pendidikan Islam*. Lantabora Press.
- Iskandar. (2017). Improving the Quality of Academic Services through Implementation of Internal Quality Assurance System in State Institute of Islamic Studies STS Jambi. *Journal of Education and Practice*, 8(3), 57–63. Retrieved from www.iiste.org
- Khan, A. W. (2002). *Membebaskan Pendidikan Islam*. Adipura.
- Liputo, B. (n.d.). *Pengantar Manajemen*. Dekdipbud-Direktorat Jenderal Perguruan Tinggi.
- M. Quraishihab. (2006). *Tafsir Al-misbah: Pesan kesan dan keserasian al-qur'an (Vol. 11)*. Lentera Hati.
- Mendez, E., Wohlin, C., Felizardo, K., Kalinowski, M. (2020). Guidelines for the search strategy to update systematic literature reviews in software engineering. *Information and Software Technology*, 7–24.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative Data Analysis: An Expanded Sourcebook*. SAGE Publications.
- Mudjia Rahardjo. (2010). *Pemikiran Kebijakan Pendidikan Kontemporer*. UIN Maliki Press.
- Muhammad Tholhah Hasan. (2000). *Diskursus Islam Kontemporer*. Listafariksa Putra.
- Muhammad Tholhah Hasan. (2003). *Islam dan Masalah Sumber Daya Manusia*. Lantabora Press.
- Muhammad Tholhah Hasan. (2005). *Islam Dalam Perspektif Sosio Kultural*. Lantabora Press.
- No Title. (n.d.). [//www.unisma.ac.id/index](http://www.unisma.ac.id/index)
- Nurcholis Madjid. (1999). *Islam: Di Bawah Kaki Langit*. Paramadina.
- Penyusun, T. (1995). *Kamus Besar Bahasa Indonesia*. Balai Pustaka.
- Pradiansyah A. (2002). *You Are A Leader ! Menjadi Pemimpin Dengan Memanfaatkan Potensi Terbesar Yang Anda Miliki : Kekuatan Memilih ! Elekmedia*

- Komputindo.
Qs.An-Nisa (4):78 dan QS. Al Mulk (67):26. (n.d.).
Rachman, F. (2021). Modernisasi Manajemen Pendidikan Islam.
Raharjo, M. (2007). Muhammad Tholhah Hasan: Kiai Tanpa Pesantren. Paramasastra Press.
Ramayulis. (2008). Ilmu Pendidikan Islam. Kalam Mulia.
Sauqi Futaqi. (2007). Memperkokoh Basis Teologis Pendidikan Islam. Ta'Lim : J Stud Pendidik Islam., 3, 114–127.
Sayyid Mahmud Al-Hawary. (1976). Idarah Al-asas wa al-ushul al-ilmiyah. Daar Al-Kutub.
Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. Journal of Business Research.
Taufiq, A. M. (n.d.). Praktis manajemen berbasis al-qur'an. Gema Insani.
Wan Daud, W. M. N. (1998). Filsafat dan Praktik Pendidikan Islam Syed M Naquib al-attas. Mizan.
Zakiah Darajat dkk. (1996). Ilmu Pendidikan Islam. Bumi Aksara Dirjen Pembinaan Kelembagaan Islam Depag RI.



CURRICULUM INTEGRATION IMPLEMENTATION MODEL: INDEPENDENT CURRICULUM DINIYAH

Fathurrahman¹, Nabila Shovi Amalia², Hayyan Ahmad Ulul Albab³

^{1,2,3} Universitas Islam Lamongan

Email: fath@unisla.ac.id¹, nabilashovi97@gmail.com², hayyan.ahmad@unisla.ac.id³

Abstract:

Efforts to integrate the curriculum were a strategy to combine various learning materials into subject units. This study investigates the curriculum implementation model employed the Nahdlatul Ulama Elementary School (SDNU) Banat Banin Lamongan which successfully combined the independent curriculum, the madrasah diniyah curriculum, and the Al-Qur'an for pre-elementary school or Taman Pendidikan Al-Qur'an (TPQ) curriculum for their instruction. Meanwhile, the research design employs descriptive qualitative method, the data were obtained through interview, observation and documentation and then processed using qualitative interactive analysis through the stages of data condensation, data exposure and drawing conclusions. The research results show that the curriculum integration implementation model carried out by SDNU Banat Banin Lamongan includes 3 models; first, the school curriculum is a combination of the implementation of the independent curriculum plus the Madrasah Diniyah curriculum and the Al-Qur'an for pre-elementary school; second, implementing curriculum integration in the form of combining various learning materials into a learning theme; third, the use of interactive learning methods and media applied by teachers in the instruction.

Keywords: *Internal Quality Assurance System, Pesantren, Education Unit Accreditation Instrument*

INTRODUCTION

In an effort to create a quality generation, the Ministry of Education and Culture launched an independent learning curriculum program which began through the independent learning prototype program in 2020. This independent learning curriculum focuses on giving teachers freedom to plan the curriculum according to what students need. The concept of independent learning makes teachers as educators who can create a comfortable learning atmosphere and can stimulate students' enthusiasm for learning so that they are not burdened by the material provided by the teacher. Teacher creativity is greatly encouraged because he has to create learning by utilizing various learning methods and media so that students feel free in carrying out learning. (Sumarmi, 2023, pp. 95–96) The more creative the teacher, the more interesting and enjoyable learning will be. Of course, the choice of learning methods and media also greatly influences students' ability to understand the material provided by the teacher.

Implementation of the Merdeka Curriculum in educational institutions focuses on relevant learning materials and fosters the development of soft skills and character through projects and strengthening the profile of Pancasila Students. (Rajani, 2023) Strengthening the Pancasila Student Profile is an inseparable part of the Implementation

of the Independent Curriculum. This aims to create Pancasila students who have behavior in accordance with Pancasila values, namely faith and devotion to God Almighty, global diversity, mutual cooperation, independence, critical reasoning and creativity.(Clowdy Tumembouw, S.Pd., 2023) The provision of education in private institutions often combines the national curriculum with the curriculum that is characteristic of the institution concerned

Curriculum renewal which involves integrating many learning materials into learning packages can be traced to various research results which have inspired various models of Islamic boarding school curriculum moderation in the form of formal education.(Takdir, 2018) This is the basis for curriculum integration in school and madrasah institutions. From a dichotomous view between religious knowledge and general science where the differences can be on an ontological, epistemological and axiological level.(Bahrisalim, 2021) With various terms, integrated school, natural school, integrative school, all of which show the alignment of school administration in implementing the integration of the national curriculum and a curriculum with institutional characteristics. Therefore, it is important to integrate the national curriculum with the Islamic curriculum in order to combine religious education with general education. Referring to the dynamics of Islamic boarding school education which was studied by Mastuhu, he stated that the reform of Islamic boarding school education is experiencing rapid dynamics. This statement strengthens Petter Burg that curriculum integration is an effort to combine learning materials from various subjects.(Abror, 2020)

Current developments explain that many state elementary schools combine the national curriculum with the Al-Qur'an education curriculum on the basis of policies implemented by their respective regional governments. For example, Lamongan district, East Java, stipulates that elementary school children must memorize short letters in the Koran. Through Lamongan Regent's Regulation number 5 2013 concerning reading the Koran for students in Lamongan Regency.(Peraturan Bupati (PERBUP) Kabupaten Lamongan Nomor 5 Tahun 2013 Tentang Baca Al-Qur'an Bagi Peserta Didik Di Kabupaten Lamongan, 2013) This integration is important because it will introduce students to character development based on the Al-Qur'an which is the main foundation in forming students' character. With this integration, the quality of education can be improved, especially in developing the character and morals of students because these two things are included in graduate competency standards based on the Pancasila student profile, one of which is having noble morals.(Rizky Satria et al., 2022)

Facts on the ground show that in implementing the independent curriculum there are obstacles faced by schools and teachers. As a school leader, the principal is the person responsible for the school transformation process.(Faruq & Fathurrahman, 2020, p. 15) In reality, there is uncertainty in implementing the independent curriculum. Likewise, teachers who experience a lack of readiness in understanding the independent curriculum and implementing it in the learning process, teachers also have limitations in their ability to use technology.(Agus, 2022)

SD NU Banat Banin Lamongan is an educational unit organized by a ma'arif educational institution located in the city of Lamongan which has been able to provide solutions to implement the independent curriculum by providing strengthening and development of religious materials and Al-Qur'an learning to achieve successful implementation of the curriculum. Freedom as expected by society and the government. Mr. Zaim Fahmi as the Principal said that even though SD NU Banat Banin is a private school which has the motto of flying with prayer, it is ready to compete with state schools and madrasahs in the city of Lamongan. According to Zaim Fahmi, the advantage that NU Elementary School has is in implementing the integration of the independent curriculum which is combined with the Madrasah Diniyah curriculum and the Al-Qur'an educational park curriculum into one full day school learning package at NU Elementary School Banat Banin Lamongan.

RESEARCH METHODS

The research approach uses qualitative with a descriptive type that reveals the

implementation of curriculum integration by SDNU Banat Banin Lamongan. The qualitative approach follows Bogdan & Biklen's suggestion which states that the qualitative approach will produce descriptive data in the form of expressions or writing about the phenomena observed as a whole and comprehensive. This choice is reinforced by the assumption that qualitative research originates from the constructivist philosophy which assumes that an event or event has various dimensions of meaning, not just a single meaning. The research instruments were interviews, observation and documentation that interviews aim to explore data using structured and unstructured techniques. Next, observation is used to further deepen the information and data that has been obtained through interviews. It is possible for observation activities to provide data in the form of field notes which makes it easier for researchers to understand phenomena in the field. The next instrument is documentation, with this instrument you can get a complete picture of curriculum integration implementation activities at SDNU Banat Banin Lamongan.

Research data analysis follows the modeling developed by Miles, Huberman, & Saldana through; carrying out data condensation, then data display, and ending with the drawing conclusion process. The data condensation process is carried out to sort and select data that is in accordance with the research focus and leads to research results. The condensation process is simultaneously with the data exposure or data display process. This activity was also carried out based on facts obtained by researchers from the field as well as an effort to explore and present them in the discussion. Researchers also triangulated data based on the characteristics and characteristics of data obtained from the field to obtain more valid and reliable data. Next, the researcher carries out the process of drawing conclusions based on the results of the data condensation and data display in order to obtain conclusions on a series of research processes.

RESULTS AND DISCUSSION

Based on research conducted by researchers, it is stated that SD NU Banat Banin has a curriculum that is integrated into one. The curriculum includes an independent learning curriculum combined with religious lessons and recitation of the Koran or learning the Koran. The findings stated that SD NU Banat Banin Lamongan, in implementing the independent curriculum, used the independent change option which was supplemented by the Madrasah Diniyah curriculum and Al-Qur'an education. The next finding was that the teacher integrated various lesson materials into learning theme units. Furthermore, through the independent change option, teachers and schools will be highly prepared to use IT-based learning methods and media with an emphasis on student differentiation.

Meanwhile, for religious studies, there is additional material that is applied to the habit of reading lay aqidatul (tauhid) as capital to strengthen students' faith, the habit of reading the Qur'an, the habit of reading short prayers, the habit of behaving cleanly and healthily and the habit of shaking hands as a tribute to Teacher. Banat Banin Elementary School has a distinctive way of shaking hands, namely that the left hand is placed under the right hand. Then the teacher places his hand on the student's right hand and then the student kisses the teacher's hand.

In learning the Al-Qur'an, namely by reading makharijul letters, learning how to read the Al-Qur'an fluently, memorizing short surahs to motivate students who have an interest in memorizing the Al-Qur'an. The most important thing at this point is to always pay attention to Bu Nyai Mahmudah's dawuh and know clearly the sanad contained in the teaching of the Qur'an, where the sanad continues from teacher to teacher up to the Prophet Muhammad

The implementation of curriculum integration at SD NU Banat Banin is carried out by including the curriculum in the overall learning program. The benefit of curriculum integration is to provide provisions to students, not only the national curriculum package, moreover, Islamic boarding school model learning. This integration is important and is expected to be beneficial for teacher development and student graduate competency. (Wall & Leckie, 2017) The curriculum integration implemented by

SD NU Banat Banin is based on the values and philosophy that underlie the organization of educational institutions.

The NU ma'arif educational institution which oversees or manages the NU Banat Banin Elementary School is affiliated with the Nahdlatu Ulama organization where providing education is the task of developing Ahlussunnah Wal Jama'ah Islam. As stated by Kiai Faqih Arifin. This school was originally the Banat Banin madrasa which was founded in 1951 by KH. Master Asnawi. The aim of its establishment is to develop Ahlussunnah Wal Jama'ah Islam by prioritizing Islamic and national values. Kiai Faqih further said that the founders in their teachings prioritized women's education. Therefore it was named Madrasah Banat Banin or madrasah for women and men. Because of the founder's view that education must start from a mother.

