

## **REALIZING THE PURPOSE OF ISLAMIC EDUCATION THROUGH BOARDING SCHOOL MANAGEMENT**

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### **ABSTRACT**

This research aims to determine the implementation of boarding school management to realize Islamic education purpose in one of the boarding schools, namely Muhammadiyah Boarding School Yogyakarta. The research method used is field research with a qualitative type based on data collection techniques in interviews, observation, and documentation. The results showed a substantial relationship between boarding school management and national education goals in general and the goals of Islamic education in particular. There are efforts to achieve the four dimensions of Islamic education goals. First, Physical education discusses Fiqh and ushul fiqh lessons. Second, spiritual education with Islamic practices such as fasting Monday Thursday. Third, through religious studies, academic education is based on arguments and history of mujtahid priests such as Imam Maliki, Imam Shafi'i, Imam Hanafi, and Imam Hambali. Fourth, social education through joint activities both in dormitories at schools and in the community. Providing soft skills that help develop children's intellectuals with activities that include tahfidz (memorizing the Koran), language areas (mandatory English and Arabic language environments), speech, and others. Likewise, hard skills provisioning in the form of extracurricular activities for Tapak Suci and Hizbul Wathan. With the implementation of boarding school management, it's hoped that the school can achieve Islamic education purpose.

**Keywords:** Boarding School, Management, Islamic Educational Purpose

### **INTRODUCTION**

Education is a fundamental aspect of human life. In Indonesia, education is design for the advancement of the country's development. Globalization has an influence on aspects of human life, one of which is education. There is the influence of globalization in changes people's perceptions and orientation towards education causes Indonesia to have often serious problems resulting in an unstable and deficient education situation great.

Indonesia is ranked 1st in the world as the country with the largest Muslim

population. Based on Global Religious Future data, Indonesia's Muslim population is 13% of the world's total Muslim population, which is around 2299.62 million. Indonesia has many Islamic educational institutions, including madrasas, pesantren, majlis ta'lim, Islamic schools, and colleges. However, according to Prof. Dr. Mujamil Qomar, many Islamic educational institutions in Indonesia have not produced output that matches people's expectations (Maya & Lesmana, 2018).

Management is one of the supporting factors that significantly influence the successful management of educational institutions' successful learning activities (Kurniadin & Machali, 2012). Therefore, all teachers must carry out efforts to continuously manage and develop Islamic education management in schools. Many educational institutions in Indonesia still adhere to traditional systems organized based on tradition rather than professionalism, which refers to skills that include human skills, conceptual thinking skills, and conceptual skills.

Educational institutions that apply the traditional system are very static, making it difficult to manage them. This system will result in inadequate planning, leader supremacy in decision-making so that the planning process runs carelessly, does not have a regular strategy, and is difficult to develop (Maya & Lesmana, 2018).

The problem in Islamic education institutions' management above is that educational institutions have not successfully formulated Islamic education's goals and visions. In the traditional system, Islamic education directing at forming a generation who master the science of religion. The concept of education is to give birth to a generation of sholih who focus on the afterlife. As a result, few Islamic education graduates have lost in skills, are marginalized, and cannot compete in competitions in this era of globalization (Sulistiyorini & Fathurrohman, 2016).

The handling of the problems that occur above is by creating a new paradigm of renewal and development in managing how Islamic education is the boarding school system or the superior boarding education system. In its implementation, the boarding school system is controlled by management that applies Islamic teachings to achieve Islamic education goals. Boarding schools have different characteristics and types, but in principle, boarding schools have the same plan: to help schools' education process. Education with systems boarding is a way to avoid a dichotomy of science obtained in school and as an effort to keep generations away from multiple personalities (Maksudin, 2013: 40).

By seeing the urgency of boarding only schools used as a form of development and renewal of management of Islamic educational institutions and the absence of a clear orientation in Islamic education's objectives regarding its contribution and role in producing religious and competent output in the era of globalization. This problem underlies researchers in research to determine boarding school management's implementation and its relationship with Islamic educational goals in one of the leading boarding schools in Yogyakarta, namely Muhammadiyah Boarding School Yogyakarta.

