Management of Higher Educational Institutions Based On Alwashliyahan At Univa Medan

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ABSTRACT

The purpose of this writing is to analyze: 1) Institutional planning for religious affairs-based higher education at UNIVA Medan; 2) Organizing religious-based higher education institutions at UNIVA Medan; 3) Direction of Islamic-based higher education institutions at UNIVA Medan; 4) Leadership of Islamic-based higher education institutions at UNIVA Medan; and 5) Supervision of religious-based higher education institutions at UNIVA Medan. The research method used in this research is a qualitative research method, where the results obtained in this research are: 1) Value-based planning consisting of universal values, Islamic values, and kealwashliyahan. Making the values of worship and mumtaz as basic values, establishing the vision of mumtaz, improving infrastructure, accreditation, spirituality, opening postgraduate studies, digitalization, university identity, RIP, research university, WCU, GUG, development of KKNI + ma'had aly, as well as the development of Tri Dharma into Catur Dharma; 2) Value-based organizing consisting of universal values, Islamic values, and religious beliefs. Organizing is carried out by setting common goals, professional and proportional, fit and profitable, and building trust; 3) Value-based guidance consisting of universal values, Islamic values, and religious beliefs. 3T+1H directing method, direct involvement, coordination, determination of technical guidelines, community unity, focus on goals, Tri Dharma and Catur Dharma; 4) Value-based leadership consisting of universal values, Islamic values, and kealwashliyyah. Leaders must have competence, emulate the leadership of the Prophet, motivation, and apply digital leadership, and 5) Value-based supervision consisting of universal values, Islamic values, and religious beliefs. Supervision is carried out using a dual system consisting of internal and external, involvement of the parent organization, supervision of Tri Dharma & Catur Dharma, as well as supervision based on katauhidan values.

Keywords: Higher Education Institutional Management, Based on Alwasliyah.

A. INTRODUCTION

UNIVA Medan makes universal values, Islamic values and religious beliefs an inseparable part of the lives of its citizens, both academic and non-academic, to achieve organizational goals. The Al Washliyah organization as an umbrella for UINVA Medan, which has adopted the understanding of Ahlus Sunnah Wal Jamaah since it was first established, has held its position independently and is not affiliated with any practical political party, although it does not limit its citizens to being cadres of certain political parties. The specialty taught by Al Washliyah is building washilah which contains the meaning (peacemaker/liaison), meaning as a united Islamic community that participates in the struggle to build and strengthen hablun min Allah (horizontal relationships between fellow human beings created by Allah) and habulun min an annas (vertical relationships to Allah). To realize this big dream, through higher education institutions, they create a vision that is not only focused on religious knowledge, but makes science and technology the main target of perfecting devotion to Allah and helping each other. This dream was formulated as well as a target for 2040 which must be achieved by creating a superior university (mumtaz) in providing human resources who master Islamic studies, science, technology, arts and are able to compete at the global level.

Management and institutions, both theoretically and practically, are two interrelated things. Scientific management is considered very relevant as an effort to improve institutional performance. Kyle Bruce & Chris Nyland (2001:955) The application of scientific methods in selection, training and work utilization activities requires practical management. In this research approach, the management function approach was used which was developed by Henry Fayol to be applied in conjunction with the values of religious organizations from both informal and formal institutions.

Management is of course needed because it is one of the success factors for good institutional management, especially higher education institutions such as UNIVA Medan, along with existing organizational values. The large number of managed institutions and dynamic organizational dynamics in higher education institutions are the reasons for the need to implement good quality management in terms of planning, organizing, directing, leadership and supervision based on expertise.

B. LITERATURE REVIEW
The Nature of Management

Management is the science and art of managing the process of utilizing human resources and other resources effectively and efficiently to achieve a certain goal (Malayu SP Hasibuan, 2004:54). Management as an art indicates that special skills are needed to do it and the skills that are improved by means of management training are the same as artist training (Lilis Sulastri, 2014: 12). Management as an art is characterized by success in achieving goals, involving instincts, feelings and intellect and the presence of creative personal strength with continually increasing skills (Muslichah Erma Widiana, 2020:11). Dian Wijayanto (2012:2) the art of management is decision making, HR management, marketing and others.

In management activities, there are several principles that should be considered. Management principles basically provide guidelines for leaders to handle very complex problems effectively. This principle also basically helps leaders in the success of their leadership duties and managerial efficiency by adopting a systematic approach and scientific methods to find the best solutions for solving problems. Management principles are generally dry of spiritual values and are only profane (worldly) without being based on principles of sincerity so that duties and responsibilities feel burdened (Nur Zazin, 2017: 136). Henry Fayol divided management principles into 14 types, namely: (1) division of work, (2) authority and responsibility, (3) discipline, (4) unity of command, (5) unity of direction, (6) public interest above personal interest, (7) reasonable salary, (8) centralization of authority, (9) hierarchy, (10) order, (11) justice, (12) initiative, (13) unity, and (14) stability of tenure.

Furthermore, Zukarnain Dali (2017:43) explains that the principle of education management must be honesty and must be the basis for all behavior so that it can produce work productivity that meets the expected targets. Another principle stated by Syaiful Sagala (2013: 92) is that creating programs and policies that are easy to apply in the field must be the essence of all policies, including process, planning, implementation, organization and program evaluation. Syaiful Sagala (2013: 106) further

explained the importance of flexibility by accepting tools and criticism from all partners to increase productivity and be able to follow the development of more advanced technology and different designs. Management is needed for organizational and individual goals, bridging different interests, and achieving effectiveness and efficiency (Herry Krisnandi, et al, 2019:5-7).