Relevant to the underlying goals and values, the conception of curriculum integration at NU Banat Banin Elementary School was carried out in accordance with Relan and Kimpston's suggestions, which stated that curriculum integration must be based on a systematic methodological, philosophical analysis of objectives with the structure of scientific disciplines up to the creation of an implementation scheme. In connection with the context of implementation, relationships between disciplines must be made explicit, especially for subjects that have similarities in structure. (Relan & Kimpston, 1991) In fact, integration can be done well when lessons based on the national curriculum, the Diniyah curriculum and the Al-Qur'an reading curriculum are built together. strengthen.

According to Zahris Zaman, the school board, said that for the implementation of the independent curriculum, teachers were provided with training to strengthen teacher capacity, which was presented by the Head of curriculum for the Lamongan district education office, Nur Kholis., M.Pd, with independent curriculum material combined with the second speaker, national education consultant, Dr. Syaifulloh who conveyed about learning technology and the use of IT for teachers. Meanwhile, the basic education supervisor of Lamongan district provided material related to technical learning design creation, learning implementation techniques, and learning evaluation techniques in accordance with the standards for implementing educational supervision carried out by elementary school supervisors. Strengthening the curriculum material was also provided by Kiai Faqih Arifin as the representative of the founder of basic philosophy and religious rules as well as Al-Qur'an subjects at NU Banat Banin Elementary School. Strengthening teachers for curriculum integration can refer to Hani Atwa and Gouda's studies. Curriculum integration seeks to break down barriers between subjects in order to provide students with better learning opportunities and facilitate the development of relevant and meaningful knowledge as well as providing in-depth studies to be able to accept changes, updates and developments. self in the process of learning throughout life (Atwa & Gouda, 2014).

The implementation of curriculum integration is also routinely supervised by the Lamongan district elementary school education supervisor. From this research, teachers are prepared to be able to plan learning well, understand the characteristics of students and be able to carry out evaluations according to independent curriculum standards. This supervisor's direction is related to the ease of measuring learning success which is usually the task of school supervisors, namely academic supervision. Where routine academic supervision activities are carried out by supervisors once every three months to ensure teachers carry out their duties well. The implementation of this supervision is in line with the aim of supervision, which is not only to develop a good learning situation but also to strive for improved learning aimed at achieving learning goals in educational institutions. (Wahyudi et al., 2023) Therefore, it is considered important by SD NU that in curriculum integration efforts school supervisors are also present to strengthen the curriculum implementation process and implementation of learning.

Implementation of the curriculum combination is carried out with systematic implementation planning and implementation strengthening. If planning is done well, it will help achieve learning goals and improve the quality of learning. Planning a lesson is important because with a design, curriculum integration can be implemented well. This

is in line with Rochmawati's opinion that learning planning is the main milestone in implementing the learning process in order to realize the desired learning goals. The better the learning planning an educator has, the better impact it will have on the learning process.(Rokhmawati et al., 2023)

In implementing the curriculum, it is necessary to understand students because later the curriculum will be adjusted to the students' abilities. One of the benefits if teachers understand the character of students is that the teaching and learning process takes place better. The characteristics between one child and another child are different. Nur Kholis' curriculum direction emphasizes the importance of teachers understanding student characteristics and learning differentiation. Thus, the design and learning models developed by teachers in implementing an independent curriculum that is integrated with religious education must be adjusted so that students can learn optimally.

Teachers have a central role in achieving learning goals. (Subekhi et al., 2022) Teachers are the pioneers of the success or failure of students' learning process, where the teacher's ability greatly influences the quality of learning, especially in an effective and efficient learning process for students. Strengthening the methods and use of learning media for teachers in implementing the independent curriculum is important, so that schools present the above educational figures. Because the estuary of increasing teacher competence is the development of an effective, efficient learning atmosphere. Where teachers pay attention to differences in student learning based on student characteristics consisting of social status, interests, cognitive development, initial abilities, learning styles, motivation, emotional development, social development, moral and spiritual development, and motor development.(Estari, 2020)

The findings in the field also convey the importance of teacher ability in conducting learning evaluations. That teacher competence in carrying out evaluations is a strategic component in order to observe and further utilize the student learning process based on learning achievements recorded from the learning evaluation process.(Khotimah & Hidayat, 2023) Therefore, teachers are expected to be able to carry out evaluations, especially in accordance with independent curriculum standards. In the independent curriculum, learning evaluation focuses on efforts to create a deep understanding for students, real application of knowledge, development of character and positive attitudes. Evaluation of Independent Curriculum Learning) (Malang: Litnus, 2023).] Furthermore, it can be seen in the research report that the existence of professional teachers who are characterized by having personal, pedagogical, professional and social competencies is the main requirement for achieving educational success. Success in education is being able to develop all students' abilities, both physical and spiritual, to create character, maturity and a complete human person.(Fathurrahman & Asyhari, 2021)

Based on observations, it was also found that strengthening the religious curriculum at NU Elementary School was carried out by implementing habituation for students. Habit is an activity that is done repeatedly so that something can become a habit. Habituation is anything that is done continuously to get an individual used to behaving and thinking correctly. Character conditioning activities for students can be carried out by getting used to positive behavior that has been determined in everyday life. Habituation is the process of forming attitudes and behavior through repeated learning processes, whether carried out individually or in groups.(Anis Ibnatul Muthoharoh, Tijan, 2013)

Further, SD NU Banat Banin has various kinds of habits, including the habit of reading lay aqidatul (tauhid) as capital to strengthen students' faith, the habit of reading the Qur'an, the habit of reading short prayers, the habit of behaving cleanly and healthily and the habit of shaking hands as respect for teachers at SD NU Banat Banin is committed according to the hadith of Rasulullah SAW to teach students about three things, namely loving their prophet, loving their family, and loving reading the Koran.(Fathurrahman & Rozi, 2022) The Koran needs to be introduced to students from an early age as a guide for their future life. Developing the religious character of students

where religious character is a character related to God which includes a person's pattern of thought, speech and behavior which is based on divine values or religious teachings. By introducing the Al-Qur'an, students will feel a sense of love for God and His Messenger, their family and their religion. (Purba & Maturidi, 2019) This is in accordance with the hadith of the Prophet which reads as follows:

عن علي بن أبي طالب قال : قال رسول الله صلى الله عليه وسلم : أدبوا أولادكم على ثلاث خصال : حب نبيكم وحب أهل بيته وقرأة القرآن فإن حملة القرآن في ظل الله يوم لا ظل ظله مع أنبيائه وأصفيائه

“Educate your children with three things, love your Prophet, love the Prophet's family, and read the Koran.” (H.R. Ath-Thabrani)

Even though currently the phenomenon of tahfidz houses in Indonesia is very mushrooming, SD NU Banat Banin is committed to providing provisions to its teachers so that as Al-Qur'an teachers they receive Al-Qur'an education which continues directly from the Prophet.

The impact of curriculum integration implemented by SD NU Banat Banin improved the public trust and interest which relate to the increase in the quantity of students every year. More the students graduated from SD NU Banat Banin Lamongan continue their education at Islamic boarding schools compared to continuing their education at SMPN 1 SMPN 1 and 2 Lamongan as the favorite schools in Lamongan city. The success of this curriculum integration has also led to SD NU Banat Banin Lamongan becoming a reference school for public and private elementary schools in Lamongan city and for basic education within the NU Ma'arif educational institution in Lamongan district.

CONCLUSION

Based on the previous description, it can be concluded that the implementation model for curriculum integration at SDNU Banat Banin Lamongan is carried out by combining three curricula including the independent learning curriculum, the diniyah curriculum, and the Al-Qur'an education curriculum. The three of them go hand in hand and complement each other. The independent curriculum at this school uses an independent and changing independent curriculum. The research findings state that the integration model includes; The implementation of the independent curriculum uses a modified independent option which is supplemented by the Madrasah Diniyah curriculum and the Al-Qur'an educational park. The second, the integration is carried out by combining various themes and learning materials into one learning theme that is delivered to students. The third, the independent change option chosen by the school contains the consequences of high readiness for the school and teachers in the use of learning technology as well as an introduction to the characteristics of students based on differences in learning styles.

Implementation of curriculum integration at SD NU Banat Banin is carried out by including the curriculum program in the Education Program Design (RPP). Teachers are prepared to be able to plan learning well, understand the characteristics of students and be able to carry out evaluations according to independent curriculum standards. Strengthening the religious curriculum of SDNU Banat Banin Lamongan is carried out by implementing habits for students, including the habit of reading aqidatul lay (tauhid) as capital to strengthen students' faith, the habit of reading the Koran, the habit of reading short prayers, the habit of behaving cleanly and healthily and the habit of shaking hands from top to bottom as respect for the teacher.

REFERENCES

- Abror, Darul. Kurikulum Pesantren; Model Integrasi Pembelajaran Salaf Dan Khalaf. Yogyakarta: Deepublish, 2020.
- Agus. “Kesiapan Guru Dalam Menghadapi Merdeka Belajar.” Jawa Pos, 2022. <https://radarsemarang.jawapos.com/untukmu-guruku/721402486/kesiapan->

- guru-dalam-menghadapi-merdeka-belajar.
- Anis Ibnatul Muthoharoh, Tijan, Suprayogi. "Pendidikan Nasionalisme Melalui Pembiasaan Di SD Negeri Kuningan 02 Semarang Utara." *Unnes Civic Education Journal* 1, no. 2 (2013): 1–12.
- Atwa, Hani S, and Enas M Gouda. "Curriculum Integration in Medical Education: A Theoretical Review." *Intellectual Property Rights: Open Access* 2, no. 2 (2014). <https://doi.org/10.4172/2375-4516.1000113>.
- Bahrimalim. *Integrasi Keilmuan*. Bekasi: Phika Media, 2021.
- Bogdan, R. & Biklen, S. K. *Qualitatif Research for Education: And Introduction to Theory and Methods*. Boston: Allyn & bacon Inc., 1982.
- Clowdy Tumembouw, S.Pd., Gr. "Apa Itu Proyek Penguatan Profil Pelajar Pancasila?" BGP Sulut, 2023. <https://bgpsulawesiutara.kemdikbud.go.id/2023/03/10/apa-itu-proyek-penguatan-profil-pelajar-pancasila/>.
- Estari, A. W. "Pentingnya Memahami Karakteristik Peserta Didik Dalam Proses Pembelajaran." *Workshop Nasional Penguatan Kompetensi Guru Sekolah Dasar SHEs: Conference Series* 3, no. 3 (2020): 1439–44. <https://jurnal.uns.ac.id/shes>.
- Faruq, Saunan Al, and Fathurrahman. *Manajemen Kelas Dan Pembelajaran Efektif*. Lamongan: Pustaka Ilalang, 2020.
- Fathurrahman, and Zainul Asyhari. "Kompetensi Pedagogis Guru Pendidikan Agama Islam Dalam Melaksanakan Evaluasi Pembelajaran." *Al-Hikmah* 11, no. 2 (2021): 177–82.
- Fathurrahman, and Anang Fahrur Rozi. "Internalisasi Nilai Religius Pada Peserta Didik; Kajian Atas Pemikiran Al-Ghazali Dan Relevansinya Dalam Pendidikan Islam." *Al-Hikmah* 12, no. 2 (2022). <https://doi.org/10.24260/jrtie.v3i1.1580>.
- Khotimah, Husnul, and Nandang Hidayat. *Evaluasi Pembelajaran: Konsep, Model, Dan Pengembangan Tes Hasil Belajar (Dilengkapi Dengan Evaluasi Pembelajaran Kurikulum Merdeka)*. Malang: Litnus, 2023.
- Miles, B. M., A. M. Huberman, and J Saldana. *Qualitative Data Analysis*. 3rd ed. USA: SAGE Publication, Inc., 2014.
- Moleong, Lexy. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 2014.
- Peraturan Bupati (PERBUP) Kabupaten Lamongan Nomor 5 Tahun 2013 Tentang Baca Al-Qur'an Bagi Peserta Didik Di Kabupaten Lamongan, 2013.
- Purba, Asnan, and Maturidi. "Mendidik Anak Dalam Mencintai Al- Qur' an Mendidik Anak Dalam Mencintai Al- Qur' an." *Edukasi Islami: Jurnal Pendidikan Islam* 08, no. 02 (2019): 350. <https://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/download/508/409>.
- Rajani, Ferdiyanto. "Mewujudkan Generasi Emas 2045 Melalui Bahasa Dan Sastra." *Balai Bahasa Provinsi Kalimantan Tengah*, 2023. <https://kurikulum.kemdikbud.go.id/kurikulum-merdeka/>.
- Relan, Anju, and Richard Kimpston. "Curriculum Integration: A Critical Analysis of Practical and Conceptual Issues." *Annual Meeting of the American Educational*, 1991. <https://files.eric.ed.gov/fulltext/ED334677.pdf>.
- Rizky Satria, Pia Adiprima, Wulan Kandi Sekar, and Tracey Yani Harjatanaya. *Proyek Penguatan Profil Pelajar Pancasila. Proyek Penguatan Profil Pelajar Pancasila*, 2022.
- Rokhmawati, Diyah Mahmawati, and Kurnia Devi Yuswandari. "Perencanaan Pembelajaran (Meningkatkan Mutu Pendidik)." *Joedu: Journal of Basic Education* 02, no. 01 (2023): 1–16. <https://ejournal.stitmiftahulmidad.ac.id/index.php/joedu>.
- Rustanto, Bambang. *Penelitian Kualitatif Pekerjaan Sosial*. Bandung: Remaja Rosdakarya, 2015.
- Subekhi, Fathurrahman, and Winarto Eka Wahyudi. "Urgensi Kompetensi Sosial Guru Dalam Meningkatkan Prestasi Peserta Didik Di Madrasah Aliyah Ma'arif 7 Banjarwati Lamongan." *Tabyin: Jurnal Pendidikan Islam* 4, no. 01 (2022): 74–86. <https://doi.org/10.52166/tabyin.v4i01.171>.

