The Essence of Islamic Education Management and Development From the Perspective of Islamic Education Philosophy

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Abstrak

Pengelolaan dan pengembangan pendidikan Islam merupakan suatu keharusan yang dilakukan untuk mencapai tujuan pendidikan Islam yang sesungguhnya yang tentunya tidak lepas dari pengelolaan dan pemanfaatan sumber daya manusia dengan baik dan sesuai dengan porsinya. Sumber daya manusia seperti guru sebagai pengajar dan pendidik bagi peserta didik di lembaga atau lingkungan pendidikan Islam, sangat menentukan dalam mencapai proses pembelajaran yang menuntut keberhasilan intelektual dan nilai-nilai keislaman bagi peserta didiknya. Namun hal tersebut merupakan tugas dan kewajiban seorang manajer dalam memilah dan melaksanakan pemberdayaan yang baik terhadap para pendidiknya. Selain itu, proses musyawarah merupakan salah satu cara yang dapat dilaksanakan untuk hal-hal yang berkaitan dengan kendala atau permasalahan yang dihadapi dalam proses pendidikan yang dilaksanakan di lembaga pendidikan Islam itu sendiri. Kata Kunci: Manajemen Siswa, Perkembangan, Filsafat Pendidikan Islam

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Abstract

The management and development of Islamic education is a necessity that is carried out to achieve the actual goals of Islamic education, which, of course, cannot be separated from the management and use of human resources properly and by their portions. Human resources, such as teachers as teachers and educators for students in Islamic educational institutions or environments, are decisive in achieving learning processes that demand intellectual success and Islamic values for their students. However, it is the duty and obligation of a manager to sort out and carry out proper empowerment for his educators. In addition, the deliberation process is one of the methods that can be implemented for matters relating to obstacles or problems encountered in the educational process carried out in Islamic educational institutions. Keywords: Siswa Management, Development, Philosophy of Islamic Education

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Introduction

Management education is one of the important elements in running an organizational institution, and it is inseparable from the educational institution that is the center of human science. Management in the Great Dictionary of the Indonesian Language (KBBI) is understood in two senses, namely as the effective use of

Resources (maximum) to achieve goals (targets), and or as a process in carrying out institutions

well (right on target) so that they can be held accountable (KBBI, 2008). According to Hadari Nawai, management is an activity that manages the institutional system to maintain the goals and objectives that will be adequately achieved. Then, in the management study, three important things support it so that it continues to run well and according to expectations, namely related to man, money, and material (Amirudin, 2013).

Seeing this, it is understood that all elements contained in it are intertwined and

cannot be released, so there is a need for good communication in its implementation. This communication is not only linked within the institution but is needed outside the institution so that it will determine and can help the institution. So this is one of the management and development processes of the institution that is carried out to realize the goals and objectives. Even in institutional management, the element of deliberation is important to be carried out because there will be a process of exchanging ideas in finding the best solution to a problem that is being faced or experienced by an educational institution (Anhar, 2020).

According to Suharsimi, education management is a series of activities through the process of managing good cooperation between people (living resources) and making good use of all elements in it that are members of the institution to achieve educational goals that have been formulated efficiently and adequately (Suminar, 2019). Islamic education management is a process of structuring and managing Islamic educational institutions involving human and non-human resources in order to move or direct the institution to achieve the goals of Islamic education that have been formulated effectively and efficiently,(Kuntoro, 2019) in accordance with surah Asy-Syura verse 38 which reads:

وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ٣٨

"And it is also better and more eternal for] those who accept (obey) the Lord's call and perform prayers, while their affairs are decided by deliberation. They gave a part of the sustenance that We bestowed on them" (Qs. Asy-Syura/42: 38).

Development is the development process, effort, and steps or deeds. The word development comes from the word "develop," which means a process of change both in mind, knowledge, and personal evenly, expanding or so on (KBBI, 2008). The development process in Islamic education refers to its human resources, individually and in groups. The development is carried out sustainably with continuous efforts to improve, revitalize, reform, formulate, reconstruct, and renew. These changes are not only made to achieve formulation but also to realize quality education. When viewed in terms of personality, this development is carried out to achieve abilities in terms of potential and skills and characteristics that have positive values both for themselves and the surrounding environment (Barsihannor, 2021).