Mesiono (2022:89) explains that the principles of educational management include eight principles, namely: sincerity, honesty, trust, fairness, responsibility, dynamic, practical and flexible. Ramayulis (2008:262) believes that the principles of Islamic education management consist of: sincere, honest, trustworthy, fair, responsible, dynamic, practical and flexible. Langgulung (2000:248) explains that the principles of Islamic education management are: faith and morals, justice and equality, deliberation, division of work and tasks, adhering to management functions, relationships and sincerity.

Management from the point of view of its function is a process, activities of planning, organizing, directing, implementing and controlling organizational resources to achieve goals effectively and efficiently (Deden Makbullah, 2016: 40). According to Stephen P. Robbins and Mary Coulter (2012:37) management functions include: planning, coordination (organizing), leadership (leading), supervision (controlling). In general, management functions can be divided into 10 parts, namely: (1) planning, (2) organizing, (3) staffing, (4) directing, (5) leading, (6) coordinating, (7) motivating, (8) controlling, (9) reporting, and (10) forecasting. (Mustari 2014: 7).

Implications Scope of Management

The scope of Islamic education management refers to Permendiknas No. 19 of 2005 concerning School/Madrasah management are: school program plans, school program implementation, leadership, supervision/evaluation, and management information systems. (Mustari, 2014:12). Baharuddin (2010:55) believes that the scope of education management includes: curriculum management, personnel management, student management, infrastructure management, financial/financing management, administrative management, public relations management, special service management.

Alwashliyahan Education

Al Washliyah has had great attention to the world of education since its inception. Steenbrink (1988:77) states that Al Washliyah is an Islamic education reform organization in Indonesia. In particular, Al Washliyah stipulates in the Articles of Association and Bylaws that one of the efforts to achieve the goal is to uphold Islamic teachings by establishing educational institutions of all types and levels. In providing education, Al Washliyah formed a council that specifically deals with educational issues, which was named the tarbiyah council which was renamed the education, teaching and culture council (MPPK) with the duties of: (1) leading and organizing the perfection of the running of universities, education and culture in every type and level, (2) establishing religious and general schools, madarasahs, Islamic boarding schools, (3) preparing and providing teachers, ulama and scholars, (4) establishing and seeking scholarships.

Hasan Maksum was a teacher for the founders of Al Jam'iyatul Washliyah both formally and non-formally. Among his thousands of students there were several big names who later became known at Al Jam'iyatul Washliyah, including Mahmud Ismail Lubis (1900-1937), Adnan Lubis (1910-1966), Azra'i Abdurrauf, Yusuf Ahmad Lubis (1912-1980) and his most famous student was Muhammad Arsyad Talib Lubis (1908-1972), one of the founders of Al Jam'iyatul Washliyah who succeeded in growing the name of this organization (Ja'far, 2012:20) with the various abilities he possessed.

Ja'far (2012:60-61) continued that after Hasan Maksum's death, this tradition was continued by his most famous scientific student, even known as a Christologist from Sumatra, namely Muhammad Arsyad Talib Lubis. Not just teaching at Islamic studies or non-formal education, even before Indonesian independence in 1931 he taught at a number of madrasas such as Madrasah al-Irsyadiyah and Madrasah Al Jam'iyatul Washliyah Lhokseumawe. In 1940, Al Jam'iyatul Washliyah founded Madrasah al-Qismul Ali, he became the leader and teacher at the madrasa. Muhammad Arsyad Talib Lubis teaches many fields such as fiqh, ushul fiqh, Sufism, rhetoric, adyan and tafsir. Apart from that, there are also big names from several other students of Hasan Maksum who teach at this madrasa, such as Adnan Lubis as a hadith teacher, and Zainal Arifin Abbas who teaches Islamic history.

After experiencing difficult times starting from Dutch and Japanese colonialism in 1941-1945, Muhammad Arsyad Talib Lubis always kept himself busy with developing Al Jam'iyatul Washliyah Madrasah education. After Indonesian Independence in 1945 he took part in achieving independence through the Al Jam'iyatul Washliyah organization and several important positions in government, including as Head of the Sharia Court and Head of the East Sumatra Residency Religious Affairs Office, as well as Head of the North Sumatra Religious Affairs Office. Apart from that, he also expressed his knowledge at several universities in Sumatra, namely the North Sumatra Islamic University (UISU) and Al Washliyah University (UNIVA) Medan and in the end, he was appointed as Professor of Ushul Jurisprudence and Jurisprudence at the North Sumatra Islamic University (UISU) until 1957 (Ja'far, 2012:63).