- Sugiyono, D. *Metode Penelitian Kuantitatif, Kualitatif, Dan Tindakan*. Bandung: Alfabeta, 2013.
- Sumarmi, Sumarmi. "Problematika Penerapan Kurikulum Merdeka Belajar." *Social Science Academic* 1, no. 1 (2023): 94–103. <https://doi.org/10.37680/ssa.v1i1.3193>.
- Takdir, Mochammad. *Modernisasi Kurikulum Pesantren*. IRCISOD, 2018.
- Wahyudi, M Furqon, Taufiq Harris, and Fathurrahman- *Supervisi Pendidikan Profetik*. "Supervisi Pendidikan Profetik ." *Reforma* 13, no. 1 (2023). https://scholar.google.com/citations?view_op=view_citation&hl=en&user=eyycwp8AAAAJ&citation_for_view=eyycwp8AAAAJ:4DMP91Eo8xMC.
- Wall, Amanda, and Alisa Leckie. "Curriculum Integration: An Overview." *Current Issues in Middle Level Education* 22, no. 1 (2017): 36–40.



THE IMPLEMENTATION OF CHARACTER EDUCATION ON PERSONALITY DEVELOPMENT THROUGH HABITUATION METHOD IN MADRASAH

Kikik Windiasari

Universitas Nurul Jadid

Email: kikiwindia22@gmail.com

Abstract:

The Diniyah Madrasah Fathimatuzzahro' institution applies the habituation method to the formation of students' personalities. Through the habituation policy, it is expected to be able to form smart, independent and quality student characters. Researchers conducted research with the aim of describing the implementation of convergence theory on the development of students in Madrasah Diniyah Fathimatuzzahro'. This research includes field research using a qualitative approach. Data collection techniques using interview, observation and documentation methods. And the techniques chosen in data analysis are data reduction, data display and data verification to draw conclusions from the data collected. From the results of the study it can be concluded that with the habituation carried out by madrasah educational institutions to build the development of students' personalities through the habituation of reading juz 'amma and nadhom which is carried out before teaching and learning activities take place.

Keywords: *Implementation of Character Education, Habituation Method*

INTRODUCTION

The success of a nation in achieving national goals is not only determined by abundant natural resources, but also by its human resources. In relation to character education, the Indonesian nation really needs large and quality human resources (HR) to support the implementation of development programs properly. For this reason, quality education is needed to produce excellent students and support the achievement of the nation's goals (Abidin, 2018).

Character education has become an important issue in the world of education lately, this is related to the phenomenon of moral decadence that occurs in the midst of society and in the government environment which is increasing and diverse. Criminality, injustice, corruption, violence against students, human rights violations, are evidence that there has been a crisis of identity and characteristics in the Indonesian nation.

The educational process has a very strategic role in developing the personality of students. However, the educational process in question is a process that has been well planned by students, namely by educating students in the direction and purpose that brings them to an understanding of the nature of their personality as a human being who can behave consistently in thinking, doing and behaving all the time (Alhabsyi, 2020). From this explanation, it illustrates that every learner has a personality.

RESEARCH METHODS

The research approach used is a qualitative approach with a case study type. The location of the research was madrasah diniyah Fatimatuzzahro area Nurul Jadid Islamic Boarding School Paiton Probolinggo. The selection of the research object is based on

several very basic reasons, namely: It is easy to get research data because the researcher lives in the area so that it is also easy to make observations in the study. In addition, the selection of the madrasah is due to its excellence, commitment in improving quality and good image. Furthermore, Fatimatuzzahro Islamic school was established according to a registered charter from the decision of the Head of the Office of the Ministry of Religious Affairs of Probolinggo District so that the teaching is in accordance with the curriculum set by the Minister of Religious Affairs.

The research was conducted during a week from January 01-07, 2024. The informants in this study were the head of the madrasah, several teaching staff. Data collection techniques used participant observation, in-depth interviews and documentation studies. The collected data were then analyzed by reducing data, presenting data, and drawing conclusions.

RESULTS AND DISCUSSION

The general concept of education refers to an effort to improve intelligence, skills, and the development of self-potential as well as the formation of a person who has noble morals and good character. Because it can be understood, that learners are living beings who develop, they are young and need to develop, and only in educators can they develop. Therefore, personal development is actually the result of a collaborative process between the potential of heredity (internal), and the environment, and education (external). The interaction between heredity and environment (including education) will achieve the expected results. One of the ways to form character education by collaborating between innate with the environment is in Madrasah Diniyah Fathimatuzzahro' to carry out the habituation method for students to become superior and quality graduates.

In observing the potential of students, it can be traced whether this spiritual potential is really brought from birth (heredity) or there is indeed an environmental influence that can support the growth of potential in students. The school environment is one of the influences in the teaching and learning process, therefore educational institutions must create a comfortable and pleasant environment in order to form positive emotions in students (Amalia et al., 2019).

Based on the findings of researchers at madrasah diniyah Fatimatuzzahro that habituation in shaping character education on personality is carried out by several methods, namely habituation of reading juz 'amma and nadhom alternately in a week in the classroom before teaching and learning activities begin. From Saturday to Monday, the recitation of nadhom is carried out, while Tuesday to Thursday is the recitation of juz 'amma. To make it clearer to understand, the author presents it in the form of an overview as follows.

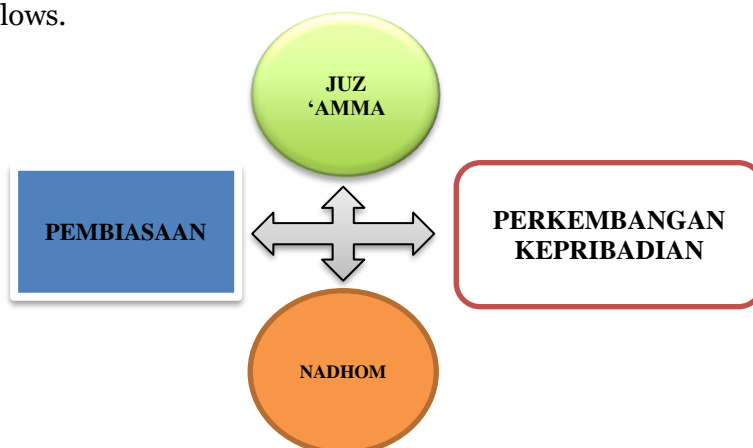


Figure 1.
Methods of Habituation of Students in Madrasah Diniyah Fathimatuzzahro'

Based on the picture above, the habituation method carried out by madrasah educational institutions to build students' personality development through habituation

of juz 'amma and nadhom. If students live in a good environment, they will grow and develop into good children and vice versa if they live in a bad environment, they will live and develop into bad children as well. So that the educational environment in Madrasah Diniyah Fathimatuzzahro' in which there are educators who play an important role in the development of students, because education determines the good and bad of a student.

CONCLUSION

Madrasah diniyah Fatimatuzzahro as an educational institution can accommodate character education in the development of students' personalities through habituation. The habituation method carried out in developing the personality potential of students consists of two methods applied in the Fatimatuzzahro early childhood education institution, namely through the habituation method of reading juz 'amma and reciting nadhom.

This research still has many shortcomings both in terms of the scope of the discussion and the informants used. This certainly provides room for further research with a more in-depth coverage capacity. Therefore, the author hopes that there will be further research or similar research in order to fill in the gaps and complement this research.

REFERENCES

- Abidin, A. M. (2018). EXTRACURRICULAR ACTIVITIES THROUGH HABITUATION METHOD. *Kependidikan*, 12, No. 2, 183-196.
- Alhabsyi, M. (2020). CONVERGENCE THEORY IN THE PERSPECTIVE OF ISLAMIC EDUCATION. *Constitutional Law*, 1, 143.
- Amalia, A. R., Bakri, M., & Sulistiono, M. (2019). Islamic Religious Education Learning System (Critical Analysis of Convergence Theory at Almaarif Singosari Islamic High School). *Islamic Education*, 4.
- Ibnatul M, Anis. 2013. *Guide to the Internalization of Character Education in Schools*. Yogyakarta: UNES.



EDUCATION IN FLUX: NURTURING MINDS FOR THE FUTURE

Moses Adeleke Adeoye
Al-Hikmah University Ilorin-Nigeria
Email: princeadelekm@gmail.com

Abstract:

The field of education is currently going through a fantastic change, powered by technological progress, evolving societal needs and a growing emphasis on equipping students for the limitations that lie beforehand. This transition necessitates a reassessment of conventional academic procedures and a renewed willpower to foster the highbrow development of younger individuals, allowing them to excel in a regularly dynamic global. The article explores the transferring terrain of education, emphasizing the fee of cultivating younger minds for the future. The paper provides the perception of the vital for educators and policymakers to regulate and innovate in reaction to the changing needs of the twenty-first century. The examined the main elements propelling this shift, consisting of the era, globalization and the evolving nature of employment, this newsletter additionally offers insights into the hurdles and potentialities confronting the education region. Moreover, it'll remove darkness from the urgent requirement to provide students with the critical capabilities of discerning analysis, originality, flexibility and tenacity that are fundamental for achieving triumph in an ambiguous and hastily evolving society. Finally, the changing panorama of training gives each challenge and possibility to nurture younger minds for their future. By embracing innovation and adaptability, educators and policymakers can anticipate a pivotal function in making students flourish in a more and more tricky and dynamic world.

Keywords: *21st-century skills, innovation in education, technological advancements, societal needs, nurturing mind*

INTRODUCTION

Education is a cornerstone of society, shaping the minds and competencies of future generations. As we stand at the crossover of a brand-new era, the landscape of education is evolving at a rapid pace, propelled via technological improvements, converting societal wishes and the increasing call for critical questioning and adaptability. Education in flux can be defined as the dynamic and ever-evolving nature of the educational system in reaction to the changing needs of society, advancements in generation and shifts in worldwide tendencies. It signifies a nation of constant alternate and variation inside the realm of training, in which conventional practices are being reevaluated and new strategies are being embraced to better prepare students for the future. Nurturing minds for the future is vital for several motives. Firstly, it empowers individuals to include innovation and creativity, fostering a lifestyle of non-stop learning. In a world in which technological improvements and socioeconomic shifts are constant, the ability to suppose severely, hassle-solve and innovate is vital. Forward-questioning education cultivates these skills, making ready individuals to navigate unforeseen demanding situations and capture opportunities. Furthermore, nurturing minds for the future is vital for fostering international citizenship and interconnectedness. In an

increasingly interconnected, individuals ought to have deep information about various cultures, international problems and the interconnected nature of our societies. By instilling a sense of empathy, cultural awareness and moral obligation, training plays a pivotal position in nurturing people who can make contributions definitely to the worldwide network.