### **Relevant Research**

Several research theories have discussed the research topics taken. The following are supporting ideas that serve as a review for the creation of compelling, detailed, and robust research results:

#### **1. Management of Islamic Education**

Differences in perspective and scholarship sources or figures bring out the diversity of Islamic education management definitions. The word management's origin comes from a basic English word the meaning is to organize, manage, handle, lead. (Kurniadin & Machali, 2012).

According to Cyril Odinnel and Harold Koontz (1980) said that Management is an effort to regulate organizational activities, including planning, organizing, actuating, and evaluating. Management directs human resources in educational institutions to coordinate and consolidate in creating effective and efficient workouts. One of the management functions is to serve as a reference in working so that each member in an educational institution is responsible for their primary tasks (Batlajery, 2016).

Meanwhile, M. Parker Follet (2007) defines management as a system that contains integrated and bound planning, preparation, implementation, and control activities. (Batlajery, 2016) said Management contains the following elements below:

- Management consists of individuals who carry out activities
- Management as a process/activity/business.
- Management as an art
- Management makes use of resources efficiently and effectively
- Some goals have been set.

Meanwhile (Ramayulis, 2008) states that the essence of management in Islam is known as at-tadbir (regulation), which comes from the Arabic root word dabbara (regulate). The word has found in many verses of surah in the Al-Qur'an, such as QS. As-Sajdah verse 5, which considers the universe's order can be used as evidence of the creator's power in managing the universe. Therefore, as creatures assigned as Khalifah and Abdullah who are blessing with Allah's reason, humans must always work and regulate what is on earth properly as Allah governs the universe.

From several points of view used by the figures, the concept of management emerges, namely as an activation process, as a science and art, and as a group of people who want to achieve goals by planning, organizing, directing, and monitoring.

Education is an educator effort carried out in developing individuals or students through activities that support the transfer of knowledge and moral education to become good human beings who encourage common educational goals (Kompri, 2015). Various definitions used to describe Islamic education have been forward by many Islamic education experts. Example Abuddin Nata defines Islamic education as a conscious and planned effort by directing, guiding, and fostering a personality that excels in Islamic teachings' values.

While Ahmad Tafsir interpreted Islamic education as the lesson given to other people, these individuals can develop optimally. By following the definition of Islamic education is an effort to achieve educational goals based on the Islamic religion's instructions to form and enable Muslim personalities who fear Allah (Sulistiyorini & Fathurrohman, 2016).

Understanding Islamic education globally by new conception 1977 First World Conference in Makkah on Islamic education states. That the term Islamic education is teaching that includes theology and material of the Qur'an, hadits, fiqh but consists of all scientific fields taught in the perspective of Islamic teachings.

The breadth and complexity of the Islamic treatise have led to the emergence of various understandings of Islamic education based on multiple perspectives of each source. In general, the meaning of Islamic education is an effort to guide and educate humans to become human beings or fully human beings under Islamic norms (Achmadi, 2005).

Based on the definition of management and the definition of Islamic education

described above, Islamic education management emerged. According to Mujamil Qomar (2007: 10), the management of Islamic education is a process of educational institutions arranging educational products following the Islamic religion's teachings by collecting learning resources from various disciplines.

Islamic education management can be understood as an implemented system in Islamic education institutions that include planning, direction, regulation, leadership, organizing, and supervising. All activities of an organization based on Islamic values originating from the Qur'an and the Sunnah, using general management theories that are compiled selectively and adaptively to produce competitive and religious individuals.

## **2. Boarding School**

National Education System Law number 19 of 2003, Article 1 states that education is a conscious and planned effort to create an effective learning atmosphere and learning process. Based on this philosophical foundation, education in Indonesia needs to prepare an institution ready to develop students' potential. In development and renewal, educational institutions in Indonesia have started to develop a boarding school system. In practice, students and educators will live together in a dormitory environment. Thus, the management of educational institutions must prepare various primary and secondary needs for dormitory residents.

According to Mujamil Qomar, a phenomenon that often occurs now is the emergence of schools that use the pesantren system but manipulate it by embedding boarding school frills. In reality, the educational processes of pesantren and boarding schools are different. Pesantren generally prioritizes the hereditary or traditional system. In contrast, boarding schools use a system that combines modern and traditional concepts in an integrated and selective manner (Maksudin, 2013).