The development of Islamic values is intended to achieve high faith values and the application of religious knowledge by Islamic values and teachings that are not contrary to their creed. Therefore, all matters are returned to the original and primary sources, namely the Qur'an and hadith, as the primary references in the development of Islamic education by the value of the teachings themselves. According to Al-Attas, the attitudes and actions carried out by humans cannot be separated from a form of science, but there is also a process of spiritual guidance and coaching through the concept of Sharia values (Kurniawan, 2019).

It is appropriate to understand that the development of Islamic educational institutions can be studied theoretically and in terms of their important role and function in the human knowledge experience itself. Although human beings can develop logical thought, the important role of experience is a benchmark that must be considered to achieve the goal of Islamic education itself. Empirically, the Qur'an is a keyword in knowing the steps that must be taken to achieve the goals of the Islamic educational institution itself, and it can be believed to be an effective way to do this. This cannot be separated from the management process carried out by Islamic educational institutions to achieve the goals of Islamic education and the development process that can be carried out as the key to the successful implementation of Islamic education that is progressive, as it has happened in the Islamic world civilization in the past.

In this discussion, several general issues are the primary key to the discussion, namely the discussion of the meaning of management and development, the fundamental basis of the Qur'an about the management and development of Islamic education, and thoughts about the management and development of Modern-Contemporary Islamic education where this discussion is very rarely discussed. Hence, it needs to be explained theoretically and practically. This will be studied using the theory of the philosophy of Islamic education to achieve a more logical study related to the main discussion of the problem.

Method

This research uses a qualitative approach to explore and understand related abstract and philosophical concepts. This research is designed as a library research, aiming to collect and analyze relevant literature, such as books,

journals, scientific articles, and other documents discussing Islamic educational philosophy and management. The data used in this study are entirely derived from secondary sources, without using primary data, because this research focuses on theoretical and conceptual analysis. The data collection technique is documentation, which collects and studies relevant literature in depth. The collected data is then analyzed using content analysis techniques, which aim to find key themes and concepts related to the management and development of Islamic education from the perspective of Islamic educational philosophy. This analysis process involves categorizing the data based on the main themes and interpreting the meaning of the findings in the context of Islamic educational philosophy (Albi & Johan, 2018; Hasibuan et al., 2020, 2022; Hasibuan & Prastowo, 2019).

To ensure the validity and reliability of the research results, source triangulation was carried out by comparing and confirming data from various literature. In addition, trail audits are used to document the entire research process in detail so that other researchers can repeat it. Research ethics are maintained by including all references used honestly and transparently and respecting the copyright of all cited literature sources. The study results will be presented in a descriptive-analytical manner, with an in-depth analysis of the findings obtained from the literature. This study is expected to conclude how the philosophy of Islamic education affects the management and development of Islamic education and provide recommendations for Islamic education practitioners and future researchers based on the results of this research. With this structured methodology, research is expected to make a meaningful contribution to the development of science in Islamic management and education from the perspective of Islamic educational philosophy.

Result and Discussion
Meaning of Management

Management is a science, meaning management and management functions are universally understood. In practice, management and its functions are applied differently according to the situation and conditions of the institution. Management is not only a science but also understood as an art, so when combined with science and art, it is the key to the success of running an organizational institution. To achieve its goals, the management and implementation of management functions must be carried out correctly. Each level of management in an organization, namely top management, middle management, and lower management, will run the same management system, but the focus and scope are different according to the level of management needed for different skills (Na'im et al., 2021). This is undoubtedly related to implementing management functions in educational institutions, social communities, and governments.

According to Henry Fayol, management is the process of predicting, planning, regulating, coordinating, commanding, and controlling the activities of others to achieve common goals. According to F.W. Taylor, management is the art of understanding what to do and finding the easiest and cheapest way to do it as best as possible. Even James A. F. Stoner said that the process of planning, organizing, directing, and supervising the performance of organizational partners and the use of other resources in order to achieve organizational goals that have been set (Apriatni & Reni, 2021). Management is a science because management has universal characteristics that can be studied. After all, it is a clear, systematic, and interdisciplinary object. Management is also defined as an art because the art of management will create a difference in the implications of management activities. A manager's personality ability rather than a scientific approach will influence the art of management. Therefore, the balance of the management approach as a science and art will bring management success in organizational management (Juhji et al., 2020).