Another figure who has influence in education, such as Nukman Sulaiman, is a scholar who has mastered many religious disciplines. It is known that he is proficient in various disciplines, starting from Arabic, Islamic history, tafsir, fiqh and ushul fiqh. He was known to be very skilled in the study of tafsir, plus he was able to memorize thirty chapters of the Koran. This ability certainly supports his profession as a teacher, lecturer, bureaucrat and leader of social religious organizations such as Al Jam'iyatul Washliyah (Ja'far, 2012: 104). Lahmuddin Nasution, devoted himself to two campuses at once, namely the State Islamic University (UIN) of North Sumatra and the Islamic University of North Sumatra (UISU). He was easily accepted because he was an alumnus of the State Islamic University (UIN) of North Sumatra and the Islamic University of North Sumatra (UISU) (Azhari Akmal Tarigan, 2009: 34). Another figure is the late. There is no doubt about Ramli Abdul Wahid, because since 1984, he has been a lecturer at Al Washliyah University (Ibnu Hajar, 2014: 125-126). Ramli Abdul Wahid, devotes as much thought and effort as possible to increasing people's understanding of the Islamic religion, both in formal institutions such as universities and informal institutions such as taklim councils and so on.

National education aims to make the nation intelligent, as is the aim of Al Jam'iyatul Washliyah education and Al Washliyah University's Tri Dharma. All of them have the same aim of preparing tomorrow's people, Indonesian Muslims who are capable and efficient, have faith, knowledge, charity, morals, society and a Republic of Indonesia state based on Pancasila (M. Ridwan Ibrahim Lubis, 1994:12). Some of Al Jam'iyatul Washliyah's education leads to studying religious knowledge and there are also those who study modern science. As a characteristic of Al Jam'iyatul Washliyah education which prepares intellectual and preaching people, it is a challenge for the M. Ridwan Ibrahim Lubis Council to add to the Al Jam'iyatul Washliyah Higher Education Institution (MPPK/MPT) to actualize the Koran for modern science education majors and science education majors. who studies sources. This task is a difficult task, but it is certain to create effective believers. Hasan Asari (2019:152) added that modernism must be handled with good education. This is the reason Al Washliyah makes education the most important thing in its line of activities by establishing a series of educational institutions since the founding of the organization.

Solihah Sumanti, et al. (2021:161) explains that Al Jam'iyatul Washliyah, with various opinions among its organizers, carried out an experiment by trying to formulate the content of education through the school he founded in East Sumatra. It is important that the content of the educational formulation will become part of Al Jam'iyatul Washliyah's teaching material which has a place and is managed by the Al Jam'iyatul Washliyah organization so that it is more advanced. The content of the education is directed towards the goals of the Al Jam'iyatul Washliyah organization which were established through its Articles of Association and Bylaws. The aim of the articles of association of Al Jam'iyatul Washliyah is: "to carry out the demands of the Islamic religion towards a happy life in the hereafter". Sekapur betel A. Wahhab Siregar in the Al Jam'iyatul Washliyah ¼ Century commemoration stated that in 1930 the aim of this organization was: "to advance, prioritize and increase the spread of the Islamic religion". Then in 1934 the goal changed to "trying to fulfill the demands of the Islamic religion." This goal shows awareness of the need for Islamic religious teachings to be broadcast, implemented and studied so that Muslims can achieve their life goals.

Al Jam'iyatul Washliyah in making its contribution to the world of education, of course the conditions of struggle for each cleric were also different according to the conditions of that time. In the early days of Al Jam'iyatul Washliyah, there was a very strong sense of clericalism. This is illustrated by the educational methods being more influenced by Middle Eastern nuances, namely emphasizing the method of memorizing and using Arabic. However, recently there has been a feeling of relaxation

because the curriculum has been adapted to the curriculum of the Ministry of Religion of the Republic of Indonesia (Azizy, 2006: 117). This relaxation certainly makes another contribution to the continuation of the clerical tradition at Al Jam'iyatul Washliyah.

According to Neliwati (2013:110), Al Washliyah's commitment to developing education is very high. Al Jam'iyatul Washliyah's Articles of Association and Bylaws (AD/ART), which are the organization's normative guidelines, state that one of Al Washliyah's efforts to achieve its goals is to uphold Islamic teachings to create a society that is faithful, devout, intelligent, trustworthy, just, prosperous. and be blessed by Allah SWT by establishing educational institutions of all types and levels of education, regulating the perfection of education, teaching and culture. more than that, implementing amar ma'ruf nahi munkar by increasing tabligh, tazkir, ta'lim, information and teaching to the people (AD/ART Al Jam'iyatul Washliyah, 2010:6-7). Ismed Batubara and Ja'far ed (2010:42) are of the view that Al Washliyah in the Al Washliyah wijhah explains that education and teaching are absolute elements for the upholding and steadfastness of Islam which is an obligation for every Muslim and Muslimat.

The report further states that before 2003, the city of Medan Al Washliyah had 200 colleges consisting of various levels of education according to the Al Washliyah accountability report (LPJ) for Medan City. However, in 2003 it was reduced quite significantly to 138 educational units. Medan City regional leaders reported that many Al Washliyah universities had been taken over by the community and the government. The phenomenon of the reduction of Al Washliyah educational institutions due to being taken over by the government or society is a serious concern. Anticipating this, the Medan City Al Washliyah Regional Management once divided the Al Washliyah college style into three parts, namely: (1) loyal to the Al Washliyah organization, curriculum, education system, SK, and teachers who actually come from Al Washliyah, (2) there are those who only use the name by associating the name of the school with Al Washliyah but do not use the Al Washliyah curriculum, education system, SK and teachers, (3) the Al Washliyah college was created by a foundation but Al Washliyah cannot be included in the foundation.