Under this describes the boarding school education system and its educational goals boarding school :

### **2.1 Boarding School Education System**

Educational institutions that use the boarding school system on a combination of the traditional education system and the modern design result in effective learning for the formation of unique and intact learner personalities in intelligence, character, and skills. The boarding school system is imposing to encourage students' development because all educational activities are structured and scheduled. Implementation of education always implements the teachings of the Islamic religion in which there is a moral content (Kaifa, 2013).

### **2.2 Purpose of boarding school education**

According to (Sulistyorini & Fathurrohman, 2016) the objectives of boarding school education are: to form student discipline from waking up to resting at night, all activities have been arranged and scheduled, and if they are violated, they will receive sanctions; print a generation of intellectual scholars and intellectual scholars, namely the age who mastered the religious and academic fields; creating a generation that has morality and good morals.

## **3. The Purpose of National Islamic Education**

Islam emphasizes that education is a way to build a human character. According to Ibnu Qayyim Al-Jauziyyah (2006), he states that the purpose of Islamic education is to maintain human nature and avoid things that lead to deviations and create a person who has *ubudiyah* (servitude) characteristics obedient and obedient to Allah. Education, according to Ibnu Qayyim, includes goals related to physical

(Ahdaf Jismiyah, plans related to moral development (Ahdaf Akhlakiyah), purposes related to intellectual development (Ahdaf Fikriyah), and goals related to skill (Ahdaf Maslakiyah) (Haqiqi, 2019).

Every country must define universal educational purposes. The National Education System Law number 20 of 2003 article 3 emphasizes the goals and functions of national education, namely developing the potential of students, educating and fostering human beings who are faithful, have a noble character, devoted to God Almighty, knowledgeable, healthy, creative, competent, independent and democratic and responsible.

Islamic education's objectives are in the vision, mission, and goals designed by the Director-General of Indonesian Education in 2015. Namely improving the quality and access to education at all levels of Islamic education at all levels of society and holding education that is oriented towards character building to create output that masters knowledge and skills, as well as improve educators and education personnel's quality with flexible, transparent, collaborative, and participatory management of educational institutions between government, educators, and the community.

Islamic education goals have not been formulated and defined in Indonesia, therefore temporarily referring to the educational goals outlined in Law Number 20 of 2003. So that the definition of the objectives of national Islamic education is the creation of students who believe, fear God, have a noble character, healthy, knowledgeable and broad-minded, competent, creative, disciplined, independent, democratic, think scientifically, democratic, responsible, and have a high nationalism spirit and master many skills so that they can compete at national to international levels and can follow participation and collaboration between schools, government, communities, and other parties.

## **METHODS**

This study used a field research method with qualitative research in modern Islamic boarding schools, namely the Muhammadiyah Islamic Boarding School (MBS) Yogyakarta. This research was conducted using inductive methods, namely by understanding the school environment's social situation, finding a prototype of the relationship from the findings in the field, making hypotheses, and then drawing conclusions. The inductive method is very relevant to be practiced in qualitative research because it describes research on the implementation of hostel management to realize Islamic education in PPM MBS Yogyakarta. Data collection carry by documentation, observation, and interviews (Sugiyono, 2010: 297). The validity of qualitative research results is called a credibility test. One of the techniques used in testing credibility is the triangulation technique. Researchers used source triangulation techniques, namely processing data from various sources and then compiling them using the same data collection techniques (Sugiyono, 2010: 363-368). The analysis process begins with data reduction, data presentation, and ends with conclusions. The data analysis that the researchers used was descriptive. The findings and data in the field are analyzed using theories that follow the research topic then described using a narrative in the form of a complete description of the research results presented to readers (Sugiyono, 2010: 337-345).

## RESULTS AND DISCUSSION

### 1. Muhammadiyah Boarding School Yogyakarta

The modern Islamic boarding school in Yogyakarta is a boarding school using a superior boarding school system by integrating a combined system between the pesantren (boarding) system and the general education system (school). With the implementation of this system, MBS Yogyakarta requires its students to follow the school rules, namely staying in the dormitory for one semester and allowing them to return to their respective homes during major holidays, namely when submitting report cards hold at the end of each semester.