Education in the 21st century is a process of deep transformation, promoted by the rapid development of technology. The conventional version of teaching, with an emphasis on routine control and standardized testing, is challenged by a completely new paradigm that includes digital learning and a combination of artificial intelligence (AI) and device control. The impact of virtual learning tools on training cannot be overstated. From interactive whiteboards to online knowledge systems, these tools can revolutionize the way students study and educators educate (Reguera & Lopez, 2021). By using multimedia resources, virtual tools can satisfy different styles, making training more attractive and effective. In addition to the virtual device, the integration of artificial intelligence and machine learning in the school is poised to redefine the mastering process. AI-powered learning systems can analyze vast amounts of facts to uncover each student's strengths and weaknesses and recognize alternatives, enabling adaptive learning messages tailored to individual wishes (Srinivasa et al., 2022). Additionally, AI can automate administrative tasks, giving educators extra time to recognize personalized preparation and mentoring (Chen et al., 2020). Algorithm-related machine learning can also be utilized to support intelligent learning platforms that provide learners with targeted feedback and direction, encouraging greater conceptual understanding and mastery. These advancements in technology have far-reaching effects. By providing students with access to excellent information resources regardless of their geography or socioeconomic historical background, they can mitigate instructional disparities. Furthermore, they might make it possible for teachers to impart knowledge more effectively and help students develop their critical thinking, creative, and problem-solving abilities.

But it's crucial to approach the blending of eras in education with consideration and responsibility. Although artificial intelligence (AI) and virtual tools have the potential to enhance the learning experience, they must complement teachers rather than take their place. To develop well-rounded people, the human element of teaching which includes empathy, proposal, and mentorship remains vital. Furthermore, we must address concerns about data privacy, cybersecurity, and virtual literacy as we incorporate technology improvements into education. Educators and policymakers must ensure that students are geared up with the abilities to navigate the digital world responsibly and ethically and that their privacy and security are safeguarded in the digital learning surroundings. The educational landscape is changing dramatically in today's globally networked world. Our society has grown to be defined by globalization and multiculturalism, which present both educators and newcomers with challenging circumstances and opportunities. It's critical that we comprehend the value of incorporating a variety of viewpoints in our training and that we grasp the complexities of the opportunities and difficulties that come with a globalized world as we negotiate this changing landscape. Diverse viewpoints should be welcomed in training because doing so is essential to ensuring that students are ready to succeed in an increasingly globalized and interconnected world. Empathy, open-mindedness, and a deeper understanding of the intricacies of our global society are fostered by exposure to diverse cultures, values, and ways of thinking. By incorporating diverse perspectives into the curriculum, educators can create a greater enriching and dynamic studying environment that equips students with the competencies needed to navigate the complexities of a multicultural world (Diano Jr et al., 2023). Additionally, training from a variety of perspectives fosters the growth of critical thinking and problem-solving skills (Campo et al., 2023). When students interact with diverse viewpoints, they are challenged to consider more than one angle and expand a more nuanced expertise of complex issues. This no longer simply enhances education but also equips students to become capable global citizens, capable of handling the complex and demanding circumstances of the

twenty-first century. The globalized world provides a myriad of challenges and opportunities for training. One of the foremost challenges is the imperative to ensure that education stays pertinent and adaptable to the needs of a swiftly evolving international landscape. The changing nature of work and social interactions has left educators perplexed about their need to prepare students for careers that may not even exist in the future. This has made the creation of curricula and instructional methodologies more fluid and innovative.

Furthermore, the prevalence of false information and divisive narratives inside the generation of digitalization provides a considerable impediment to fostering nicely knowledgeable and analytically astute individuals. Educators ought to equip students with the abilities to navigate this complicated media landscape, fostering media literacy, essential wondering and a healthy scepticism in the direction of statistics resources. Despite these challenging circumstances, the globalized world also offers unmatched opportunities for cooperation, cross-cultural opportunities, and knowledge acquisition. Using digital connectedness and advancements in communication generation, educators can enable significant contact between students from many cultural backgrounds, cultivating a global civic spirit and intercultural competency. Moreover, the globalized world offers possibilities for educators to take benefit of an abundance of resources and knowledge from around the world. Having access to a wide range of scholarly materials, viewpoints, and best practices enables teachers to enhance their instruction and give students a more comprehensive and globally aware education.

RESEARCH METHODS

A complete combined-method approach was used to acquire existing expertise and insights into the converting panorama of education, essential questioning, trouble-solving talents, personalized studying, emotional intelligence, resilience, ethics and values in education. Additionally, the researcher employed qualitative strategies inclusive of interviews and case studies which offer in-depth views from educators, students and other stakeholders.

RESULTS AND DISCUSSION

Nurturing Critical Thinking and Problem-Solving Skills

The role of educators in fostering critical thinking and problem-solving abilities has never been more important in the modern, unexpectedly changing world. The ability to think critically and solve complex problems is becoming more and more important for success in both the professional and educational domains as we go through an era of constant technological advancement and global interconnection (Evans, 2020; Bonney & Sternberg, 2016; Kallet, 2014). Educators play a pivotal position in equipping students with the equipment and mindset important to thrive in this dynamic landscape. One of the most effective ways educators can foster essential thinking is through the implementation of inquiry-primarily based mastering (Clayton et al., 2017; Shimek, 2012; Byrnes & Bygate, 2015; Schomer, 2005). This technique shifts the point of interest from rote memorization to lively exploration and discovery. By posing open-ended questions and inspiring students to investigate and examine records independently, educators can domesticate surroundings that stimulate curiosity, creativity and critical thinking. Inquiry-based mastering empowers students to take ownership of their training, fostering a deep sense of engagement and motivation. As they grapple with actual-world troubles and demanding situations, students broaden the analytical abilities and resilience important to navigate the complexities of the contemporary global. In addition to inquiry-primarily based getting to know, educators play an essential position in nurturing the creativity and innovation of their students (Rutten, 2021). These characteristics are intrinsic to the improvement of crucial wondering and problem-fixing skills, as they enable individuals to technique challenges from sparkling views and devise inventive solutions.

Through incorporating imaginative physical games, such as brainstorming sessions, group projects, and cross-disciplinary exercises, educators can encourage

students to think creatively and explore unconventional approaches to problem-solving. In addition, educators are allowed to charge technological improvements and actual global eventualities as means to exemplify the importance of analytic reasoning and the decision of complicated problems in various settings. By integrating sensible applications, simulations, and actual international experiments, educators can provide students with tangible instances of the way these talents are employed in expert environments, effectively doing away with the disparity between theory and exercise.

Encouraging learners to develop critical thinking and problem-solving skills via mission-focused instruction and practical application of statistics is essential to properly prepare them for success in future endeavours. Educators may foster the creativity, teamwork, and perseverance that are essential in today's workforce by involving students in practical projects and connecting their education to real-world situations. Through innovative academic methods, we can cultivate a technology of problem-solvers who are prepared to form their future. Project-based learning (PBL) has emerged as an effective instructional method that nurtures critical thinking and hassle-solving abilities in students (Asri et al., 2024; Alreshidi & Alreshidi, 2023; Jia et al., 2023; Zhao et al., 2023; Rajammal, 2021). This method of practice goes past traditional rote memorization and encourages students to actively interact with real-world problems, fostering creativity, collaboration, and communication. By immersing students in hands-on initiatives, educators can domesticate a deep understanding of complex concepts and build vital skills that are valuable within the twenty-first-century body of workers. The capacity of project-based learning to contextualize learning within real international packages is one of its key advantages. Students can recognize the relevance and usefulness of the knowledge and skills they may be learning by working on real, relevant activities. Not only does this increase their interest and motivation but it also gets them ready for the challenging scenarios they might face in their future employment. Through inquiry-based learning, students can identify challenging issues, carry out studies, and come up with cutting-edge solutions. This method mirrors the problem-solving situations they may stumble upon in their professional lives, equipping them with the resilience and adaptability to thrive in an ever-evolving activity market.

Moreover, PBL encourages students to assume critically, examine data and make knowledgeable choices, all of which might be important additives to powerful problem-fixing. The development of problem-solving skills requires the integration of material with an international application into the educational curriculum. Students benefit from a stronger understanding of how theoretical concepts may be used in real-world settings when they can participate in class and experience genuine conditions. This method now not only complements their problem-solving skills but also fosters a sense of autonomy and self-efficacy. Students develop their ability to think creatively and expand upon current answers when they are drawn to real-world, global issues. They are urged to consider multiple points of view, balance the advantages and disadvantages of different approaches, and work in groups with their peers to overcome difficult problems. This cooperative approach to problem-solving reflects the dynamics of work settings, where success depends on creative thinking and teamwork. Moreover, the practical and global usefulness of knowledge motivates learners to assume responsibility for their education. They became more driven and proactive in their search for solutions when they realized how directly it would affect their ability to solve problems. Students will benefit greatly from this agency experience in preparing for the complexity of today's global society, where initiative and flexibility are highly valued traits.

Embracing Personalized and Flexible Learning

Embracing customized and flexible studying is important for nurturing the minds of the future. Understanding different learning styles and adjusting training to meet the needs of each student allows us to create inclusive, empowered learning environments that support each student's complete development. In this day of global connectedness and technological innovation, the one-size-fits-all approach to education is becoming antiquated. Rather, an increasing emphasis might be placed on embracing flexible and tailored getting-to-know to meet each learner's unique demands. Knowledge acquisition

that is flexible and individualized starts with an understanding of different learning styles. It involves acknowledging that each student has unique opportunities, capabilities, and challenging circumstances when it comes to learning new knowledge and abilities. Educators can foster an environment that supports each student's intellectual, emotional, and social growth by customizing instruction to their character preferences. One of the key factors of personalized mastering is the potential to adapt teaching strategies and substances to match the getting-to-know alternatives of every learner (Minasi, 2022; Powell & Kusuma-Powell, 2011). For example, visual learners may also benefit from instructional films and infographics while auditory beginners may thrive in discussions and verbal explanations.

By incorporating a variety of sources and procedures, educators can create a wealthy and engaging mastering revel that resonates with each pupil. Furthermore, customized learning encourages independence and self-reliance, empowering students to take charge of their journey of self-discovery (Szekely, 2021). This technique empowers inexperienced persons to set their very own tempo, explore their interests and pursue tasks that align with their passions. As a result, students emerge as greater motivated and engaged, leading to deeper studying and an extra experience of fulfilment. There are numerous advantages to having personalized information. Firstly, it fosters a deeper understanding of the issue count by allowing students to interact with the material in a manner that is meaningful to them. This now not only effectively complements retention but also promotes crucial thinking and trouble-fixing competencies. Additionally, customized mastering encourages an advantageous mindset toward gaining knowledge, as students feel valued and supported in their educational pursuits. Moreover, personalized mastering prepares students for the needs of the future team of workers, where adaptability, creativity, and self-motivation are especially prized. By honing their ability to analyze independently and collaborate correctly, students are readier to navigate the complexities of the present-day global.

Flexible understanding of surroundings that accommodates students' varied needs and learning styles is replacing the traditional one-size-fits-all approach to education. This paradigm change means accepting a variety of methods, emphasizing the integration of online and blended learning while also adjusting to the needs and preferences of individual students. The integration of online and mixed mastering has revolutionized the way expertise is imparted and acquired (Boettcher & Conrad, 2021). With the proliferation of digital sources and communicate tools, educators have a wealth of opportunities to engage students in significant and interactive learning experiences. Virtual classrooms, multimedia content material and online assessments provide avenues for students to explore subjects intensively and at their very own pace. Blended mastering, which combines online and in-character guidance, gives the fine of both worlds. It allows for flexibility in scheduling, customized learning paths, and the usage of technology to enhance traditional teaching techniques. By leveraging online structures, educators can create a dynamic mastering environment that transcends the limitations of time and space, allowing students to access instructional content each time, anywhere. Every learner is precise with awesome mastering options, strengths and regions for growth. Embracing customized knowledge entails recognizing and accommodating these variations, allowing every learner to develop at a pace that suits them greatly. By leveraging adaptive learning technology and individualized getting-to-know plans, educators can tailor guidance to fulfil the particular wishes of each learner.

Moreover, bendy learning environments empower students to take possession of their mastering journey (Sackstein, 2017; Patrick et al., 2013). Students can interact with the curriculum in ways that align with their goals and objectives by offering possibilities for self-directed study, assignment-based complete assignments and cooperation (Jacobson et al., 2021). This approach now develops critical thinking, problem-solving, and creative skills in addition to a greater comprehension of the difficulty to be counted. There are several benefits to adopting a flexible and personalized learning process that goes beyond academic achievement. By tailoring teaching to students' character desires, educators can create a supportive and inclusive gaining knowledge of the environment

that promotes fairness and diversity. This method also cultivates a boom mindset, instilling in students the self-belief to tackle new demanding situations and pursue their passions. Furthermore, the use of adaptable learning environments enables students to be prepared for the skills required for jobs in the twenty-first century, where collaboration, digital literacy, and adaptability are critical abilities. By integrating creation and practical applications into the curriculum, students can develop the skills necessary to thrive in a world that is becoming more linked and unpredictably changing.