It is generally understood that management is the management or regulation of an organization, so management is an important foundation for its sustainability. Management can guarantee the achievement of organizational goals because management has the task of ensuring the achievement of organizational goals, setting goals and objectives that may conflict among parts of the organization, setting priorities for organizational goals, and achieving organizational efficiency and effectiveness (Syaban, 2019). Organizational efficiency and effectiveness are the key criteria for organizational success. According to Peter Drucker, efficiency is defined as doing things right, namely completing work with adequate skills no mistakes, so that there is no repetition of

activities, and the economical use of materials. Effectiveness is defined as doing the right things, namely the ability to set the right activities to achieve the goals correctly (Romlah, 2016).

Based on George R. Terry's view, management is defined as achieving predetermined goals with the help of others. In this case, there are three main aspects. First, management is a science, which shows that management requires a deep understanding of science. Second, management is an art, where a manager must have the ability or expertise to manage. Third, management as a profession, which means that a professional manager can manage effectively and efficiently (Kuntoro, 2019).

Management is not only applicable to institutions or organizations, but it is also an essential skill for personal and family interests. This is in line with the words of Allah SWT in surah At-Tahrim verse 6 which reads:

يَٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰۤىِٕكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ٦

"O you who believe, protect yourselves and your families from the fire of hell, whose fuel is man and stone; their guardians are the angels who are harsh and do not disobey Allah against what He commands them and always do what He commands" (Qs. At-Tahrim/66: 6).

In general, it is understandable that every individual, whether the leader of a formal, informal, or informal institution, needs to have the knowledge and skills to carry out his or her responsibilities. This is important so that he and the people around him are protected from destruction (Priyatna, 2016). Therefore, everyone must be able to carry out their duties well and be dedicated. This has also been mentioned in surah Al-Insyirah verses 7-8, which reads:

فَاِذَا فَرَغْتَ فَانْصَبْ ٧ وَاِلٰى رَبِّكَ فَارْغَبْ ٨

"When you are done (with one virtue), continue to work hard (for another virtue), and only hope in your Lord!" (Qs. Al Insyirah/94: 7-8).

Management must turn something bad or not good into something better, make something previously impossible possible, and help someone who does not know or understand something to understand. In addition, management must also be able to improve something lacking to be more complete or perfect. In essence, everything under management's responsibility must be better, more beautiful, and beneficial to everyone around them.

Meaning of Development

Development is an effort to improve technical, theoretical, conceptual, and moral abilities according to needs through education, practice, or experience. Development is a process of designing logically and systematically in order to determine everything that will be carried out in the process of activities by paying attention to the potential and competence of its resources (Roqib, 2009). In the learning process, for example, development is understood as an effort to improve the quality of the learning process, both materially and methodically, as well as its substance. Materially, it is from the aspect of teaching materials adjusted to the development of knowledge and methodologically and substantively related to the development of strategies, both theoretically and practically (Hamid & Mahmud, 2013).

According to Seels and Richey, development is the process of translating the design specifications into physical form (Priyanto, 2009). The development of Islamic education is a meticulous process of changing various aspects related to products (concepts and objects) or works to improve Islamic education in all aspects and expand its influence and benefits. This means that the changes needed are not in the text (redaction) of the primary sources, namely the Quran and hadith, but in one of the aspects, namely the reinterpretation of the understanding of scientists (ulama). This is especially true of the interpretation of previous educational scholars on texts that are no longer relevant to today's modern conditions or, conversely, identifying and reviving the understanding and practices of past scholars that have been abandoned by today's educational scientists but are very relevant to today's times (Amin, 2018).

Thus, development is not only an effect but can also be a cause, and development is not only about improving something that exists but also about preventing negative things. According to Roqib, the main problem in the development of Islamic education is related to the availability of adequate human resources, the level of professionalism and personnel management, and finance that is not fulfilled (sound) (Roqib, 2009). So, in the process, human resources carry out development, not only by the media and tools.