To increase loyalty towards Al Washliyah, all levels of Al Washliyah education have a way of including alwashliyah lessons as one of the mandatory subjects, including for university level. The objectives of religious education are divided into general and specific objectives. The general aim of alwashliyah education is to prepare students who know and understand Al Washliyah as an organization and practice Islamic teachings well and consistently in their daily attitudes and behavior in accordance with the khittah, shibghah and wijhah of Al Washliyah. Meanwhile, the specific aims of religious education are:

1. Students know and understand the history and background of the birth of Al Washliyah, its foundations, principles, objectives, and organizational structure.
2. Students know and understand about real efforts and activities as acts of worship and infaq carried out by organizations in the midst of people's lives
3. Students have high attitudes, behavior and character in everyday life and become role models for other students
4. Students have a broad view of the direction and ideals of Al Jam'iyatul Washliyah in carrying out the mandate of the people so as to create a broad, intelligent and agile mindset in struggling to achieve their goals.

To realize the educational goals mentioned above, all students, students and lecturers in the Al Washliyah environment are required to join the Al Washliyah section of the organization which consists of the Al Washliyah Boys and Girls Association (IPA) for primary and secondary education, the Al Washliyah Student Association (HIMMAH) for students. under Al Washliyah College, the Al Washliyah Teachers and Lecturers Association (IGDA) for teachers and lecturers in primary, secondary and tertiary education environments, and the Al Washliyah Undergraduate Association (ISARAH) for undergraduates and alumni of Al Washliyah College (PB. Al Washliyah/Articles of Association, 2010:14-15).

C. METHODS

This research uses a qualitative type with a case study research approach. The case study research in this research begins by identifying specific cases. The cases in this research are real entities such as the application of religious organizational values, whether internalized within individuals, small groups

of individuals, large groups in the form of partnerships. For cases that are not real, it can be seen from the application of organizational values in a community, relationships and special projects at UNIVA Medan.

The data sources in this research are divided into two, namely (1) primary data sources, and (2) secondary data sources. Primary data sources are direct data sources consisting of: The Chancellor of UNIVA Medan as top leader, vice chancellors, bureau heads, heads of institutions, lecturers, students and alumni as well as stakeholders related to the research theme. Meanwhile, secondary data which is supporting data for primary data is obtained through documents such as statutes, development master plans (RIP), strategic master plans (Renstra), operational plans (Renop), organizational structures, cadre formation documents and other supporting documents.

Data collection in this research was carried out in accordance with the forms of research in the view of Creswell (2013: 220) which groups into three basic types of information, namely observation (starting from non-participants to becoming participants), interviews (either carried out in a closed manner or in a private way). open), documents (both private and public). These three methods will be combined to search for data so that the data obtained will be more varied until continuous repetition occurs (redundance).

D. RESULTS AND DISCUSSION
Community-Based Higher Education Institutional Planning at UNIVA Medan

The institutional planning for higher education based on Islamic law at UNIVA Medan is planning that is based on Islamic values and Islamic values. UNIVA Medan as a tertiary institution under the auspices of Al Washliyah has sibghah, wijhah, and khittah which serve as guidelines for running organizations and institutions. Sibghah is the identity that radiates within every person within Al Washliyah and becomes a personality. Sibghah Al Washliyah is istiqomah, piety, shilah, akhlakul karimah, mujahadah, and madaniyah. Meanwhile, wijhah is the goal to be achieved from every activity and action, both individual and group. The goal that will be achieved from every action is to practice Islamic teachings for the happiness of the hereafter, to create a society that is faithful, devout, safe, peaceful, just, prosperous and blessed by Allah SWT in the Unity of the Republic of Indonesia which is based on Pancasila, and to foster passion and encouragement that strong in Indonesian society to participate actively in national development. Khittah is a plan, path, or line of struggle to realize missions and ideals through three kinds of methods, namely: da'wah, education, and social charity. This is in line with what was stated by Calin Valsan & Robert Sproule (2008:939) that universities have a value-free managerial system and decision making is based on economic and political considerations.

The planning of kealwashliyah-based higher education institutions at UNIVA Medan is made based on the guidelines mentioned, namely planning based on sibghah, wijhah, and khittah Al Washliyah. The values contained in higher education institutional planning at UNIVA Medan cannot be separated from these values. The values referred to are such as istiqomah (consistent), piety, shilah, akhlakul karimah, mujahadah, and madaniyah, faith, piety, security, peace, justice, prosperity, and the approval of Allah SWT until awareness of national development is realized through higher education institutions UNIVA Medan. These religious values are an important point in planning activities and part of the performance planning of UNIVA Medan higher education institutions. This is in accordance with the view of Tutik Husniati (2022: 141) who says that performance planning is planned together on the basis of trust and responsibility. All planned performance must be based on Islamic values. Islamic slogans and names are used and applied. There are three basic values developed in performance planning, namely fostering a sense of awareness, togetherness and trust.

Institutional planning for religious affairs-based higher education at UNIVA Medan is also carried out in accordance with planning in the concept of the Koran as the main basis for planning based on universal values, Islamic values and Islamic morality. The concept of planning cannot be separated from religion. Babak Manouchehrifar (2018: 12) states that the role of religion in planning requires a new framework of understanding, which aims to rethink norms (i.e., revisit the political thinking that drives planning actions, including secularism) and normative thinking. UNIVA Medan carries out institutional planning by involving all stakeholders and communicating the planning before making decisions. The Chancellor involved all elements at UNIVA Medan to make plans for both the top leaders and the leaders below them. Democratic values in the Islamic-based higher education institutional

planning process at UNIVA Medan are implemented as a commitment to the implementation of Islamic values.