Cultivating Emotional Intelligence and Resilience

The requirement to prepare learners for a world society that is becoming more complex and interconnected is posing a challenge to the traditional educational approach in the current, rapidly expanding world. As we consider the future, it becomes clear that academic excellence on its own is insufficient for success in the real world. The cultivation of emotional intelligence and resilience is emerging as an essential aspect of education with a focal point on nurturing the complete. Integrating emotional intelligence into the world of education necessitates presenting students with the crucial skills to grasp and alter their personal feelings, talk with efficacy, and navigate social interactions with empathy and compassion. By advancing those talents, educators can aid students in obtaining shallower know-how of themselves and others, ultimately bringing about much less harmonious relationships and less inclusive and supportive learning surroundings. Empathy, a middle aspect of emotional intelligence, empowers people to narrate to and hold close the feelings and viewpoints of others. By instructing empathy, educators can authorize students to become extra compassionate and considerate, thereby organising the inspiration for a society that is greater empathetic and interconnected. The aforementioned phenomenon can result in a reduction in occurrences of competitive behaviour, better techniques for resolving disputes, and an elevated feeling of camaraderie in instructional environments. The emotional welfare of learner is a critical aspect of their holistic development; nonetheless, it is often overlooked in conventional instructional frameworks. Incorporating emotional intelligence into training necessitates overtly addressing and proactively tackling mental fitness issues, destigmatizing discussions surrounding mental well-being, and supplying the vital guide systems for students to flourish emotionally and academically. Educators can aid students in cultivating their resilience and coping mechanisms to effectively manage the difficulties of lifestyles by using organising a conducive ecosystem that emphasizes mental health. This could include endorsing endeavours that promote intellectual well-being, including conducting mindfulness, adopting strain control methodologies, and supplying get right of entry to counselling facilities.

Furthermore, the incorporation of emotional intellect into the syllabus can also assist inexperienced persons in cultivating a heightened awareness of self and the capacity to modify oneself, as a consequence granting them the capability to efficiently manage pressure and challenges. Furthermore, via the exploration and determination of mental well-being problems inside the realm of academia, we can foster an environment of openness and expertise, wherein students are comfortable in their pursuit of aid and assistance whenever necessary. This proactive approach can contribute to early intervention and help students dealing with intellectual health challenges, in the long run fostering a greater supportive and nurturing educational surroundings. Building resilience in students is a crucial issue of schooling in the present-day ever-changing global. As we navigate via an unexpectedly evolving panorama, it's far crucial to equip students with the tools and attitude to effectively address adversity and thrive in the face of demanding situations. By fostering resilience, educators can empower students to navigate the complexities of lifestyles with self-belief and adaptability. One of the primary components of constructing resilience in students is presenting them with coping strategies for adversity. This includes equipping students with the skills to efficiently control stress, overcome setbacks and persevere in the face of obstacles. By teaching students how to discover and alter their feelings, hassle-clear up, and increase a growth mindset, educators can empower them to navigate life's inevitable with resilience and backbone. Furthermore, growing a supportive and inclusive school way of

life is paramount in nurturing resilience in students. A feeling of belonging and connection to their school network can notably bolster students' capacity to climate demanding situations and bounce back from setbacks. Educators play a pivotal position in fostering a culture of empathy, compassion and guidance, in which students feel safe to explicit themselves and seek assistance while wished. By nurturing a fine and inclusive environment, schools can provide students with the social and emotional guide important to cultivate resilience.

Moreover, integrating social-emotional studying (SEL) into the curriculum may be instrumental in constructing resilience in students (Griffo, 2022; Frey et al., 2019). SEL equips students with critical lifestyle talents, which include self-cognizance, self-law, empathy and relationship constructing, which might be foundational to growing resilience. By incorporating SEL into classroom activities and discussions, educators can help students expand a deeper understanding of their feelings, beautify their interpersonal competencies and build the resilience to navigate the complexities of the present-day international. In addition to those techniques, educators want to model resilience and advantageous coping mechanisms for their students (Castro et al., 2010). By demonstrating resilience in their very own expert and personal lives, educators can function as powerful function models for students, illustrating the importance of perseverance, adaptability and optimism in the face of adversity. Through their moves and words, educators can instil an experience of resilience in students, inspiring them to method demanding situations with self-assurance and backbone. Furthermore, presenting students with possibilities for mirrored image and growth can contribute to their resilience. Encouraging students to interact in sports inclusive of journaling, mindfulness practices and purpose placing can help them expand a sense of cause and direction, fostering resilience within the technique. By students through the machine of self-discovery and personal development, educators can empower them to construct resilience and thrive in the face of adversity.

The Role of Ethics and Values in Education

It is vital to instil ethical beliefs and decision-making competencies in our educational establishments as we navigate through societal adjustments and technological breakthroughs. It is not possible to overestimate the importance of ethics and values education because they lay the groundwork for accountable, morally upright individuals who could make precious contributions to society. One important aspect of teaching ethics in education is addressing the moral implications of technological improvements. With the arrival of cutting-edge technologies which include synthetic intelligence, biotechnology and big data, educators should manual students in know-how the moral dilemmas that arise from these improvements. This includes discussions on troubles consisting of information privateness, algorithmic biases, and the moral use of rising technologies. By integrating those discussions into the curriculum, students can develop a critical cognizance of the ethical issues surrounding the era and be better equipped to make knowledgeable decisions in the future. Furthermore, promoting social obligation is another key element of teaching ethics in training. It is important to help students understand their responsibilities as responsible global citizens in an increasingly interconnected globalization and digital networks. This entails developing empathy, gaining knowledge of many viewpoints, and establishing a sense of social justice. Students can strengthen a strong moral framework that highlights the significance of contributing to the well-being of people and the globe through provider-studying projects, community participation programs, and cross-cultural encounters. Teaching ethical decision-making isn't merely about providing theoretical knowledge; it also involves cultivating realistic capabilities that students can follow in real-life situations. One effective method is using case research and ethical dilemmas that encourage students to research complex situations and not forget the ethical implications of their choices. By undertaking discussions and debates, students can decorate their essential wondering skills and ethical reasoning, getting ready to navigate the morally demanding situations they may encounter in their non-public and expert lives.

Moreover, integrating ethical education across numerous disciplines can give a

boost to its effect on students. Whether it is within the fields of technology, enterprise or the humanities, ethics should be woven into the fabric of education. For instance, in technology classes, students can discover the moral concerns of genetic engineering or environmental sustainability. In commercial enterprise research, the focal point can be on social obligation and ethical leadership. By demonstrating how ethics permeate diverse regions of knowledge, educators can underscore the popular relevance of ethical values in shaping accountable decision-makers. In an ever-changing world, the position of education extends a long way past the transmission of know-how; it encompasses the nurturing of moral and ethical values which might be vital for the holistic development of individuals. Fostering values-based training is important in shaping future technology into responsible, empathetic and socially aware international residents. This necessitates a comprehensive approach that makes a speciality of instilling integrity and empathy at the same time as developing an experience of social obligation. Integrity bureaucracy is the cornerstone of ethical behaviour, encompassing honesty, responsibility, and a sturdy moral compass. In the context of education, instilling integrity includes cultivating a deep feeling of honesty and duty in students. This can be performed by educational honesty, encouraging obvious communicate, and fostering a sturdy experience of personal ethics.

Furthermore, empathy plays a pivotal position in shaping people who are attuned to the desires and emotions of others. By incorporating empathy into education, students are recommended to develop a heightened focus on numerous perspectives, main to a greater inclusive and compassionate society. This may be achieved via interactive mastering reviews, community provider initiatives, and the combination of empathy and expertise. Education wishes to expand globally conscious people who can go beyond borders in an increasing number of interconnected societies. This includes advancing cultural variety, growing awareness of worldwide challenges, and inspiring a feeling of social obligation for nearby and global populations. Through the inclusion of multicultural viewpoints inside the curriculum, encouragement of involvement in foreign exchange packages, and advertising of understanding of global issues like social justice and environmental sustainability, values-primarily based training facilitates students expand a worldwide worldview. Education can allow students to be proactive marketers of high-quality change in a globalized international by way of supplying them with an extensive hold close of world demanding situations.

CONCLUSION

In conclusion, accentuates the vital importance of nurturing younger minds to thrive in future and serves as a poignant name to the movement for educators and policymakers to conform and innovate in the realm of education. The converting panorama of training, marked via technological advancements, globalization and evolving societal wishes, necessitates a shift in conventional academic paradigms. The integration of era, personalised studying reports and a focus on essential twenty-first-century abilities are essential additives in getting ready students for the demanding situations and possibilities that lie in advance. By nurturing minds, we are not simply providing know-how but also cultivating the competencies and features that will permit people to navigate an unsure future with self-belief and resilience. This paper beckons us to go beyond conventional obstacles, include exchange and leverage innovation to foster a technology of lifelong novices who are ready with the understanding, abilities and tendencies to thrive in an ever-evolving global.

REFERENCES

- Alreshidi, R., & Alreshidi, F. S. (2023). The effectiveness of problem-based learning in improving critical thinking and problem-solving skills in medical students: A systematic review of fifteen years' experience (2005-2019). *Middle East Journal of Family Medicine*, 7, 10-75.

- Asri, I. H., Jampel, I. N., Arnyana, I. B. P., Suastra, I. W., & Nitiasih, P. K. (2024). Profile of Problem-Based Learning (PBL) model in improving students' problem-solving and critical thinking ability. *KnE Social Sciences*, 769-778.
- Boettcher, J. V., & Conrad, R. M. (2021). *The online teaching survival guide: Simple and practical pedagogical tips*. John Wiley & Sons.
- Bonney, C. N. R., & Sternberg, R. R. J. (2016). Learning to think critically. In *Handbook of Research on Learning and Instruction* (pp. 191-222). Routledge.
- Byrnes, H., & Bygate, M. (2015). Linking “task” and curricular thinking. *Domains and directions in the development of TBLT*, 193-224.
- Campo, L., Galindo-Domínguez, H., Bezanilla, M. J., Fernández-Nogueira, D., & Poblete, M. (2023). Methodologies for fostering critical thinking skills from university students' points of view. *Education Sciences*, 13(2), 132.
- Castro, A. J., Kelly, J., & Shih, M. (2010). Resilience strategies for new teachers in high-needs areas. *Teaching and teacher education*, 26(3), 622-629.
- Chen, L., Chen, P., & Lin, Z. (2020). Artificial intelligence in education: A review. *Ieee Access*, 8, 75264-75278.
- Clayton, C. D., Kilbane, J., & McCarthy, M. R. (2017). Growing into inquiry: stories of secondary school teachers using inquiry for themselves and their students. *Journal of Inquiry and Action in Education*, 8(2), 1.
- Coutts, L. (2019). Empowering students to take ownership of their learning: Lessons from one piano teacher's experiences with transformative pedagogy. *International journal of music education*, 37(3), 493-507.
- Diano Jr, F., Kilag, O. K., Malbas, M., Catacutan, A., Tiongzon, B., & Abendan, C. F. (2023). Towards Global Competence: Innovations in the Philippine Curriculum for Addressing International Challenges. *Excellencia: International Multi-disciplinary Journal of Education (2994-9521)*, 1(4), 295-307.
- Evans, C. (2020). Measuring student success skills: A review of the literature on critical thinking. *National Center for the Improvement of Educational Assessment*.
- Frey, N., Fisher, D., & Smith, D. (2019). *All learning is social and emotional: Helping students develop essential skills for the classroom and beyond*. ASCD.
- Griffo, M. (2022). *Fostering resilience in high school students through social-emotional learning* (Doctoral dissertation, University of Dayton).
- Jacobson, T. E., Mackey, T. P., & Olivier, J. (2021). Aligning meta-literacy with self-directed learning to expand assessment opportunities. *University Libraries Faculty Scholarship*. 169.
https://scholarsarchive.library.albany.edu/ulib_fac_scholar/169/
- Jia, L., Jalaludin, N. A., & Rasul, M. S. (2023). Design Thinking and Project-Based Learning (DT PBL): A Review of the Literature. *International Journal of Learning, Teaching and Educational Research*, 22(8), 376-390.
- Kallet, M. (2014). *Think smarter: critical thinking to improve problem-solving and decision making skills*. John Wiley & Sons.
- Leask, B. (2015). *Internationalizing the curriculum*. Routledge.
- Minasi, R. (2022). Digital learning design framework for social learning spaces. In *handbook of research on adapting remote learning practices for early childhood and elementary school classrooms* (pp. 85-102). IGI Global.
- Patrick, S., Kennedy, K., & Powell, A. (2013). Mean what you say: Defining and integrating personalized, blended and competency education. *International Association for K-12 Online Learning*.
- Powell, W., & Kusuma-Powell, O. (2011). *How to teach now: Five keys to personalized learning in the global classroom*. ASCD.
- Rajammal, T. S. (2021). *Quality Matters in Education*. Lulu Publication.
- Reguera, E. A. M., & Lopez, M. (2021). Using a digital whiteboard for student engagement in distance education. *Computers & electrical engineering*, 93, 107268.
- Rutten, L. (2021). Toward a theory of action for practitioner inquiry as professional development in preservice teacher education. *Teaching and teacher*