Quranic Basics of Islamic Education Management and Development

The term management refers to the process of efficiently implementing activities using human and other resources. George R. Terry defines management as "a distinct process consisting of planning, organizing, actuating and controlling, performed to determine and accomplish stated objectives using human beings and other resources." This means that management is a structured process that involves various actions such as planning, organizing, implementing, and controlling, which are carried out to set and achieve predetermined goals using people and other resources (Palahudin et al., 2020).

According to Arifin Abdurrachman, management aims to achieve the main goals and objectives by utilizing humans as implementers. From an Islamic perspective, management is known as al-administration or regulation. This term comes from the word dabbara (regulating), (Umam, 2018) which is often found in the Qur'an, such as one of the words of Allah SWT which reads:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَآءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِيْ يَوْمٍ كَانَ مِقْدَارُهٗٓ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّوْنَ ٥

"He arranged the affairs from heaven to earth, and then it went up to him in one day, which is a thousand years according to your calculations" (Qs. As-Sajdah/32:05).

From the content of the verse, it can be understood that Allah SWT is the regulator of the universe (Al Mudabbir/manager). This natural order is proof of the greatness of Allah SWT in managing it. However, because Allah SWT created humans as the caliph on earth, humans must also regulate and manage the earth as well as possible, following the example of Allah's regulation of the universe (Badriyah et al., 2022). Regarding the importance of planning, there are several concepts contained in the Qur'an; among them is surah Al-Hasyr verse 18 which reads as follows:

يٰٓأَيُّهَا الَّذِيْنَ أَمَنُوا اتَّقُوا اللهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍّ وَاتَّقُوا اللهَ ۗإِنَّ اللهَ خَبِيْرٌ بِمَا تَعْمَلُوْنَ ١٨

"O you who believe, fear Allah and let each of you pay attention to what he has done for tomorrow (the hereafter); and fear Allah, indeed, Allah is Knowing, what you are doing." (Qs. Al-Hasyr/59: 18).

Good planning will be achieved by taking into account the conditions in the future where the planning and activities will be decided to be implemented, as well as the current period at the time the plan is made. Planning is an important aspect of management. The need for this planning lies in the fact that humans can change the future according to their will but cannot be separated from the destiny of Allah SWT. Humans should not surrender to uncertain circumstances and futures but strive to create such a future because the future results from past actions and circumstances.

According to George R. Terry, organizing is the essential activity of management carried out to manage all the resources needed, including the human element, so that the work can be completed successfully. An organization, in the Islamic view, is not just a container but instead emphasizes how a job is done neatly (Safei, 2019). Organizations place more emphasis on regulating performance mechanisms. An organization is a system of cooperation between a group of people to achieve a common goal; in this cooperation system, a division determines the fields or functions included in the scope of activities to be held. The organizing process that emphasizes the importance of creating unity in all actions so that the goal is achieved has been exemplified in the Qur'an, as Allah said in Surat Ali' Imran verse 103, which reads:

وَاعْتَصِمُوْا بِحَبْلِ اللهِ جَمِيْعًا وَّلَا تَفَرَّقُوْاۖ وَاذْكُرُوْا نِعْمَتَ اللهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوْبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهٖٓ إِخْوَانًاۚ وَكُنْتُمْ عَلٰى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُمْ مِّنْهَاۗ كَذٰلِكَ يُبَيِّنُ اللهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَهْتَدُوْنَ ١٠٣

"And hold on to all of you to the cords of Allah, and do not be divorced, and remember the favor of Allah upon you when you used to be enemies, so Allah united your hearts, and then you became the favor of Allah, the brothers; and you were on the edge of the abyss of hell, and God saved you from it. Thus Allah explains His verses to you, so that you may be guided" (Qs. Ali' Imran /3: 103).

Furthermore, the Qur'an provides instructions so that in a container, place, brotherhood, bond, organization, group, there should be no conflict or dispute and controversy that results in the destruction of unity, the collapse of the leadership mechanism that has been fostered. This is as Allah SWT said:

وَأَطِيْعُوا اللهَ وَرَسُوْلَهٗ وَلَا تَنَازَعُوْا فَتَفْشَلُوْا وَتَذْهَبَ رِيْحُكُمْ وَاصْبِرُوْاۗ إِنَّ اللهَ مَعَ الصّٰبِرِيْنَ ٤٦

"And obey Allah and His Messenger, do not make any denials that cause you to be afraid, lose your strength, and be patient, indeed, Allah and those who are patient" (Qs. Al-Anfal/8:46).

