

**MODEL OF ISLAMIC EDUCATION MANAGEMENT IN FORMING
STUDENTS MORALS: STUDY RESEARCH IN MIDDLE
SCHOOL OF PUSPANEGARA CITEUREUP**

**POLA MANAJEMEN PENDIDIKAN DALAM MEMBENTUK AKHLAK
SISWA: STUDI PENELITIAN DI SMP PUSPANEGARA CITEUREUP**

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ABSTRACT

This study aims to determine the ideal pattern of Islamic education management in shaping student morals. The approach used is a qualitative approach, data collection techniques using the method of observation, interviews and documentation. Data analysis techniques using an interactive model of data reduction, data presentation and verification. The data validity technique uses an extension of participation, perseverance of observation, and triangulation. The results obtained from the study are; 1) the entire management process (planning, implementation, organization, leadership, and supervision / evaluation) of moral education must involve all elements of the school, students' parents or stakeholders. 2) the principal's leadership in carrying out its functions determines the success of education management in forming the morals of students at school. 3) the ability of all subject teachers and extracurricular advisers in integrating learning material with Islamic teaching values. 4) the formation of Islamic culture in the school environment supported by adequate facilities and infrastructure, a conducive school environment and teacher cohesiveness in each activity.

Keywords: *management, education, student morals.*

ABSTRAK

Penelitian ini bertujuan untuk mengetahui pola manajemen pendidikan islam yang ideal dalam membentuk akhlak siswa. Pendekatan yang digunakan yaitu pendekatan kualitatif, teknik pengumpulan data menggunakan metode observasi, wawancara dan dokumentasi. Teknik analisa data menggunakan model interaktif reduksi data, penyajian data dan verifikasi. Teknik keabsahan data menggunakan perpanjangan keikutsertaan, ketekunan pengamatan, dan triangulasi. Hasil yang diperoleh dari penelitian adalah; 1) seluruh proses manajemen (perencanaan, pelaksanaan, keorganisasian, kepemimpinan, dan pengawasan/evaluasi) pendidikan akhlak harus melibatkan semua unsur baik

sekolah, orang tua siswa ataupun *stakeholder*. 2) kepemimpinan kepala sekolah dalam menjalankan fungsinya menentukan berhasilnya manajemen pendidikan dalam membentuk akhlak siswa di sekolah. 3) kemampuan semua guru mapel dan pembimbing ekstrakurikuler dalam mengintegrasikan materi pembelajaran dengan nilai-nilai ajaran islam. 4) pembentukan budaya islami di lingkungan sekolah yang didukung oleh sarana dan prasarana yang memadai, lingkungan sekolah yang kondusif dan kekompakan guru pada setiap kegiatan.

Kata kunci : *manajemen, pendidikan, akhlak siswa.*

INTRODUCTION

Education is a process of activities that are typically carried out by humans. (Ara & Imam, 2012) The progress of a nation depends on the education of the nation. That is, if the education of a nation can produce quality "human beings" with personality, the nation will automatically progress, be peaceful and peaceful. Conversely, if a nation's education stagnates, the nation will be backward in all fields. (Ririn Nursanti, 2014: 48)

Article 3 of Law Number 20 Year 2003 concerning the national education system states: "National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of developing the intellectual life of the nation, aiming at developing the potential of students to become human beings who believe in and fear God. Almighty, noble, healthy, knowledgeable, competent, creative, independent, and become democratic and responsible citizens. "

The moral position in human life is very important, both as individuals and communities in the nation and state. Morals is the scope of morality or good behavior that becomes the habit of every individual in carrying out their daily activities. Rasulullah S.A.W. be a role model and role model for Muslims in forming good morals. Historical facts record that the propaganda of the Prophet in guiding and building the Arab nation is by virtue of noble and noble teachings. (Natsir, 2008: 6) As in the Holy Book of Qur'an surah al-Ahzab ayat 21.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ۗ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"There has certainly been for you in the messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."