Organization of Community Based Higher Education Institutions at UNIVA Medan

The organizing process at UNIVA Medan is carried out by dividing tasks and responsibilities. The division of duties and responsibilities of each person can be seen in the UNIVA Medan Statute. Fattah (2004:71-73) explains that organizing is a multi-step process consisting of: (1) Job breakdown, namely determining what tasks must be carried out to achieve organizational goals. (2) Division of work, namely dividing the entire workload into activities that can be carried out both individually and in groups. The division of work is carried out taking into account a person's qualifications and competencies. (3) Work unification, namely combining the work of members in a rational and efficient way. The grouping of interrelated tasks, if in a larger organization the unification of work is called departmentalization. (4) Work coordination, namely establishing work mechanisms to coordinate work in a harmonious unity. (5) Monitoring and reorganization, namely carrying out monitoring and taking adjustment steps to maintain and increase effectiveness. Organizing is a continuous process that requires re-evaluation of these four steps to ensure consistency, effectiveness and efficiency in meeting needs.

The organization of higher education institutions at UNIVA Medan is based on Islamic principles and values. The organizing principle is based on the concept of organizing in the Koran as the holy book of Muslims. The principle of working together, helping, helping each other in the organizing process is called cooperation. Collaboration at UNIVA Medan is carried out through collaboration between institutions and collaboration with non-educational institutions. This cooperation can also be human or non-human cooperation to achieve common goals. The Koran clearly states the importance of cooperation as in Surah Ali Imran Verse 103 as follows:

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ

Meaning: And hold all of you to the rope (religion) of Allah, and do not divide yourselves, and remember Allah's favor upon you when you were enemies in the past (during ignorance), then Allah will unite your hearts, then you will become because of Allah's favor, people. people who are brothers; and you were on the brink of hell, then Allah saved you from it. Thus, Allah explains His verses to you, so that you may be guided.

UNIVA Medan has sibghah, wijhah, and khittah Al Washliyah as a basis for straightening out rows and differences in views. The values of kealwashliyah in the organizing process adopted from Islamic values are internalized in sibghah, wijhah, and khittah Al Washliyah. This means that the process of organizing kealwasliyhana-based higher education institutions must be based on the principles of istiqomah, piety, shilah, akhlakul karimah, mujhadah, and madaniah as the personality (sibghah) of Al Washliyah. The organization of higher education institutions at UNIVA Medan aims to practice Islamic teachings for the happiness of the hereafter, create a society that is faithful, devout, safe, peaceful, just, prosperous and blessed by Allah SWT in the Republic of Indonesia based on Pancasila and fosters strong passion and encouragement in Indonesian society to play a role. active in national development which is wijhah (the goal of Al Washliyah). All of this is realized by managing and developing the UNIVA Medan educational institution as a line of struggle.

Direction of Community Based Higher Education Institutions at UNIVA Medan

The process of directing religious-based higher education institutions is based on the principles of the Koran. The values contained in the Koran are the main inspiration for leaders to carry out the process of directing religious-based higher education institutions to achieve the set goals. The entire direction process is based on divine revelation with the aim of bringing calm, peace and success in the implementation process. One of the verses that inspired the process of providing guidance and direction based on the Koran is the value contained in QS al Jumu'ah Verse 2 as follows:

ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِي ضَلَٰلٍ مُّبِينٍ lo هُوَ ٱلَّذِي بَعَثَ فِي ٱلْأُمِّيِّ نَ رَسُولًا مِّنْهُمْ يَتْ

Meaning: It is He who sent to the illiterate people a Messenger among them, who recited His verses to them, purified them and taught them the Book and Wisdom (As Sunnah). And indeed, they were actually in clear error.

This verse carries three apostolic duties which are commonly called tarbiyah. There are educational and da'wah values in this verse, such as the values of monotheism education and moral education (Khamis, 2022:173). The values contained in this verse are also the basis for carrying out activities to direct religious-based higher education institutions at UNIVA Medan. At least there is TTT+H (3T+1H) which is the basis for the institutional direction of this university. The principle of providing direction and guidance carried out by the Chancellor of UNIVA Medan 3T+1H consists of recitations, tazkiyah, ta'lim and hikmah. The method of providing guidance, direction and guidance in the implementation of religious management-based management of higher education institutions cannot be separated from Islamic values such as the values emphasized in Surah Al Jumu'ah verse 2.

First, recitations in reading language, namely reading phenomena that exist at UNIVA Medan, such as carrying out a SWOT analysis so that from this analysis, Mumtaz's vision is born as an answer to the problems that have existed so far. Kauniyyah verses (phenomena) that occur at UNIVA Medan will continue to be read according to the needs and developments of the times so that UNIVA Medan can be in harmony with other universities. According to Masykuril Khamis (2022:173-174) recitation is reading or better known as psychomotor skills. Our task is to read the verses of the Koran to the people correctly. Recitations are a very important form of reading ability because reading can open up various kinds of knowledge for humans, especially intellectuals. UNIVA Medan, through its leadership, invites all academics to read more as a way to direct higher education institutions to achieve their stated goals. Masykuril Khamis further added that what is read is not only qouliyah verses (the text of the Koran) but also kauniyah verses (implied verses from Allah) which are all around us at all times giving lessons and i'tibar.