The implementation of work is the most important aspect of the management function

because it is the effort of various actions so that all group members, from top to bottom, try to achieve their goals by the original set plan in a good and correct way. The implementation of work is, of course, the most important in the management function because it is the pursuit of various types of actions themselves so that all members of the group, from the top to the bottom level, try to achieve their goals according to the plan that has been set initially, in the best and correct way (Halim, 2022).

According to Hadari Nawawi, guidance means maintaining and showing the organization through every individual, structurally and functionally, so every activity is inseparable from efforts to achieve goals. The Qur'an provides guidelines for the process of guidance, direction, or warnings in the form of actuating. This is an illustration that in the pattern of Islamic education, it is important to carry out a plan (management) to achieve the goals of Islamic education that will be achieved in its implementation (Fathoni, 2015). Where Allah SWT has stated in surah Al-Kahfi verse 2, as follows:

قَيِّمًا لِّيُنْذِرَ بَأْسًا شَدِيْدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا حَسَنًاۙ ٢

"As a righteous guidance, to warn of the most painful torment from the sight of Allah and to give glad tidings to the believers, who do good deeds, that they will receive good retribution" (Qs. Al-Kahfi/18:2).

Managers can describe the function of management to their colleagues to carry out something in the performance process; this can be found in the Prophet Muhammad SAW, namely, when he orders a job, he makes himself a model and example for his people. The Prophet Muhammad SAW became the executor of Allah SWT commands and abandoned His prohibitions. Therefore, the companions are facilitated in practicing Islamic teachings, which are carried out by the process of imitating the behavior of the Prophet Muhammad SAW (Lestari, n.d.) Supervision is one of the management functions that aims to ensure that work implementation is done by the standards set in the planning. Supervision or control is the process of ensuring that the activities that take place are as planned. This control process involves several elements, namely setting performance standards, measuring performance, comparing performance results with specified standards, and taking corrective action when deviations are detected (Rohmat, 2021).

In the Qur'an, supervision is transcendental, thus creating inner discipline. Therefore, in the early days of the Islamic generation, their motivation for work was based on Allah SWT, even though in the context of a world that today tends to be judged as secular (Syahrani, 2019). In general, the supervisory function in the Qur'an is found in surah Asy-Syura verses 6 and 48 where Allah SWT says which reads as follows:

وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖ اَوْلِيَاۤءَ اللهُ حَفِيْظٌ عَلَيْهِمْۖ وَمَآ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ٦

Those who take protectors other than Allah, Allah watches over them, and you (O Muhammad) are not the ones entrusted with watching over them (Qs. Asy-Syura/42:6).

فَاِنْ اَعْرَضُوْا فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًاۗ اِنْ عَلَيْكَ اِلَّا الْبَلٰغُ ۗوَاِنَّا اِذَآ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَاۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ فَاِنَّ الْاِنْسَانَ كَفُوْرٌ ٤٨

"If they turn away, we did not send you as an overseer for them. Your obligation is nothing but to deliver (a treatise). Indeed, when We feel mercy from Us, he rejoices because of that mercy. Moreover, if the deeds of their own hands afflict them, they will disobey (they will disobey) because indeed man is very disobedient (to favor)" (Q.S. Asy-Syura: 48).

Thus, it is understood that in the management process, apart from the planning process, grouping of tasks and responsibilities, and implementation to control the plan, supervision is carried out that aims to minimize errors and shortcomings and to achieve goals optimally. So, the nature and function of supervision is not to find and blame but to try to minimize mistakes so that the original goal is maintained in hope.

