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Reconstruction of Islamic Education Management through Strengthening the Integration of Islamic Values

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In the Islamic perspective, education management science has established Islamic principles and values that can guide teachers and students in achieving educational goals. Islamic education management science can guide human resources to behave and behave well and correctly, especially in the world of Education. The purpose and focus of this paper is to examine in depth the reconstruction of Islamic education management which is aligned with the principles and values of Islam today through productivity, competence, welfare, effectiveness, morale, skill and loyalty. The method used is a case study approach on modern management that has the principles of Islamic Education management integrated with Islamic values. The results of the study found a formulation or model of Islamic education management that was constructed through three events, namely:(1) Improving the competence of human resources by focusing on all activities and managing the components of the institution through the integration of Islamic values, (2) prioritizing ethical excellence through strengthening the integration of Islamic values within the institution and (3) strengthening the organizational culture in the institution by steak holders. It is hoped that the model or formulation can be used or applied in other Islamic institutions.

Keywords: Reconstruction, Management Education, Islamic Value

INTRODUCTION

A nation is a nation that has and in terms of . This been in the success of Islamic mathematics in the years 750M-1258M. Many Islamic have in the field of the spirit that is derived from the Qur'an and Hadith. centuries of of knowledge been able mueslim figures, such Al-Farazi as Islamic astronomer who , al-Razi and Sina in the field of , Jabir bin Hayyan in the field of chemistry, al-Khawarizmi in the field of mathematics. (Suproyugo 2002, 252). achieve the of knowledge that is the teachings of Islam, because Islam has been to be teaching for , and rahmatan lil alamin for human all (Ahmad, 2016). Not only that, in the formal education path (schools, madrasas, Islamic boarding schools, universities) also has an important role in building civilization, one of which is innovating by forming character to all students (Katni, 2024).

From the Islamic civilisation in modern times seems to give a colour to the development Islamic civilisation and technology in order horizons and become inspirational . They not only utilise the the (Omar, 2005), also critically improve the of who are modernised than they today. study of educational concern of many who are about The material contained therein represents a is and interrelated the running of organisation that includes , implementation, and . The principles of education very necessary in and an , especially for Islamic Education (Kurniawan 2019, 16-42).

Educational management in an Islamic perspective can be called a concept that is based on the essence of human creation it self as a leader on earth. So that the existence of this human being is important in the success of the organization. Thus of beings plays an in making organisations (Palmer 1997, 294-307). of the and obligations in carrying the responsibilities of a in an organisation, in this case . this , when the of educational cannot be from the of the people themselves. (Kondalkar 2018, 5). person who as a should and the principles and values of Islamic teachings that are in the of management as a concept Islamic , among others, good intentions, (*syuera*), trust (*amanah)*, and prioritising (*al-'adl*). (Munawar 2004).

From the results of show that the term Islam, in terms of meaning it can be interpreted in principles and values in Islam, such as the level of productivity and welfare, the existence of a reward that can be described panisman in beer organisation and others (Azzam, 2000). Research conducted by Martin Kustati obtained the results that Islamic educational institutions must be able to create effective and efficient implementation of education management (Kustati, 2023). In line with previous research, Syarifah has obtained findings that in pesantren that carry out education management guided by Islamic values, it turns out that it is able to grow rapidly and is trusted by the community than general education institutions formed by the government like formal schools (Deelhiew Agee InternationalAttas, 2001).

Basically, the Islamic values that be in education should that are discussed, including organisation, resource quality, discipline, standards, which be focused on the moral and standards of education taught in Islam (Mohiuddin & M, 2016).

METHOD

The data that the uses in this analysis is data it is composed of several thinkers expert that are related to the and of Islamic The is Case Study Approach. The steps for this research follow Mirshad's opinion, namely 1) recording all research findings; 2) combine all findings; 3) analyze all findings; 4) criticize and provide critical ideas on the findings to present new findings in descriptive form. The autobiographies, and that are related to the of the study. The data collection were and group *discussions* (FGD).

The location of the research was carried out by the Master of Islamic Education management study program of UIN Maulana Malik Ibrahim Malang at the beginning of the lecture year in January 2024. The sample used in the study was a lecturer of human resource management and a lecturer of management philosophy of Islamic Education (Rahim et al., 2018)

Data analysis is carried out through data collection, data reduction, data display, and conclusion.