- education*, 97, 103194.
- Sackstein, S. (2017). *Peer feedback in the classroom: Empowering students to be the experts*. ASCD.
- Schomer, S. D. (2005). *Mentoring a new science teacher in reform-based ways: A focus on inquiry*. Georgia State University.
- Shimek, S. H. (2012). Connecting scientists and adult leaders through technology to further authentic science inquiry by youth.
- Srinivasa, K. G., Kurni, M., & Saritha, K. (2022). Harnessing the Power of AI to Education. In *Learning, Teaching, and Assessment Methods for Contemporary Learners: Pedagogy for the Digital Generation* (pp. 311-342). Singapore: Springer Nature Singapore.
- Szekely, G. (2021). *Teaching to support children's artistic independence: how children's creativity can inform art education*. Routledge.
- Waham, J. J., Asfahani, A., & Ulfa, R. A. (2023). International Collaboration in Higher Education: Challenges and Opportunities in a Globalized World. *EDUJAVARE: International Journal of Educational Research*, 1(1), 49-60.
- Zhao, Y. J., Huang, F. Q., Liu, Q., Li, Y., Alolga, R. N., Zhang, L., & Ma, G. (2023). The effect of problem-based learning on improving problem-solving, self-directed learning, and critical thinking ability for pharmacy students. *bioRxiv*, 2023-10.



BUILDING A MADRASAH BRAND IMAGE TO BE HIGHLY COMPETITIVE THROUGH LOCAL WISDOM AND SOCIAL MEDIA

Mar'atus Sholeha¹, Titiek Rohanah Hidayati², Khotibul Umam³, Agus Supriyadi⁴

^{1,2,3} Universitas Islam Negeri KH. Achmad Shiddiq Jember, ⁴ Sekolah Tinggi Agama Islam Nurul Qadim Probolinggo

Email: maratussholeha068@gmail.com¹, titiekrohanahhidayati@gmail.com², khotibulumam.ma@gmail.com³, ghauts13@gmail.com⁴

Abstract:

This research aims to describe the efforts of MTs. Nurul Huda Ranuyoso Lumajang in developing madrasahs to be highly competitive, namely by branding the image of the Madrasah with Maqamad (Quran and Ma'had Madrasah) and Sasusi (One Child One Achievement). This research offers an alternative solution to develop madrasahs that were previously uninterested and become popular. The research approach used is qualitative with a case study type. The results of this research are: First, the programs developed are the Habituation program, Tahfidz and Tahsin al-Quran (TTQ), Learning the Yellow Book, and One child, one achievement through class meeting activities. Planning the program begins with analyzing the strengths and weaknesses of the madrasah, formulating goals, creating programs, forming management, and utilizing social media. Second, the habituation program is carried out every day at 06.45-07.00. Especially on Fridays, the habitual activities are replaced with istighotsah activities and praying for the qubur expert. The TTQ program is held every Monday-Thursday at 07.00-08.00. Class meeting activities are held after semester exams. Third, the above programs are evaluated every month in conjunction with the madrasah's monthly evaluation meeting activities. The technical aspects include presenting the results and explaining the obstacles.

Keywords: *brand image, local wisdom, social media*

INTRODUCTION

An effective madrasah leader must at least know, be aware of, and understand three things: (1) why quality education is needed in madrasahs; (2) what must be done to improve the quality and productivity of madrasahs; and (3) how to manage madrasahs effectively to achieve high achievement. The ability to answer these three questions can be used as a benchmark as a standard of eligibility for whether someone can become an effective madrasah head or not (Mulyasa, 2017). Indicators of effective madrasah principals can generally be observed from three main things as follows: first; commitment to the vision of the madrasah in carrying out its duties and functions, second; make the madrasah vision a guideline in managing and leading the madrasah, and third; always focuses its activities on learning and teacher performance in the classroom.

This research will photograph the efforts of the head of the MTs madrasah. Nurul Huda Wates wetan to change the image of madrasahs from negative to positive. Becoming

the head of an educational institution whose existence is Wujud Kaladam is not easy. Of course, it is a challenge for the leader to change it for the better and it will be a satisfaction in itself if the leader can guide it until it anchors to the edge of the island where many people are queuing to board it. MTs. Nurul Huda Wates Wetan is an educational institution under the auspices of the Ministry of Religion, Lumajang Regency, East Java Province, whose existence was initially considered Wujud Kaladam by the local community, because its existence was deemed unable to quench the thirst of its environment. This assumption is quite reasonable because based on its strategic geographical location, it turns out that this institution is not enough to make it the main choice. Some people even think that this institution does not exist because the environment created does not seem like a madrasa environment because there are no outstanding programs plus the condition of the building is worrying. .

Based on a review of the results of the self-evaluation carried out by the madrasah in 2020, it was found that.

At 07.00 the condition of the madrasa yard was still quiet, there were still many teachers and students who had not arrived, as a result the students who came turned to the stalls outside the madrasa to hang out and drink coffee with their friends.

Teaching and learning conditions were only visible at this institution at 08.30. The appearance of the students at this institution is less attractive, many attributes are incomplete, plus their haircuts are not neat. During lessons, many students enter and exit the madrasah gate to go to the stall and bathroom to urinate (Jumri, 2023).

After analyzing the root of the problem, the above condition is caused by the small number of students which means that the funds obtained from the government through Madrasah Operational Assistance are small and institutions do not dare to collect fees from students because most of them come from the lower middle class. Second, teachers' domiciles are far away and their salaries are small, which makes them consider the teaching profession as a second profession, not their main one. Third, there are no facilities and infrastructure such as canteens, bathrooms and places of worship, which means many students go in and out of the madrasah to buy food, defecate and pray. In fact, it is not uncommon for them to find students who do not return to the madrasah after their needs are met outside (Sujoko, 2023).

The conditions mentioned above cannot continue because it is recognized whether or not every institution has the potential to develop. It depends on whether the leader can use it well or not. If the efforts made by the leadership are maximal, it is not impossible for an institution that initially had a bad image to change to a good one. Institutions that were initially uninterested gradually became popular. The point is that as a leader you must always try to create change. As suggested by Allah in QS. Al-Rad 13: 11

لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

For him (man) there are (angels) who accompany him in turn from the front and behind him who guard him at the command of Allah. Indeed, Allah does not change the condition of a people until they change what is within themselves. If Allah wills evil for a people, no one can resist it, and there is absolutely no protector for them besides Him.

Efforts made by the head of MTs. Nurul Huda in Branding the Image of Madrasahs In order to gain a place in the hearts of the community, namely by creating the Maqamad (Quran and Ma'had Madrasah) and Sasusi (One Child One Achievement) programs. Both programs are MTs strategic programs. Nurul Huda to achieve the vision that has been formulated. The vision of this institution is: "Creating an Independent and Religious Spirited Generation." An independent generation is formed through the Sasusi (One Child One Achievement) program, while a religious spirit is formed through the Maqamad (Quran and Ma'had Madrasah) program, namely by holding al-Quran learning activities and yellow book. All these programs are then published on social media.

These two programs have been running since September 2020 and have received a good response from the community so that in the 2023-2024 academic year the number of students

has increased by 50% accompanied by teacher and student discipline which is also getting better. Thanks to persistence and maximum effort, the facilities at this institution are also increasingly complete by obtaining Server assistance funds from the KSKK directorate as well as Second Floor Building Grant Fund Assistance from East Java Province. All of these programs will not run well if there is no cooperation between leaders and subordinates because educational success is not the result and is determined by individual work, but is instead the work of intelligent team work. It is hoped that the results of this research can contribute ideas about how to develop madrasas from negative to positive through activities that are adapted to the potential of madrasas and based on local wisdom.

RESEARCH METHODS

The research approach in this study uses a qualitative approach with a case study type of research. This research was conducted at MTs. Nurul Huda Ranuyoso Lumajang. The data collection technique in this research uses interview, observation and documentation techniques. The data analysis technique used in this research is the interactive model descriptive qualitative data analysis technique from Milles and Hunberman. There are four steps in the interactive model, namely: data collection, data reduction, data presentation, and drawing conclusions. To check the validity of the data in this research, the researcher used triangulation techniques and sources.

RESULTS AND DISCUSSION

Planning for the Maqamad (Quran and Ma'had Madrasah) and Sasusi (One Child One Achievement) Program

"Mun tak kellar keng tak terro" this Madurese adage has a big influence on anyone who wants change. In order to meet the strong demands to improve the quality of education, changes or innovations in education are needed. This innovation needs to be carried out because through the innovation program it is hoped that the quality of education can be realized and is in line with the demands of change in society. Regarding innovation, Rasulullah SAW has motivated us with his words

مَنْ اسْتَوَى يَوْمَهُ فَهُوَ مَغْبُورٌ وَمَنْ كَانَ يَوْمُهُ شَرًّا مِنْ أَمْسِهِ فَهُوَ مَلْعُونٌ لَا يُعْرَفُ إِلَّا فِي مَنَامٍ عَيْبٍ فِي آخِرِهِ رَوَاهُ النَّبَيْهِيُّ (Al-qari, 2010)

A change can be said to be a form of innovation if the change is carried out deliberately, to achieve a certain goal, or to solve a certain problem. So that in the implementation of something new, not everything is new and has never existed before (invention). However, something new here can also be something new that has existed before but in another context (discovery) (Sanjaya, 2008, p. 317). According to Everett M. Rogers, innovation is an idea, idea, practice or object that is recognized and accepted as something new by a person or group for adoption (Daryanto & Rahardjo, 2012, p. 180).

A change can be said to be a form of innovation if the change is carried out deliberately, to achieve a certain goal, or to solve a certain problem. So that in the implementation of something new, not everything is new and has never existed before (invention). However, something new here can also be something new that has existed before but in another context (discovery) (Sanjaya, 2008, p. 317). According to Everett M. Rogers, innovation is an idea, idea, practice or object that is recognized and accepted as something new by a person or group for adoption (Daryanto & Rahardjo, 2012, p. 180).

Whatever the innovation, it must be accepted and supported by all parties, including improving the image of the madrasah, and the innovation must be planned well and carefully. E.C. Bebbly explained that "Educational planning is the exercise of foresight in determining the policy, priorities and costs of an educational system, having due regard for economic and political realities, for the systems potential for growth, and for the needs of the country and the pupils served by the system" (Bebby, 1966, p. 4) "(Educational planning is an effort to look to the future in terms of determining educational policies, priorities and costs by considering existing realities in the economic, social and political fields for the development of potential in national education system, meeting the needs of the nation and the students served by the system)

Furthermore, to improve the image of the madrasah so that it has competitiveness. A leader must understand and know the weaknesses and potential of a madrasah. How to develop it, and who will be involved in the development. Relation to MTs. Nurul Huda's brand image that was created previously was that the discipline and achievement of students and teachers was low. This results in people lacking confidence in entrusting their children to this institution. To overcome this, the leadership of this institution created four programs based on local wisdom and published them on social media. These four programs were then packaged into the brand image of Al-Qurán-based Madrasahs and Islamic Boarding Schools which were then translated into Arabic Madrasah Quráni Wa Ma'hadi (Maqomad) and One Child One Achievement (Sasusi). The following is the explanation.

The first program is Tahfidz and Tahsin Al-Qur'an. The Tahfidz and Tahsin Al-Qurán (TQQ) program is an Al-Qurán learning activity that teaches and motivates students to always read, memorize and memorize the Al-Qurán. The main aim of this program is to improve student discipline which will also affect the teacher's level of discipline. Why students? Why not a teacher? Isn't it true that if the teacher is disciplined the students will be disciplined? Yes, right. This statement is very true. There is a saying that "learning when you are small is like carving on stone and learning when you are big is like carving on water." From this saying we can learn a lesson that changing students' habits is easier than changing teachers' habits. As explained in the background, the main reason for teacher discipline problems experienced by this institution is financial problems. More than half of the educators at this institution have not been certified and have an average salary of three hundred thousand rupiah. This makes them look for other professions that can increase their income to meet their financial needs. such as raising cattle, trading coconuts, and farming sugar cane. So it is difficult to discipline him to come in at 07.00. Therefore, student discipline is a top priority in improving the image of this institution so that it has competitiveness through the TTQ program.