Dormitory activities that must be followed by students include tahfidz and tahsin, Monday Thursday fasting, giving mufrodat (Arabic and English vocabulary), bilingual area (Arabic and English speaking environment), dhuha prayer, midnight prayer, khutbah Akbar (extensive recitation hold once a month), khutbah Asghar (small recitation hold once a week), teaching TPA, room cleaning competition, class cleaning competition, Hizbul Wathan Camp (HW), an affirmation of the rise of Muhammadiyah martial arts jasmine or TS, community service, preaching around Ramadan, riyadhus shalihin study, a study of force, study of leadership (director), and provision of life skills.

Also explained by the deputy director II for Kema'hadan Faqihuddin, said: "We try to instill the character of students through habituation such as boarding pickets, participating in all daily, weekly, and monthly activities, carrying out organizational duties, and living independently." All activities designed and regulated by the MBS Yogyakarta board are very effective and efficient to support character education full of values that realize the insan Kamil being, which is one of the Islamic education goals.

### 2. Relevance between Islamic education goals and boarding school management

Students will attend regular education (classical learning) in boarding schools, followed by self-development activities and religious studies. The sequence of student activities at MBS Yogyakarta has always been under the supervision of the supervisor and the IPM santri organization (Muhammadiyah Student Association). Therefore, educators are more effective in supervising character development in the dormitory, school, and pesantren environments, including co-curricular, extracurricular, and extracurricular activities.

The following is a classification based on students' affective, cognitive, and psychomotor aspects to understand in detail Islamic education, especially regarding the relevance of the objectives of Islamic education and management of boarding school education or boarding school.

#### 2.1 Purpose of National Education

"The development of the potential of students, educating and fostering human beings who are faithful, have a noble character, devote themselves to God Almighty, knowledgeable, healthy, creative, capable, independent and democratic and responsible."

- Cognitive: Developing the potential of students
- Affective: Developing the potential of students, educating and fostering human beings who are faithful, have a noble character, devoted to God Almighty, knowledgeable, healthy, creative, capable, independent and democratic, and responsible
- Psychomotor: Developing the potential of students who are healthy, creative,

capable, and independent.

## 2.2 Purpose of Islamic Education

According to Muhammad Athiyah Al-Abrasyi, "educating character and soul formation." Meanwhile, according to Ibn Qayyim Al-Jauziyah, "maintaining the health of the child's body, building morals, educating mind and soul, training the potential and talents of children."

- Cognitive: Educating the mind and soul
- Affective: Educating character and soul, building, and building morals.
- Psychomotor: Maintaining children's health, training children's potential and talents.

## 2.3 Purpose of MBS Yogyakarta education

"Creating a generation of Rabbani who is strong in faith, high in knowledge, noble in character, so that students have a righteous faith, true worship, have broad insight, think scientifically, are independent, like to study, passionate, disciplined, creative, empathetic and beneficial to Muslims and society in general"

- Cognitive: Creating a high-knowledge Rabbani generation, broad-minded, capable of thinking, and fond of learning
- Affective: Manifest the generation of Rabbani who are noble, passionate, independent, disciplined, creative, empathetic.
- Psychomotor: Creating a sincere Rabbani generation, beneficial to the umat and society.

The description of the content of educational objectives above shows that the three domains of competence have relevance to one another. The affective aspect is the knowledge that needs to be developed together with cognitive and innovated into activities in psychomotor skills. One example of the implementation of activities at MBS Yogyakarta, which shows the collaboration of three aspects of competence, is in the Dakwah Santri and Charity Bhakti Santri activities, which held 5 to 7 days before the Eid al-Fitr holiday and places in the Central Java area. This activity is a form of devotion for the students to the community. Being placed in people's homes indirectly, students will learn to socialize, be independent, responsible, earnest, and benefit society. A book entitled Educational Theory, a Qur'anic Outlook, by Abdurrahman Shaleh Abdullah (1991), has described the classification of 4 dimensions of Islamic education goals. The following is the explanation and implementation in MBS Yogyakarta:

### - Physical education

Fostering humans to have physical skills as provisions in carrying out the Khalifah duties on earth. This goal on the vocabulary of "al qawy" in Q.S. Al-Baqarah verse 247 and Al-Anfal verse 60 as the interpretation of Imam Nawawi which states that the strength of faith must support by the physical strength of MBS Yogyakarta using the ISMUBA curriculum, which contains Islamic education, Muhammadiyah, and Language Arabic where Islamic learning consists of the subjects of Fiqh, Date, Akidah, Morals, Al-Qur'an Hadith, Usul Fiqh, Musthalahul Hadith, and Nahwu. Physical skills include prayer, fasting, and haji, which are though in several Islamic subjects.