RESULT AND DISCUSSION

The reconstruction of can be defined as process reassembling and reassembling as an to improve the principles in the management that various in organisation. The of part of the , , and judgement . Islamic a relationship between Islam and , reason revelation. (Sugiono 2019). In the Islamic century, there figures who are considered of , in terms including (1) "al-Rashidin (632-661 AD) who an that was the teachings during the time of the Prophet PBUH, the . (2) Al-Faraby (870-950 AD) who worked to a good of community society. (3) Al-Mawardi (972/1058 AD) his based on the teachings of the Qur'an and Hadith as the . (4) Al-Ghazali (1058-1111 AD) the of that embodies principles of . (5) Ibn (1332-1395 AD), a sociologist who developed of social (Suegiono, 2020).

Western figures such as and (2008) explain that is the of , and resources in to organisational and (1986) that is the process designing (Djamil, 1997), and controlling the of organisational members as as making use the organisational . In addition, some like others. The Western of is not , it who and where the of . (1994) that the of is religious, much of which is from evidence in the of the . seesba then dilakuaekan mengenganalisis dan yang ini agar leebih di ini. In the end, there will be a and concept of Islamic organisations that is in the traditions, values, and of Islamic schools and societies, the Muslims, of Islamic (Wan, 1998)

Islamic implicit in the 'an. , the principles of Islamic can be examined in : (1) from violence and ; (2) in with nature of

; (3) the pleasure Allah; (4) civilised; (5) in the human rights; (6) and ; and (7) at the of the and the hereafter (al-falah) which is values. realised that the that are currently developed cannot simply be judged wrong judged right. , there to be a critical study of of that is claimed to have born in the West. experts in the view that, what what was the will be able to enrich current knowledge, which can be used as a future (Chandleer, 2020).

The above if in Islamic , will be able to and the organisation good and From the principles of Islamic that are taught, it can be the achievements that will be in an organisation in this case Islamic . In No. 14 2005 and Article 8 states that must have basic standards. standards are (1) Personality, (2) Social , (3) and (4) . The related to standardisation as an the the resources that are in . There are that be; , an physical and mental , the ability to national . In , only a few requirements. The of the can be seen from the required as . This performance is factors including , safe and conditions, opportunities to sense of motivationand discipline (Rosmanidar, 2022).

From the above , the possessed the in is from how a keeper of school carries management . This is where it is for the leaders of , Islamic and the of Islamic Education properly and (Naceur, 1994). The of Islamic Institutions lot the of in his day companions and them expertise. The mode of the Prophet met four which of: *ibadah deeds, khalifah, and* good Islamic , in the of as *fill ard,* Prophet s.a.w three things in the leadership of Islam, and freedom . Which, in carrying it out the five sides of Islamic values, namely self-authority, of moral spiritual (HafidhueddinHafidhueddin et al., 2003).

Good is that can criteria in which it encompasses characteristics, philosophy, and . This is it can create *al-falah*, which of three dimensions, : characteristics and philosophies, natural resources, (3) practice), which already the Hadith that the value of Islamic can be with the value of humanity and society (Daued, 1998).

of Islamic according current conditions can be described in the applications that can be implemented in Islamic as the following

[Figure 1. about here]

From the chart above, it can be explained that:

1. in this obtained from the power an : information, and is right of God.
2. is a *caliph* who is the mandate manage resources available in in order to worship Allah, which is teachings of Islam in with nature of which to of Allah, namely the principle of .
3. the educational , it is very to in this case that the able innovate, be sense of , and happiness. Sejahteera conditions create sense of comfort will happy in the and the hereafter (*al-falah*). Human resources are selected , and and .
4. The of based on the principles of Islamic namely (1) ; (2) made 3) be fair ; (4) being to have an opinion possible in one's views; (5) being able to work and (6) the spirit of emphasised mutual respect and for others.

5. is the result of the always goes to the tauehid paradigm which means that in carrying out the educational activities, based our piety Allah S.W.T.