Second, tazkiyah which has the meaning of purifying is a method used by the Chancellor of UNIVA Medan in directing the potential that exists within the UNIVA Medan environment to realize the goals set by both organizational and higher education institutions. The aim is to seek Allah's pleasure by utilizing technology, science as part of the implementation of tazkiyah and management of kealwashliyah-based higher education institutions. Using sources of common sense and mature thinking, civilization, prohibits deviant actions such as evil. According to Shihab (1996:172), the word yuzakkihim (purify them) in this verse is synonymous with educating with knowledge related to the metaphysical/transcendental and physical/realist realms. The word tazkiyah is equivalent to the meaning of purification or cleansing (purification), holiness, purity (chastening), as a statement or announcement (pronncement), honesty and sincerity or trustworthiness (integrity or credibility), testimony or validation (ettestation of a witness), a record that can be obtained (honorable recrd).

Tobroni (2023:191) views the implementation of the tazkiyah method, among others, in the form of muhasabah (self-introspection), namely inviting other people to introspect themselves and develop global dimensions such as thinking, science and technology, art. All traditional practices, culture, customs, language and even religious traditions are local phenomena. Even though human religion is a universal phenomenon and a religion is intended for all mankind, its diverse traditions still have local nuances. The tazkiyah method is used for spiritual cleansing, functions to purify the soul and elevate spirituality. UNIVA Medan uses this method in directing higher education institutions with the aim of raising awareness of responsibility that comes directly from within, which is a high level of awareness in carrying out the duties and responsibilities mandated by institutions and religion. With this method, it is hoped that every person entrusted with the task will feel responsible, not only for administrative responsibility but also for moral responsibility before the Almighty who gives responsibility.

Third, the ta'lim method of providing guidance carried out by the leadership at UNIVA Medan has the meaning of teaching religion which leads to increasing spirituality as contained in the vision of Mumtaz. Teaching the meaning of goodness and realizing it and guarding against bad things so that UNIVA Medan stakeholders do not fall into them. Khamis (2022:178) explains that the Messenger of Allah, in keeping the Bible and wisdom, was tasked with transferring (transferring) the knowledge that

Allah gave him to his people. This knowledge is in the Koran and hadith. The footsteps of the Apostles were followed by the ulama (Al Washliyah administrators) as a legacy left by the Apostles in the form of a wealth of knowledge. This means that the task of Al Washliyah administrators, continuation and cadres is to live up to Islamic values through Islamic education (tilawah, takiyah and ta'lim) complete with creeds, shari'a and life systems where the implication of the aim of education and da'wah is for cleanliness and holiness. soul of the people.

Fourth, wisdom is applied by creating a program that will bring benefits and benefits to UNIVA Medan. According to Tasbihia (2014: 111), wisdom is defined as science or philosophy which has a broad spectrum of connotations and includes a variety of human knowledge. Wisdom, variously interpreted as wisdom, science, or philosophy, has a wide spectrum of connotations and includes a variety of human knowledge. Wisdom, variously interpreted as wisdom, science, or philosophy, has a wide spectrum of connotations and includes a variety of human knowledge. All programs created aim to increase the quantity and quality of UNIVA Medan. In general, wisdom is every sentence that contains goodness and is useful for all time. According to Muhammad, (2021:126) hikmah can mean wisdom, knowledge, deep thinking. Inviting with wisdom means inviting using knowledge, intellectual intelligence, honesty, and in wise ways, not just carelessly. The principle of wisdom is one of the principles that must exist in the management of Islamic education. According to Edy (2020:230), in managing conflict management, Islam encourages the values of justice and wisdom in the conflict resolution process, both on a small and large scale. Justice refers to fair treatment of all parties while prudence covers conflict in a fair and wise manner, avoiding detrimental pressures and considering long-term impacts.

Coordination is the most important key in directing UNIVA Medan higher education institutions. UNIVA Medan is a tertiary institution consisting of 6 faculties with different scientific disciplines. Coordination is carried out so that UNIVA Medan can achieve the goals that have been set, both the general goals and the goals of each study program. Coordination aims to connect and allocate UNIVA Medan activities and resources to ensure the achievement of set goals. According to Muhammad et al (2021:145-146) there are three types of coordination, namely hierarchical (vertical) coordination, functional coordination and institutional coordination. Hierarchical coordination is coordination between officials in a hierarchy, namely leadership officials in an agency and officials or agencies below them. For example, coordination is carried out by the chancellor with the deans through coordination meetings. Functional coordination is coordination carried out by officials of one agency with officials of other agencies who have interrelated duties and functions. Functional coordination can be divided into horizontal functional coordination, diagonal functional coordination, and territorial functional coordination. Institutional coordination is coordination carried out by an official or certain agency with a certain agency or several agencies regarding certain matters. Institutional coordination at UNIVA Medan includes coordination carried out by the Chancellor with MPT PB Al Washliyah or Kopertis and Kopertais. UNIVA Medan carries out all coordination intended to achieve the stated goals effectively and efficiently.