This is in line with the purpose of Allah Swt. sent Rasulullah Saw. which is to guide human morals on this earth, as the hadith:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"Indeed, I was sent to perfect noble character" (Bayhaqi, 2003: 323)

Saifuddin Zuhri argues that Islamic religious education is putting religious values as a principle that gives direction so that the results of brain, physical and moral education are aimed at the salvation of humanity and its benefit, so that life is a blessing for the universe. As for national education, according to him, it is not just for printing students who are excellent at mastering various subjects, such as mathematics, physics, biology, chemistry, history and sports, more than that, so that the younger generation will become servants of their nation and advance their homeland instead undermined nationalism and nationality. Because national education aims to shape the personal character of students to be pious, knowledgeable and noble. To realize this, national education cannot be separated from religious education. (Rohani Shidiq, 2015: 111)

But the negative influence of modernization has now hit students in this country, the impact of globalization as a result of advances in technology, communication and information can not be dammed and limited. Learners easily get access to various information both from television or the internet. As a result, the role of the electronic media that is expected to be able to answer future challenges tends to have the opposite effect on students. (Abudin Nata, 2003: 79)

According to data from the national narcotics agency (BNN) in March 2018, the number of illicit drug users in indonesia has reached 5.1 million, while 15,000 lives have been lost due to drug abuse each year. (Sulha Handayani, 2018) While the number of drug abuse among students in 2018 (from 13 provincial capitals in Indonesia) reached 2.29 million people. (Puslitdatin, 2019)

The author sees the problematic of education that occurs in Indonesia today is a decline in morality, a setback in this aspect causes a crisis of moral education, so that the world of education in Indonesia cannot withstand the continuing decline in character.

Arif Rahman assesses that until now there is still something wrong in education in Indonesia, according to him, the emphasis of education is still more on cognitive problems. The determinants of graduation are still more on academic achievement and do not take into account students' morals and character. (Ulil Amri Syafri, 2014: 2) So it can be said that the biggest cause in this educational crisis is the failure of character building students. This failure occurs because aspects of morality or morality are neglected in the ongoing education process.

Talking about the issue of moral formation is the same as talking about the purpose of education, because the purpose of education in Islam is to create people who believe and be pious through science, skills and behave according to Islamic values. (Ulil Amri Syafri, 2014: 68) Therefore, the moral development of students which should be implemented in educational institutions, especially in public schools such as elementary, junior high or high schools, cannot be realized, because the number of hours of religious instruction in public schools is only 3 hours a week, clearly far different from religious study hours at madrasah and pesantren.

The moral crisis of students is caused by many factors, both internal and external factors, for example the educational background of previous students, the influence of the school environment, the influence of the environment outside the school, the absence of monitoring and supervision from parents and teachers. the teacher in explaining the subject matter is not clear, student input is modest, without rigorous selection, and moral education management in schools that are not going well.

Therefore, efforts are needed from the organizers of educational institutions to improve the quality of the morals of students, so that Indonesian people will be moral, of character, of good character and noble character as the goal of national education. Educational institutions must be able to strive for innovative educational steps in a professional manner with reliable management, so that these educational institutions can produce cadres who are ready for life in the community, both in intellectual, skill, and spiritual. (Ririn Nursanti, 2014: 50)

Based on the factors of student moral crisis above, the decline in student morals can be overcome if the management of education in the school goes well. therefore a good management of all school members is needed. One way is to understand and

apply all the elements that exist in the management of moral education. It is undeniable that management in moral education is an urgent need and a need that must get a response very quickly and accurately. This is because the education system will not be perfect and run systematically without a management. (Mulyono, 2009: 16)

Departing from the various issues of student moral crisis above, the authors conducted a research study of Islamic education management patterns in shaping the character of students in Puspanegara Citeureup Middle School.

RESEARCH METHODOLOGY

This research uses a qualitative method (Qualitative research), research conducted in the form of field research (Field research) with the research location is SMP Puspanegara Citeureup. In the research process, the author uses 3 (three) approaches, namely Normative Theological Approach, Pedagogical Approach and Phenomology Approach.

Sources of data in this study in the form of interviews with relevant parties, the results of observation and documentation.

DISCUSSION AND RESULTS

Definition of Education Management Patterns

The definition of patterns according to the Big Indonesian Dictionary is a model, system, way of working. The connection with education management means an effort to understand, learn and know how to work, the system or model of education management of an educational institution that is already good and can be used as an example by all elements in education.