The second aim of the program is to improve students' abilities in the areas of reading, memorizing and memorizing the Koran. Because after conducting tests on all students, it was discovered that students' abilities in reading the Koran varied, namely: very good, good, quite good, and not good (not at all). After investigating the cause, it turned out that they did not apply the concept of "seeking knowledge from birth to death" when learning to read the Koran. Most of them stop studying it after they graduate from elementary school/MI because they feel embarrassed to return to TPQ or Musolla. Even though some of them can't do it yet.

After the program and objectives are clearly formulated, the next step is to look for competent educators. After discussions with various parties, it was finally decided that those who would become Al-Quran educators would be Koran teachers in the area around the madrasah. The criteria for selected Koran teachers are: First, have good abilities in teaching the Koran. Second, become a Koran teacher in your area. Third, it is prominent in its environment. Fourth, domicile is not far from the institution. The reason Koran teachers are involved in this program is so that they can become promoters in the future to gain public trust as an effort to improve the image of the madrasa. Finally, after holding meetings with several Koran teachers, a management structure and activity schedule were formed and there were eight Koran teachers who were able to become Al-Quran teachers at this institution.

Based on the results of the meeting with the administrators and Koran teachers above, it was agreed that Tahfidz and Tahsin Al-Qur'an activities would be held every Monday-Thursday at 07.00-08.00 WIB. And to maintain effectiveness and time efficiency, a second program was created, namely morning habituation which started at 06.45 WIB fifteen minutes before the Tahfidz and Tahsin Al-Qur'an activities began. This habituation activity will later be coordinated by the head of student affairs involving the osim administrators. Teaching and learning activities are held from 08.00 until finished. The aim of this program is to get used to discipline and get used to reading tawasul, asmaul husna, QS. Al-Waqiah, and Prayer.

The third program was developed in order to improve the Brand Image and

Competitiveness of MTs. Nurul Huda Ranuyoso Lumajang is One Child One Achievement (SASUSI). This program is motivated by the hadith of the Prophet

« رِيّ، عَنْ أَبِي سَلَمَةَ بْنِ »: كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يَهُودَانِيهِ، أَوْ يَنْصَرَانِيهِ، أَوْ يَمَجْسَانِيهِ، كَمَا تَلَّ (Al-Bukhori, 2010)

In this hadith, it is explained that all talented children in their respective fields, depending on the institution, may not discover and develop these talents. According to Gardner there are no stupid or smart children; there are children who excel in one or several types of intelligence. In assessing and stimulating children's intelligence, parents and teachers should carefully and carefully design a special method. Every human being has intelligent tendencies in one area without having to bother honing it (Gardner et al., 2009; Suarca et al., 2016).

The aim of this activity is to develop students' talents and foster independent and courageous character. These activities are packaged in a class meeting program which is routinely held at the end of each semester. In this activity, various types of competitions were contested. Starting from academic and non-academic. Individual and team. Determining the type of competition is based on the results of a questionnaire distributed by students. Distribution of questionnaires was carried out three months before the class meeting was held. This activity is coordinated by the head of student affairs and the osim administrator.

The Fourth Program was developed in order to Improve the Brand Image and Competitiveness of MTs. Nurul Huda Ranuyoso Lumajang is studying the yellow book. This program is motivated by the large number of transfers or graduates from Islamic boarding schools who continue to this madrasa. Learning the yellow book was given because it was motivated by the following words of Shaykh Syarifuddin al-Imrithi.

وَبَعْدُ فَأَعْلَمُ أَنَّهُ لَمَّا اقْتَصَرَ ﴿١﴾ جُلُّ الْوَرَى عَلَى الْكَلَامِ مُخْتَصِرًا
وَكَانَ مَطْلُوبًا أَشَدَّ الطَّلَبِ ﴿٢﴾ مِنَ الْوَرَى حِفْظُ الْبِسَانِ الْعَرَبِيِّ
كَيْ يَفْهَمُوا مَعَانِيَ الْقُرْآنِ ﴿٣﴾ وَالسُّنَّةِ الدَّقِيقَةَ الْمَعَانِي
وَالنَّحْوِ أَوْلَى أَوْ لَأَنْ يُعْلَمَا ﴿٤﴾ إِذِ الْكَلَامِ تُؤْنَهُ لَنْ يُفْهَمَا

Based on the information above, it can be concluded that the science of nahwu is the most important tool to study because without this knowledge the word of Allah (al-Quran) will not be understood.

The aim of studying the yellow book is actually to support the national education goals which aspire to make the life of the nation intelligent and develop the Indonesian human as a whole, namely a person who has faith and is devoted to the Almighty and has noble character, has knowledge and skills, physical and spiritual health, a good personality. steady and independent and a sense of social and national responsibility. And implementing Regulation of the Minister of Religion Number 16 of 2010, which explains that religious education is education that provides knowledge and shapes the attitudes, personalities and skills of students in practicing their religious teachings, which is implemented at least through subjects at all paths, levels and type of education.

By learning books at MTs. It is hoped that Nurul Huda will be able to produce religiously minded students who are able to understand the Islamic religion from its primary sources, namely the Koran, Hadith, and the Yellow Book (Yusri, 2019) so that later they will not be trapped by misleading blind beliefs. The books studied are the Nahwu, Shorfiyah, and Aqidatul Awam books. Regarding book educators, this institution collaborates with the Nurul Qadim Islamic Boarding School Kalikajar Kulon Paiton Probolinggo in sending teachers who are competent in the yellow book. Yellow book learning is carried out 4 hours face to face a week.

Tabel 1 Program *Maqamad* dan Sasusi

Nama Program	Waktu	Bentuk Kegiatan	Penanggungjawab
<i>Pembiasaan</i>	06.45-07.00 (Setiap hari)	<ul style="list-style-type: none"> • Membaca Asmaul Husna • Membaca QS. Al-Waqiah • Membaca doa belajar 	Waka Kesiswaan dan Pengurus Osim
<i>Tahfidz dan Tahsin Al-Qurán</i>	07.00-08.00 (senin-kamis)	<ul style="list-style-type: none"> • Kelas tahfidz • Kelas Tahsin • Kelas Iqra 	Pengurus TTQ
<i>Sasusi (satu anak satu prestasi)</i>	Setiap akhir semester	<ul style="list-style-type: none"> • <i>Class meeting</i> 	Waka Kesiswaan dan Pengurus Osim
<i>Kitab Kuning</i>	4 JTM dalam satu pekan	<ul style="list-style-type: none"> • Kelas X Pelajaran Shorfiyah • Kelas XI Pelajaran Nahwiyah • Kelas XI Praktek Membaca Kitab • Penggunaan kitab Aqidatul Awam pada mata pelajaran aswaja 	Guru Tugas dari Pondok Pesantren

Implementation of the Maqamad (Quran and Ma'had Madrasah) and Sasusi (One Child One Achievement) Programs.

As previously explained, in an effort to improve the brand image and competitiveness of MTs. Nurul Huda uses four programs, namely the Tahfidz and Tahsin al-Quran (TTQ) program, Habituation, One child one achievement, and Yellow Book Learning. The implementation of these programs is carried out by different structures. In TTQ activities a structure was formed consisting of a Chairman, Secretary, Treasurer, educators who also served as members. Habituation activities and one child one achievement activities are also formed by management. And the learning of the yellow book is coordinated by the head of the curriculum in collaboration with the Islamic boarding school's assigned teacher. Having people in charge of each field makes this program run smoothly according to schedule. The above technique is used because the madrasa head uses a transformational leadership paradigm.

Burn describes that transformational leadership is a process where leaders and subordinates develop in each other a high level of morality and motivation. From this definition it can be understood that the essence of transformational leadership is leadership carried out by leaders to change their employees so that they can become leaders in running an organization through transformational leadership factors (Imaculata, 2018). Transformational leadership uses persuasive, psychological and educational emphasis to develop subordinates (Maesaroh et al., 2022). Departing from this paradigm, the adage "lakonah lakonin kennegnah kennengin jek apokpak" emerged. This adage has become a structural character in this institution, where the message in this adage is that everyone who has a task must focus on their own task, never correcting or interfering in other people's tasks. others before the task itself is completed.

The TTQ program is carried out one hour before teaching and learning activities begin. There are three superior programs carried out in TTQ activities, namely tahfidz, tahsin, and iqra' classes. Tahfidz class for students who are correct and fluent in reading the Koran. Tahsin class for students who are already fluent and not yet correct in reading the Koran. Iqra' class for students who are not yet correct and not yet fluent in reading the Koran. The learning model applied in this activity is the sorogan model. Where one by one the students face the teacher to read, deposit their memorization and get

corrections from what they read when the reading is wrong (Mu'izzuddin et al., 2019). The targets for each class are different. The tahfidz class targets a minimum of one juz in one year. The tahsin class targets a minimum of hatam in one year. The iqra' class aims to be at least fluent in one course. Pay attention to the following table.

Tabel 2 Target Program TTQ

<i>Nama Kelas</i>	<i>Waktu</i>	<i>Target Minimal</i>	<i>Target Maksimal</i>
<i>Tahfidz Al-Qurán</i>	07.00-08.00 (senin-kamis)	3 Juz dalam tiga tahun yaitu juz 30, 1, dan 2	5-6 Juz dalam tiga tahun yaitu juz 30, 1-5
<i>Tahsin Al-Qurán</i>	07.00-08.00 (senin-kamis)	Hatam 3x membaca al-qurán bin nador selama tiga tahun	Hatam 5-6 x membaca al-qurán bin nador serta hafal 2 juz selama tiga tahun
<i>Iqra' Al-Qurán</i>	07.00-08.00 (senin-kamis)	Hatam iqra' dalam satu tahun	Naik ke kelas tahsin pada tahun kedua dan hafal juz 30 pada tahun ketiga

The habituation program is carried out every day from Monday to Saturday. Especially on Fridays, the habituation activities are replaced with istighotsah and haol activities for students and educators. In its implementation, each class takes turns being the officer leading the habituation and istighitsah activities, while the osim administrators take turns on duty to record students who are late at the gate. Students who are late are given disciplinary sanctions to read istighfar and habituation texts while standing in the madrasa yard. The target of this activity is that students are used to being disciplined and accustomed to reading tawasul, surah al-waqiah, and prayers before studying.

The punishment above is influenced by behaviorism learning theory. One of the figures of this school, Guthrie, believes that punishment plays an important role in the learning process. Punishment given at the right time will be able to change a person's habits and behavior. According to behavioristic theory, learning is a change in behavior as a result of the interaction between stimulus and response. In other words, learning is a form of change experienced by students in terms of their ability to behave in new ways as a result of the interaction between stimulus and response. A person is considered to have learned something if he can show changes in his behavior. For example, if a student cannot read the familiarization text, it means he is not considered to have learned.

According to behavioristic theory, what happens between the stimulus and the response is considered unimportant because it cannot be observed and cannot be measured. What can be observed is only stimulus and response. Therefore, whatever the teacher gives (stimulus) and whatever the student produces (response) must all be observable and measurable. This theory prioritizes measurement, because measurement is important to see whether changes in behavior occur or not (Asfar et al., 2019).

Another factor that is also considered important by the behavioral school is the reinforcement factor. Reinforcement is anything that can strengthen the emergence of a response. If reinforcement is added (positive reinforcement), the response will be stronger. Likewise, if reinforcement is reduced (negative reinforcement), the response will still be strengthened. For example, when students are given assignments by the teacher, when the assignments are added, they will study more actively. So the addition of these tasks is positive reinforcement in learning. If tasks are reduced and this reduction actually increases learning activities, then reducing tasks is negative reinforcement in learning. So reinforcement is a form of stimulus that is important to be given (added) or removed (reduced) to allow a response to occur (Shahbana et al., 2020).

Apart from the behaviorist school of education, the application of punishment in

this institution is also influenced by the hadith of the Prophet.

وعن عمرو بن شعيب، عن أبيه، عن جده - رضي الله عنه - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا، وَهُمْ أَبْنَاءُ عَشْرِ، وَفَرَّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ». «حديث حسن رواه أبو داود بإسناد حسن أخرجه: أبو داود (Al-Nawawi, 2010)

The hadith above explains that to form a disciplined character in students, punishment is needed. The punishment given must be educational and not harmful. Class meeting activities at MTs. Nurul Huda is held after the semester exams and before the distribution of report cards leading up to the madrasah holidays. This activity is carried out to fill the free time because there are no teaching and learning activities. The function of this activity is to strengthen ties between students at the madrasah, increase closeness between fellow students at the madrasah, channel talents and interests among students, and train competitive mentality and sportsmanship in matches or competitions held during class meeting activities. In the process, each class is required to delegate its members to take part in the competition. Of the various competitions that each student competes in, they can only take part in a maximum of two competitions. This is done so that all students participate and have the opportunity to win. Every student who excels is given an award trophy and certificate.