### - Moral/spiritual education

Increase the ubudiyah soul in a servant. Example: A fasting person appears physically lacking in enthusiasm, but spiritually he is in the phase of getting closer to the creator by testing his faith in Allah through fasting withholding his desire from dawn to sunset. This objective base on Q.S. Al-Baqarah verse 10 explains the indicators in spiritual education is not double-faced, always an act of purification,

namely submitting to God and purifying oneself from negative attitudes and still being optimistic in living life. Whatever happens to humans must have wisdom. MBS Yogyakarta requires fasting every Monday-Thursday for students as a medium to increase faith and piety by training the soul to be patient and as a form of dedication to the Prophet's Sunnah.

- Intelligence education

In addition to being gifted physically and spiritually (body-soul) by God, humans are also given intelligence (I.Q.) so that in carrying out all activities, they always use reason. In fact, in Al-Qura'an, many verses study nature, which can increase faith when studied by Muslims. MBS Yogyakarta has educators with backgrounds who are competent in their fields. Teachers in religion are mostly graduates of Al-Azhar Egypt, Sudan, as well as Lipia. They wholeheartedly guide students to develop I.Q. by examining Allah's various powers and finding explicit and implied messages that can influence increasing faith. The study of fiqh science base on the arguments and history of mujtahid imams such as Imam Maliki, Imam Shafi'i, Imam Hanafi, and Imam Hambali. This goal base on the stages of achievement in Q.S At-Takasur verse 5 concerning ilm al yaqin or the attainment of scientific truth; Q.S At-Takasur verse 7 concerning ain al yaqin or the victory of empirical truth; and Q.S Al Waqiah verse 95 concerning haqq al yaqin or philosophical truth.

- Humanist / social education

Th The formation of a social character to be part of a pluralistic social community (pluralism). Education directs students' personalities who prioritize common interests over personal interests and the realization of interactive learners both in interacting with individuals or collectively. In MBS Yogyakarta, social values are inherent in students' daily lives who carry out various activities together, starting from simple activities such as eating, studying, and talking to other room occupants. Social education in the scope. The community is involved in Santri Da'wah activities, teaching TPA and Amal Bhakti Santri.

The education program's design at MBS Yogyakarta results from the thinking of all education personnel and educators is then modified and managed by the santri organization (IPM) as the coach's right hand. The existence of cooperation between the coaches and students who are members of the IPM (Grade 11) trains the ability of workgroup cooperation, especially in creating a conducive school and dormitory environment that supports the process of transfer of knowledge and moral education so that it runs well and can produce intellectual and moral noble output as the purpose of Islamic education as stated by Quraish Shihab in his interpretation. He said that guiding individually or collectively to fellow human beings to carry out their duties as Abdullah and khalifatullah is the primary goal of Al-Quran education that Muslims must practice.

## CONCLUSION

The research exposure results conclude that the implementation management of modern Islamic boarding schools at Muhammadiyah Boarding School Yogyakarta runs according to Islamic values, namely religious and humanist. It follows the educational theory regarding Islamic education goals, which is a component of national education. MBS Yogyakarta aims to create a generation of intellectuals and scholars, namely a generation that master religious knowledge and general knowledge. The implementation of education with a boarding school provides opportunities for students to obtain EQ emotional intelligence (emotional Quotient), intellectual intelligence IQ (Intellectual Quotient), spiritual intelligence (SQ), and CQ

creativity intelligence (creativity Quotient). With MBS Yogyakarta's success in producing graduates who are competent and have a noble character so that they can be useful for the religion and the nation as the goal of Islamic education, boarding school education management is considered successful in achieving the Purpose of Islamic education.

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