While the definition of education management is a process to achieve educational goals. The process starts from planning, organizing, directing, monitoring and evaluating. (Suryosubroto, 2004: 16)

Where as the understanding of Islamic education management is a process of managing Islamic educational institutions in an Islamic way by getting around the

sources of learning and other matters related to achieving the objectives of Islamic education effectively. (Mujamil Qomar, 2007: 10)

Management Functions

Management functions are divided into 4 (four) important points, namely planning, organizing, leadership and supervision. (Nanang Fattah, 2008: 1)

A. Planning

Planning is the initial process when trying to do good work in the form of thought and framework so that the objectives to be achieved get maximum results. Allah even directs every believer to design a concept or plan that will be carried out in the future, as His Word in Surat al-Hasyr ayat 8:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

"O you who have believed, fear Allah, and let every soul look to what is has put forth for tomorrow and fear Allah. Indeed, Allah is acquainted with what you do." (Surah al-Hashr: 18)

Education is the most important component in everyday life. Education has a role and function that is quite important for human life, both education in cognitive, affective (attitude, and psychomotor aspects). Therefore, it has become a necessity for humans to be able to feel the process. Education is recognized as a strength that can be push human to achieve the progress of civilization. In addition, education provides provision for humans to welcome a brighter and more humane tomorrow. (Kasmawati, 2019: 139)

Educational planning is a decision taken to take action during a certain time (according to the planning period) so that the implementation of the education system becomes more effective and efficient, and produces graduates who are of higher quality and relevant to development needs. (Nanang Fattah, 2008: 49)

According to Nanang Fattah, the planning process is inseparable from 3 activities, namely the formulation of the objectives to be achieved, the selection of programs to achieve that goal and the identification and

mobilization of resources which are always limited. (Nanang Fattah, 2008: 49)

B. Organizing

Organizing in Islamic education according to Ramayulis is a process of determining the structure, activities, interactions, coordination, structure design, authority, tasks in a transparent, and clear manner. In Islamic educational institutions, both individual, group, and institutional. (Ramayulis, 2008: 272) It is intended that the process of educational activities runs effectively. As the Word of God in the Holy Book of Qur'an Surah al-An'am ayat 132;

وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ

"And for all degrees from what they have done. And your Lord is not unaware of what they do." (Q.S. al-An'am: 132)

Basically education as an organization must be managed in such a way that the activities of implementing education programs can run effectively, efficiently, and productively to achieve the desired goals. (Muh. Hidayat 2017: 84) In line with this, (Ara Hidayat and Imam Machali, 2012: 60). explain the aims and benefits of educational organizations including:

1. Overcoming the limitations of ability, willingness, and resources possessed in achieving educational goals.
2. Creation of organizational effectiveness and efficiency in order to achieve educational goals.
3. Can be a place for developing potential and specialization.
4. Being a place for the development of science, and so forth.

The organizing process as proposed by Nanang Fattah includes 5 activities, namely: Detailing the work, pooling the work, coordinating work, monitoring and reorganizing. (Nanang Fattah, 2008: 72)

C. Leadership

Every organization must have a leader, who is ideally obeyed and respected by his subordinates. A leader is essentially someone who has the

ability to influence the behavior of others in his work by using the power he has. As the Word of God in the surah as-Sajdah ayat 24:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

"And we made among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs" (QS. As-Sajdah: 24)

In the educational institution that is crucial is the leadership of the school principal. The leadership takes place as a process of influencing personnel involved in the management of educational institutions and teaching and learning activities in the context of achieving educational goals effectively and efficiently. (Syafuruddin, 2005: 161)

Therefore, the principal must always be able to motivate (encourage and maintain the enthusiasm and sincerity of its members to work optimally) and direct (guide, mobilize, regulate, instructions in carrying out an activity in the most effective way) its members. To become a professional and credible Principal (Saifullah, 2016: 264), it is needed:

1. Growing strong school leadership.
2. Effectiveness of the education process.
3. Effective management of teaching staff.
4. Management transparency.
5. Independence.
6. The ability to change.
7. Evaluation and continuous improvement.
8. Responsive to needs.
9. Teamwork that is compact, smart, and dynamic.
10. Accountability.

D. Controlling

Controlling is the process of observation and implementation of all activities of the organization to collect data, in an effort to find out the achievement of objectives and the difficulties encountered in the implementation. (M. Shobri Sutikno, 2012: 58)

According to Ramayulis supervision in Islamic education has the following characteristics: supervision is material and spiritual, monitoring is not only the manager, but also Allah S.W.T., using humane methods that uphold human dignity. With these characteristics it can be understood that the executors of the various plans agreed upon will be accountable to their managers and to Allah as the Omniscient supervisor. On the other hand supervision in the concept of Islam is more prioritizing using a human approach, an approach that is imbued with Islamic values. (Ramayulis, 2008: 274)