Kealwashliyhana-Based Higher Education Institutional Leadership at UNIVA Medan

Alwasliyah-based higher education institutional leadership at UNIVA Medan is higher education institutional leadership that is based on sibghah, wijhah, and khittah Al Washliyah by prioritizing principles and values, universal and Islamic. The leader, in this case the Chancellor of UNIVA Medan, is the most influential figure and must be able to influence the people he leads. Leadership knowledge is the main foundation that the Chancellor of UNIVA Medan must have so that he can be a role model for the people around him. The Chancellor of UNIVA Medan as a top leader has leadership abilities and competencies such as the competence to communicate, collaborate, think critically, be innovative, be creative, solve problems, manage change, and have an entrepreneurial spirit. According to Jaja Jahari & Rusdiana (2020:295) higher education leaders must be competent because competence is the pillar of performance. Higher education managers have duties and responsibilities that are very important, namely: (1) Having a vision about the institution they lead and communicating the vision to all

employees, students and the general public as well as providing guidance and outlining the vision into a sustainable work program. (2) Able to communicate with all employees, students and the community. (3) Able to give primary attention to improving service quality. (4) Have creativity in achieving organizational goals.

M. Ihsan, (2013: 7-8) states that in carrying out their duties well, leaders of Islamic universities should refer to: (a) the personal characteristics of the leader which are reflected in every attitude and action, (b) the ability to carry out their duties as a good leader. obtained through education and training, (c) performance that is rational and has certain specifications in carrying out tasks. Apart from that, university leaders must have good managerial abilities. According to Eka Prihatin, (2023:135-136) the leadership's managerial abilities consist of: First, realizing the vision that is formed by (1) understanding the future so that it can predict future trends as well as the changes and challenges that will be faced, (2) understanding the strengths global impact on study programs, governance and output, (3) lowering the vision into a mission and socializing it to all, (4) formulating goals at the operational stage by determining standards of success. Second, speed and accuracy in decision making depends on (1) understanding the problem, (2) selecting the right solution, (3) solving the problem, (4) implementation strategy and value, (5) effective and efficient implementation. Third, leadership adaptability is reflected in (1) skills in human relations, (2) having skills and communicating, (3) being alert, (4) being proactive.

Carrying out leadership at UNIVA Medan, whether at top management or middle management level, must be based on the leadership methods of the Prophet Muhammad SAW. The qualities inherent in the person of the Apostle must be an example (role model) for every leader at UNIVA Medan at the university, faculty, study program, head of institution and other levels. The characteristics inherent in the soul of the Prophet in question are shidiq, amanah, tabligh, and fathanah. Leaders at UNIVA Medan are required to have the characteristics of shidiq, amanah, tabligh, and fathanah in carrying out their duties and responsibilities. Correct in carrying out work, trustworthy in carrying out duties, able to convey the truth and prevent falsehood and intelligently analyze current and future deficiencies and threats. Views of Khalid Arar & Kussai Haj-Yehia (2017: 4) The Prophet Muhammad SAW was the first guide and leader for Muslims, because of his qualities and ability to develop others. His honesty and role as a personal example with collective responsibility. In line with Muhammad SAW's leadership model in Islam, educational leaders must be brave, durable, reliable, educated, capable of rhetoric and acting as an example, showing patience and inner peace, determination and stability.

Mustakim (2022:45) explains that human values that can be used as role models in leadership are the leadership of the Prophet Muhammad. Leadership management in the era of disruption makes Rasul's leadership attitude the basis for managing institutions or organizations. Shidiq is the main key for a leader because an honest attitude is a manifestation of harmony between thoughts, words and actions carried out. Honesty is a requirement for a leader to be trusted by others so that an attitude of trust is always embedded in the leader. Trust is a form of responsibility of a leader to the people he leads and to the people who appointed him as leader. The next attitude is tabligh, namely conveying or showing transparency towards oneself and others in managing the institution one leads. The final leadership attitude of the Apostle that is used as the basis for leadership management in the era of disruption is fatanah, namely intelligent. A leader must have the capacity and capability from both a scientific and technical perspective to lead an organization.

Leadership of religious-based higher education institutions is also based on leadership motivation. Leader motivation is an inseparable part of the higher education institutional leadership process. Motivation at UNIVA Medan can come from within and from outside. Present within oneself (intrinsic motivation) and from outside oneself (extrinsic motivation). Intrinsic motivation comes from within a person without any stimulation because within the individual there is already an urge to do something. UNIVA Medan is filled with militant cadres who have high enthusiasm and loyalty. Loyalty to the organization inspires enthusiasm for innovation to grow Al Washliyah. Sibghah, wijhah, and khittah Al Washliyah form a strong basis and are able to awaken individual enthusiasm. Al Washliyah's sustainable cadre system produces cadres who have high militancy and make Al Washliyah their big home.

Spiritual leadership as the practice of sibghah, wijhah, and khittah Al Washliyah is part of improving the quality of Islamic-based higher education institutions. According to Eleftheria Egel & Louis W. Fry (2016:5) spiritual leadership is more appropriate for Islamic organizations and organizations that employ Muslim workers. The first thing that is assessed in a leader and prospective leader at UNIVA Medan is spirituality. The spiritual leadership implemented at UNIVA Medan can be seen from UNIVA Medan's superior policies and programs. As stated earlier, the values of worship and service are the core values of academic and managerial implementation at UNIVA Medan. Likewise, leadership makes position and trust a form of worship (service value) that is good before humans and will be held accountable in the future before Allah SWT.