In Islamic considered to be lagging . The existence of and the improvement its considered to significant improvements Islamic Education (Rosad, 2019). The that exists may able the outcomes students at the they teach. example, data from the Office that the level of comprehension of the the still needs improved. The average score of the 2019 learning subjects at the senior high school level was 73.10. were 17 42.5% of the total who below the minimum achievement . In the Malang district , the Ministry Religious Affairs than 6812 professional . The not beerimabang peen . This is due lack direction, and even coercion for their . to this, the of very in directing wisely, fostering and sincerely and financing fairly, which can be in the of Islamic(Antonio, 2007)

The principles in namely the principle of (*as-syuera*). *Syuera* is among the characteristics of the of Islamic *Syuera* is a people for the a . In another sense, *Syuera* means that a not only his () in problem that from other people. Because views of people will be very close the than the opinion person. *Syuera* as , that *deliberation is* likely lead fair and logical outcomes for than personal

Based the above explanation, it can be understood that the of on Islamic principles is: "organisations power based on soul as a caliph,
worship and sharia guidance to realize happiness
and prosperity in this world and the hereafter for every human being. The principle of integrity exemplified by a leader in order to realize organizational goals effectively, effectively, and systematically, has been carried out through the management function, namely: "planning, organizing, supervising, monitoring and feedback (Syarifah & Sirojuddin, 2024)

[Figure 2. about here]

UIN Maliki Malang, efforts to improve the competence of lecturers and students are carried out by focusing on teaching in courses that are integrated with Islamic values that refer to the tree of knowledge with the concept of Ulil Albab. The next step is to prioritize ethical excellence through activities that focus on instilling the value of worship in the dormitory with the concept of Islamic integration which is the hallmark of UIN Maliki Malang which is given during the first year of entering the lecture.

Another important part is to strengthen the organizational culture internally in each study program at UIN Maliki Malang. The support of steak holders can build a dynamic and synergistic organizational image and culture for the entire community.

The achievements of the three models turned out to be able to improve the implementation of the basics of Islamic

education management in a comprehensive and humanist manner. So that a well-being environmental climate is created

CONCLUSION

From the studies that have discussed, it concluded that the of the of education so that it is line the times. This can become guideline for the and of Islamic of can be principles and of which are based more on value of and of the efforts that can be made the of human resources in an Islamic. One of the efforts made by UIN Maliki Malang in reconstructing Islamic education management is by improving the competence of human resources which are focused on teaching in courses that are integrated with Islamic values that refer to the concept of Ulil Albab and prioritizing ethical excellence through activities that focus on instilling the value of worship in new students as a characteristic of UIN Maliki Malang with other universities

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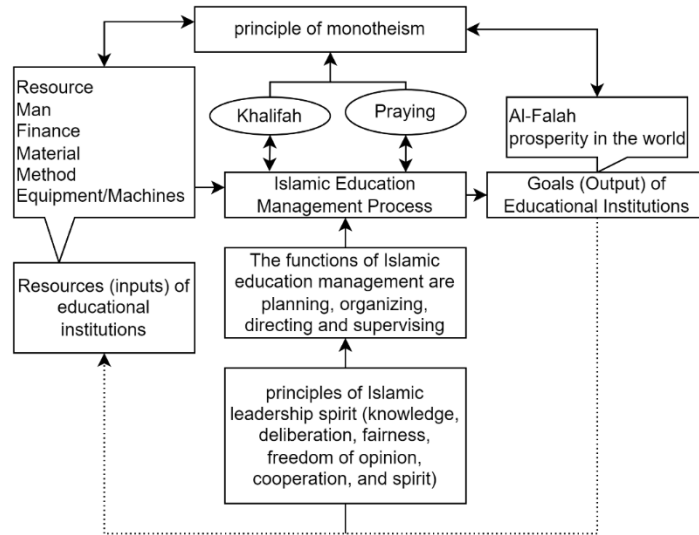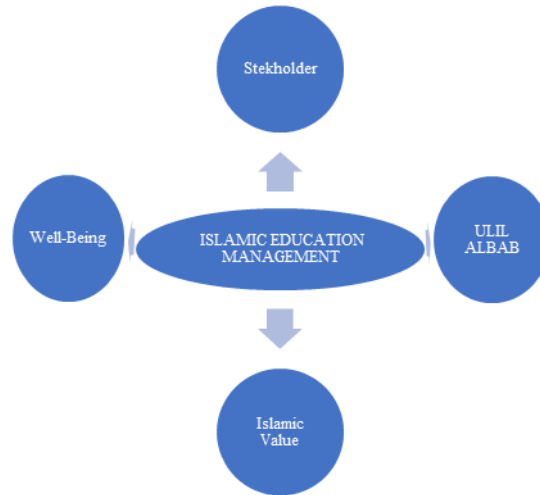
LIST OF FIGURE

Figure 1 / Implementation Model of Integrated Islamic Education Management Islamic Values

Figure 2 / Basic Islamic Education Management Intern Institution