Moral Education Management Model in Puspanegara Citeureup Middle School

A. Planning and Actuating

1. Planning

Puspanegara Citeureup Middle School has 2 (two) programs, namely first, a program that refers to the official (KTSP), curriculum, infrastructure facilities and others following the existing Ministerial Regulation (Ministry Regulation) and legalized by school committees and education offices. Secondly, programs made by schools and schools are accountable to the foundation. The planning process includes:

- a. The school principal and teacher council designed syllabus and RPP of the 2013 Curriculum.
- b. Extracurricular advisers make plans regarding the overall extracurricular activities starting from the contents of the material, the objectives, the basis of implementation, and the time of implementation which must contain the values of moral education.
- c. Planning habituation of student activities is formed through Islamic culture in Puspanegara Citeureup Middle School environment for example, habituation to prayer in the mosque / school field (Praying dhuha, dzuhur and friday), habituation of greeting both to friends or the board of teachers, habituation of reading Al-Qur'an, habituation to maintain and preserve the environment and other habituation both in the words and deeds of students.

- d. Workshops, training, training and self-help facilities. In this case, schools and foundations formed a team to reformulate the understanding contained in book 7 (seven) habits by Stephen Covey then combined with the values of Islamic teachings.
- e. The formulation of the planning of student learning processes, school culture, and rules that will be applied in schools involves all stakeholders including the school committee.

2. Actuating

Moral education can be implemented through several strategies and approaches that include: (1) integrating values and ethics in subjects; (2) internalization of positive values instilled by all school members (school principals, teachers, and parents); (3) habituation and practice; (4) role models; (5) creating a character atmosphere in schools; and (6) acculturation. (Reza Armin Abdilah D., 2015: 104)

The pattern of moral education management planning is applied to 2 (two) activities, namely intracurricular and extracurricular. In intracurricular activities, the moral education program can be implemented in a series of activities in the school both inside and outside the classroom, namely:

- a. Reading the Holy Book of Qur'an
- b. Praying Dhuha, Dzuhur and Friday
- c. Integrating subject matter with moral education
- d. Wednesday is clean
- e. PHBI

In extracurricular activities, moral education is carried out by giving advice, direction, motivation, giving role models, training, warning, and giving values to moral education by extracurricular supervisors during the activities.

B. Organization

Organizing at SMP Puspanegara Citeureup as stated in the functions and duties of the school manager, namely the school principal and vice-principal as advisors, teachers as mentors, rohis (student's Islamic spiritual organizations) as companion advisors who assist the coaches who assist the

coaches in implementing the moral education of students in schools , then assisted by BP / BK teachers, security guards, and so on.

School principals also involve other parties in student moral education, such as school committees, parents, and related institutions, such as the citeureup sub-district police chief, citeureup sub-district health office, village heads, community leaders, religious leaders and school supervisors from the district service.

C. Leadership

Leadership of the Principal of Puspanegara Citeureup Middle School in improving student moral education:

1. Democratic leadership style
2. Creating a work atmosphere that is comfortable and full of togetherness
3. Providing role models
4. Giving motivation

D. Controlling and Evaluating

1. Controlling

Supervision of the moral education of students in the SMP Puspanegara Citeureup environment:

- a. Supervision by the school principal.
- b. Monitoring the participation of the teacher and student councils in school activities such as dhuha prayer, midday prayer and Friday congregation by the school principal.
- c. Monitoring through CCTV by the school principal.
- d. Monitoring through attendance attendance that has been integrated with No. Old man's cellphone.
- e. Good communication between homeroom teacher and parents of students and continued with a home visit.
- f. Monitoring of student morals is also carried out in the community, namely through the supervision of local stakeholders who help directly supervise the character education of students in the community.

2. Evaluating

In student habituation activities, the evaluation is done through attendance at school activities such as performing praying dhuha, dzuhur and Friday, clean Wednesday, literacy and other activities. evaluation is also done through the number of student points. These student points will later be integrated with students' attitudes and personality values at the end of the semester.

CONCLUSION

Based on the results of research on the management patterns of moral education of students in SMP Puspanegara Citeureup, it can be concluded, as follows: First, the pattern of moral education management includes the process of planning, implementing, organizing, leadership, and monitoring / evaluation. The whole process is divided into 2 (two) student activities, i.e. intracurricular and extracurricular activities. The implementation of these activities runs in a structured manner and involves all school components.

Success strategies for the management of moral education that are implemented in schools include at least the following points, namely; moral integration in the vision, mission, and goals of the school, integration of moral education into intracurricular and extracurricular activities, the formation of Islamic culture in the school environment, the leadership of the principal, principals and teachers always provide good examples and habituation to students.

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