If viewed from the perspective of motivation theory, it can be concluded that class meeting activities are extrinsic motivation which stimulates the emergence of intrinsic motivation. According to Herzberg, motivational factors are things that encourage achievement that are intrinsic in nature, which means they originate within a person. Motivational factors relate to aspects contained in the work itself. So it is related to job content or also known as intrinsic aspects of work. Hygiene factors or what can be called extrinsic motivation are motivation that originates from outside the self which also determines a person's behavior in life (Maulana et al., 2015).

Herzberg further explained that the factors that cause job satisfaction are basically intrinsic factors, while the factors that cause job dissatisfaction are extrinsic factors. The group of intrinsic factors includes the work itself, achievement, advancement, recognition and responsibility. Extrinsic factors include supervision, interpersonal relationships, working conditions, salary, company policies, and administration (Andjarwati, 2015)

Class meeting activities at this institution are used as a means to improve brand image by documenting and uploading these activities on social media. It has become inevitable that in this era many parents see the development of an institution through their social media accounts. The more often the institution publishes its activities, the higher the public's trust in it. Social media is a place for free promotion without spending a lot of money. You just need consistency in doing it. Apart from class meetings, this institution is also active in involving its students in competitions outside the madrasah, such as porseni, ksm, and scientific writing competitions. Apart from that, to motivate students to always be enthusiastic about achieving achievements, the adage "Bismillah jekajeh" and "Mun Tak kellar keng tak terro" are used.

Yellow book learning activities are carried out the same as learning in general, namely during normal learning activity hours which start at 08.00 until finished. This book subject is allocated 4 hours of time in one week. The methods often used by book educators are interactive lecture and demonstration methods. In learning the yellow book, all students are required to write in the hope that one day they will get used to writing in Arabic.

In learning the Yellow Book, there are three student competencies that are developed, namely attitude, knowledge and skills competencies. The description of the learning activities is that first the teacher carries out an opening activity where in this activity the teacher says hello, takes attendance while asking for news, conveys the objectives, provides apperception and motivation, and conveys the learning steps. Second, this activity where students carry out lalaran and nadoman (Rohmana, 2023),

listen to information, write, demonstrate, and complete assignments. Third, the closing activity, namely the teacher and students concluding, reflecting, and closing the activity with the kafaratul majlis prayer.

Evaluation of the Maqamad (Quran and Ma'had Madrasah) and Sasusi (One Child One Achievement) Programs.

Efforts to improve the quality of education can be achieved in two ways, namely through the quality of the learning process and the quality of evaluation of the learning process. Evaluation can encourage students to be more active in studying continuously and also encourage teachers to further improve the quality of the learning process and encourage madrasahs to further improve the facilities and quality of madrasah management. Evaluation does not only rely on assessing learning outcomes, but also needs to assess input, output and the quality of the learning process itself (Muryadi, 2017).

There are three terms that are often used in evaluation, namely test, measurement, and assessment. However, evaluation has different meanings with these three terms. Stufflebeam and Shinkfield (1985) stated that:

Evaluation is the process of delineating, obtaining, and providing descriptive and judgmental information about the worth and merit of some object's goals, design, implementation, and impact in order to guide decision making, serve needs for accountability, and promote understanding of the phenomena involved (Stufflebeam, 2002).

Evaluation is a process of providing information that can be used as a consideration to determine prices and services (the worth and merit) from the objectives achieved, design, implementation and impact to help make decisions, assist accountability and increase understanding of phenomena. According to this formulation, the essence of evaluation is the provision of information that can be used as material for consideration in making decisions.

Departing from the theory above, the Maqamad (Quran and Ma'had Madrasah) and Sasusi (One Child One Achievement) Program in Improving the Brand Image and Competitiveness of MTs. Nurul Huda Ranuyoso Lumajang is always evaluated. The aim is to determine the success of the program and the obstacles faced. Then look for solutions to these obstacles.

The TTQ program is evaluated every month. The technical aspect is to explain the progress of students' memorization and reading. Apart from evaluation, this activity also carried out joint prayers to pray for students to always be given strength and enthusiasm in memorizing and studying the Koran. The location used for evaluation moves from one teacher's house to another teacher's house. This activity is also used to provide bisyaroh to teachers. Apart from monthly evaluations. TQQ also assesses students at the end of each semester, namely before class meeting activities are held. Then at the end of every school year a tahfidz graduation is held.

Tabel 3 Rekapitulasi Hafidz/Hafidzah

<i>Tahun</i>	Juz	Jumlah Hafidz	Jumlah hafidzah
2021	30	1	11
2022	30	2	8
	1 dan 2		3
2023	30		10
	1 dan 2		5
	3 dan 4		3

Just like the TQQ program, the Habituation program and the Yellow Book, it is also evaluated every month at the same time as the madrasah's monthly evaluation meeting. In the process, each person in charge submits a report regarding the

recapitulation of student discipline and the progress of students' abilities in understanding tool science. Meanwhile, Sasusi's activities were evaluated in the Madrasah Self Evaluation (EDM) activity.

CONCLUSION

Based on the explanation above, it can be concluded that the efforts made by MTs. Nurul Huda Ranuyoso Lumajang changed its bad image to a good one, namely by creating the Maqamad (Quran and Ma'had Madrasah) and Sasusi (One Child One Achievement) programs. The programs developed are the Tahfidz and Tahsin al-Quran (TTQ) programs, Habituation, One child one achievement, and Yellow Book Learning. Planning the program begins with analyzing the strengths and weaknesses of the madrasah, formulating goals, creating programs, and forming management. The aim of the TTQ program is to improve student discipline which will also affect the level of teacher discipline. It also aims to improve students' abilities in the areas of reading, memorizing and memorizing the Koran. The aim of the habituation program is to get used to discipline and get used to reading tawasul, asmaul husna, QS. Al-Waqiah, and Prayer. The aim of Sasusi's activities is to develop students' talents and foster independent and courageous character. The aim of learning the yellow book is to produce religiously minded students who are able to understand the Islamic religion from its primary sources, namely the Koran, Hadith, and the Yellow Book so that later they will not be trapped by misleading blind beliefs.

The TTQ program is carried out one hour before teaching and learning activities begin. There are three superior programs carried out in TTQ activities, namely tahfidz, tahsin, and iqra' classes. The habituation program is carried out every day from Monday to Saturday. Especially on Fridays, the habituation activities are replaced with istighotsah and haol activities for students and educators. Sasusi's activities at MTs. Nurul Huda is held after the semester exams and before the distribution of report cards leading up to the madrasah holidays. This activity is carried out to fill the time gap because there are no teaching and learning activities. Yellow book learning activities are carried out the same as learning in general, namely during normal learning activity hours which start at 08.00 until finished.

The TTQ program is evaluated every month. The technical aspect is to explain the progress of students' memorization and reading. Apart from evaluation, this activity also carried out joint prayers to pray for students to always be given strength and enthusiasm in memorizing and studying the Koran. Just like the TQQ program, the Habituation program and the Yellow Book, it is also evaluated every month along with the monthly madrasah evaluation meeting activities. Meanwhile, Sasusi's activities were evaluated in the Madrasah Self Evaluation (EDM) activity.

For anyone who wants to do the same thing as is done at MTs. Nurul Huda must pay attention to several things, namely: 1) Weaknesses and strengths of the institution 2) Budget, 3) Human resources owned, 4) Monitoring and evaluation, and 5) Social Media

REFERENCES

- Al-Bukhori. (2010). *Shohih Bukhori Juz 2*. al-Maktabah Al-Syamila.
- Al-Nawawi. (2010). *Riyadlus Sholihin*. al-Maktabah al-Syamila.
- Al-qari, A. (2010). *Al- Mashnu'fi ma'rifati al hadis al maudu'*. Maktabah Syamila.
- Andjarwati, T. (2015). Motivasi dari Sudut Pandang Teori Hirarki Kebutuhan Maslow, Teori Dua Faktor Herzberg, Teori X Y Mc Gregor, dan Teori Motivasi Prestasi Mc Clelland. *JMM17 : Jurnal Ilmu Ekonomi Dan Manajemen*, 2(01). <https://doi.org/10.30996/jmm17.v2i01.422>

- Asfar, A. M. I., Asfar, A. M., & Halamury, M. (2019). *Teori Behaviorisme (Theory of Behaviorism)*. <https://doi.org/10.13140/RG.2.2.34507.44324>
- Bebby, E. C. (1966). *The Quality of Education in Developing Countries*. Harvard University Press.
- Daryanto, & Rahardjo, M. (2012). *Model Pembelajaran Inovatif*. Yogyakarta, Gava Media.
- Gardner, H., Moran, S., & Chen, J.-Q. (2009). *Multiple Intelligences Around the World – Google Books*. New York: Basics Book. https://www.google.co.id/books/edition/Multiple_Intelligences_Around_the_World/C-5bI3Kk46QC?hl=id&gbpv=1&dq=Gardner+H.+Multiple+Intelligences:+The+theory+in+practice&pg=PA41&printsec=frontcover
- Imakulata, M. (2018). Penerapan Gaya Kepemimpinan Transformasional di Alex`S Salon Darmo Park Surabaya. *Agora*, 6(2), Article 2. <https://publication.petra.ac.id/index.php/manajemen-bisnis/article/view/7766>
- Maesaroh, S., Adib, H., & Wiyani, N. A. (2022). Implementasi Model Kepemimpinan Transformasional di Pesantren Khozinatul `Ulum Blora. *JIE (Journal of Islamic Education)*, 7(1), Article 1. <https://doi.org/10.52615/jie.v7i1.230>
- Maulana, F. H., Hamid, D., & Mayoan, Y. (2015). Pengaruh Motivasi Intrinsik, Motivasi Ekstrinsik Dan Komitmen Organsasi Terhadap Kinerja Karyawan Pada Bank Btn Kantor Cabang Malang. *urnal Administrasi Bisnis (JAB)*, 8.
- Mu`izzuddin, M., Juhji, J., & Hasbullah, H. (2019). Implementasi Metode Sorogan dan Bandungan dalam Meningkatkan Kemampuan Membaca Kitab Kuning. *Geneologi PAI: Jurnal Pendidikan Agama Islam*, 6(1), Article 1. <https://doi.org/10.32678/geneologipai.v6i1.1942>
- Mulyasa, H. E. (2017). *Manajemen & Kepemimpinan Kepala Sekolah* (6th ed.). Jakarta: Bumi Aksara.
- Muryadi, A. D. (2017). Model evaluasi program dalam penelitian evaluasi. *Jurnal ilmiah penjas (Penelitian, Pendidikan Dan Pengajaran)*, 3(1), Article 1. <http://ejournal.utp.ac.id/index.php/JIP/article/view/538>
- Rohmana, J. A. (2023). Qur`anic Interpretation in the Form of Sundanese Poetry: K.H. Ahmad Dimiyati's Interpretation of Q.S. al-A`lá/87. *Religia: Jurnal Ilmu-Ilmu Keislaman*, 26(2), 241–263. <https://doi.org/10.28918/religia.v26i2.1218>
- Sanjaya, W. (2008). *Kurikulum Dan Pembelajaran*. Jakarta : Prenada Media Group.
- Shahbana, E. B., Farizqi, F. kautsar, & Satria, R. (2020). Implementasi Teori Belajar Behavioristik Dalam Pembelajaran. *Jurnal Serunai Administrasi Pendidikan*, 9(1), Article 1. <https://doi.org/10.37755/jsap.v9i1.249>
- Stufflebeam, D. L. (2002). The CIPP Model for Evaluation. In D. L. Stufflebeam, G. F. Madaus, & T. Kellaghan (Eds.), *Evaluation Models* (Vol. 49, pp. 279–317). Kluwer Academic Publishers. https://doi.org/10.1007/0-306-47559-6_16
- Suarca, K., Soetjningsih, S., & Ardjana, Iga. E. (2016). Kecerdasan Majemuk pada Anak. *Sari Pediatri*, 7(2), 85. <https://doi.org/10.14238/sp7.2.2005.85-92>
- Yusri, D. (2019). Pesantren dan Kitab Kuning. *Al-Ikhtibar: Jurnal Ilmu Pendidikan*, 6(2), Article 2. <https://doi.org/10.32505/ikhtibar.v6i2.605>