Thinking on the Management and Development of Islamic Education

The implementation of maximum management in an Islamic educational institution is a must to achieve the goals desired by the existence of the Islamic educational institution. According to Muhaimin, education management is applied in the development of education. This is that management is the art and science of managing Islamic educational resources to achieve the goals of Islamic education effectively and efficiently (Khalik & Musyaffa, 2021). In general, Islamic education management has many similarities with education management. However, there are some differences in its character and purpose, in addition to developing intellectual values and knowledge. According to

Mujamil Qomar, Islamic education management is a process of Islamic management of Islamic educational institutions by circumventing learning resources and related matters to achieve Islamic education goals effectively and efficiently (Sulistyorini & Faturrohman, 2014). According to Ramayulis, Islamic education management is a process of utilizing the resources of Muslims carried out with effective and productive cooperation in order to achieve prosperity in life, both in this world and in the hereafter (Ujang Saefullah, 2012). Conceptually, the components classified in the management study are curriculum, educators, students, finance, infrastructure, administration or services, and public relations. All these things become a unit in the study of management, but what is important in implementing it is the human resources to create the proper functions and managerial for all these components.

One of the managerial efforts of the Islamic education system implemented in Indonesia is establishing a madrasah as a unifier of general and religious affairs. Then, a new problem arises: the science category still occurs and even exaggerates other sciences with other sciences so that a more severe and radical science category appears. So, in this case, it is important to develop a better Islamic education system to create a more open educational culture so that Islamic civilization can manifest itself in the international world (Siregar & Rangkuti, 2024)

This reform of Islamic education not only views Islam as returning itself to the values of its former teachings but also considers it necessary to implement an institutional development system to move towards a better education system. According to Muhammad Abduh, the teachings and values of Islam are divided into two essences, namely worship and muamalah; where in the area of worship, a Muslim must remain tackled to his predecessors, but in the area of Muslim mumalah must carry out the ijtihad process so that Islamic teachings remain by the times. One of them is that the development of Islamic educational institutions must be carried out in several areas of the education system, namely the education system, teaching methods, teachers, and the level of welfare (Rz. Ricky Satria Wiranata, 2019).

On the problem of teachers as teachers in an educational institution, Medley proposed that the assumptions about teachers in their development are as follows: first, the assumption

that the teacher's success depends on his personality; second, the assumption of teacher success depends on the mastery of methods; third, the assumption of teacher success depends on the frequency and intensity of teacher-student interactive activities; and fourth, the assumption that whatever the basis and reason for the teacher's appearance is one of the most important things, including indicators of mastering the material, indicators of mastering teaching and learning strategies, and others (Priyatna, 2016). According to Buya Hamka, the development of Islamic education is inseparable from improving the intellectuality of its human resources, including teachers as teachers' education and coaches for their students. Ultimately, it will create humans who can humanize their humanity as thinking creatures. This is a form of human intellectual development that is the center of the management of the educational institution itself (Khamsi & Asiah, 2021)

According to Mujamil Qomar, this development cannot be carried out only by application without a sustainable system and activities and observations that are carried out continuously. If enthusiasm can be appropriately applied and carried out continuously, then the goal of Islamic education can be achieved; of course, it is inseparable from the process of observation that is tireless in its implementation (Maya & Lesmana, 2018).

According to Hasan Langgulung, Islamic education is a form of education that organizes the process of excavating, forming, utilizing, and developing human thinking (intellect), dhikr (worship), and creation (skills) of human beings through teaching, guidance, training, direction and devotion based on and affirming the spirit of Islamic teachings, so that true Muslims are formed, able to control, regulate, and supervise themselves as an implementation of their duties as servants and representatives of Allah in earth (Muvid et al., 2020). Islamic education must be able to direct students to total self-development. In contrast, with universal teachings, Islam does not require a partial dichotomous education system in placing theoretical and practical students, offering an integral sidelining system and placing them by the demands outlined (thinking creatures).

Conclusion

Islam requires its adherents as human beings who can rely on their intellect and mind to

know and understand the greatness of their God; this will bring humans to a pattern of being aware of the creation of Allah SWT that cannot be explained in words or in a beautiful poem to give an idea of how vast the knowledge of Allah SWT is. Therefore, in the process, a process of management and development of Islamic education must be carried out to create human beings who can think and be grateful. The purpose of Islamic education is not only to make people servants who like to worship but also to be able to think and be role models for the environment where they are located, which is

what causes the importance of implementing management and development in Islamic education in order to achieve noble human beings but can provide comfort to others around them. The management process is not only carried out as in theory, so authentic experience and practice are needed to create a better Islamic education system. Likewise, the development of Islamic education not only requires renewal of the media and educational tools used but also the process of intellectual improvement that is more open to its students but does not eliminate their faith as Muslims and believers.

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