Digital leadership is one of the leadership methods that has been implemented at UNIVA Medan. Digital leadership at UNIVA Medan is included in UNIVA Medan mumtaz's vision, one of the important programs of which is the digital implementation of all services within the UNIVA Medan environment. Technological assistance will be used to develop the UNIVA Medan higher education institutional organization both in the context of optimizing the Tri Dharma of Higher Education and the UNIVA Medan Catur Dharma which consists of education, research, community service, and religious knowledge. According to Sherrill (2015: 25) digital leadership of educational institutions consists of (communication, public relations, branding, professional growth and development, student involvement and enrichment, opportunities, and learning. SATUVA as explained earlier is the latest technological innovation in the form of an applied application at UNIVA Medan. Digital leader, in this case the Chancellor of UNIVA Medan, is the initiator and main initiator in creating digital services and digital leadership.

Community Based Higher Education Institutional Supervision at UNIVA Medan

Supervision of kealwashliyyah-based higher education institutions is based on universal values, Islam and kealwashliyahan. Sibghah, wijhah, and khittah Al Washliyah are characteristics in the supervision of educational institutions. Supervision carried out at UNIVA Medan is divided into internal and external supervision. Internal supervision is supervision directly led by the Chancellor of UNIVA Medan. The Chancellor of UNIVA Medan forms a team that will supervise the specified programs. This monitoring team then makes a report which will be accountable to the Chancellor of UNIVA Medan and then forwarded to MPT PB Al Washliyah. This internal supervision is formed in the Internal Supervision Unit (SPI).

SPI UNIVA Medan has the task of assisting the chancellor in carrying out internal supervision by carrying out analysis, supervision, inspection, testing and assessment of the implementation of the duties and responsibilities of each individual and each work unit. Supervision management is carried out by carrying out supervision planning, determining procedures and scope of supervision, implementing supervision, evaluating supervision and reporting supervision. SPI UNIVA Medan members consist of lecturers and officials at UNIVA Medan and have good competence and experience.

The internal control unit is a functional institution tasked with supporting university activities in internal control of the university. According to Cahyono & IWekke (2019:34-35) SPI has the following tasks:

1. Assist the chancellor in carrying out internal supervision of the university.
2. Provide recommendations for improvements to achieve university targets economically, efficiently and effectively.
3. Helping the effectiveness of implementing university governance patterns
4. Handle problems related to indications of KKN (corruption, collusion and nepotism) which can cause losses to the university and collaborate with related units.
5. Help create effective internal control at the university and ensure that internal control is fulfilled in accordance with applicable regulations.
6. Conduct an assessment of the applicable internal control system and its implementation in all activities, functions and programs which include:

a. Financial audits and compliance with applicable laws and regulations.

b. Assessment of usability and economy in using infrastructure.

c. Assessment of the planned results or benefits of an activity or program.

d. Assessment of the utilization and development of human resources.

e. Conduct a review of the adequacy of risk management implementation.

7. Financial audits and compliance with applicable regulations include:

a. Coordinate with external auditors.

b. Prepare university regulations in the field of auditing as well as guidelines relating to the completeness of procedures for the smooth implementation of tasks.

c. Submit the audit results report along with the proposed recommendations in writing to the chancellor.

d. Monitor, evaluate and analyze the follow-up to recommendations from audit results approved by the chancellor.

External supervision of higher education institutions is under government supervision as an external quality assurance supervisory system. UNIVA Medan is under the supervision of LL DIkti Region I North Sumatra for the general studies program and Kopertais Region IX North Sumatra for the religious studies program. According to Mursidi (2022:11), the realization of quality in tertiary institutions has still not achieved maximum and satisfactory results based on 2019 BAN PT accreditation data showing that the accreditation status of study programs in tertiary institutions has not been maximized where the accreditation data for both PTNs and private tertiary education regions has the number of study programs accredited A (excellent) is still less than the number of study programs accredited B (good) and C (fair).

Medan University's Catur Dharma is part of the educational autonomy implemented at UNIVA Medan. Completing the Tri Dharma of Higher Education with kelawashliyahan becomes its own pattern and color and differentiates it from other universities. The kealwashliyah material, which was designed by UNIVA Medan together with Al Washliyah, is a mandatory course in all study programs. According to Anik Puji Rahayu, (2019:19) educational autonomy for universities is the authority and ability of universities to carry out independent activities in the academic and non- academic fields so that the quality of education in Indonesia continues to increase so that it can compete globally. Improving quality related to the four challenges faced by universities is carried out through institutional empowerment. The results of data analysis show that the implementation of higher education autonomy includes science, educational governance, and institutional governance as dimensions of higher education autonomy. UNIVA Medan as an autonomous university chooses kealwashliyah and is supervised by external supervisors consisting of MPT PB Al Washliyah as supervisor.

E. CONCLUSION

From the explanation of the previous chapter, this sub-chapter can be taken conclusion as following:

a. The institutional planning of kealwashliyah-based higher education at UNIVA Medan is carried out based on universal values, Islamic values and kealwashliyah in accordance with sibghoh, wijhah, and khittah Al Washliyah. The value of devotion (worship) and the value of excellence (mumtaz) are the basic values for planning to create a mumtaz (excellent) UNIVA. Institutional planning is carried out by: planning the vision, mission and goals of UNIVA Medan, planning for mumtaz (excellent) universities, planning for university identity, master development plans (RIP), setting targets for strategic issues, as well as planning for the education of ulama cadres.

b. The organization of religious-based higher education institutions at UNIVA Medan is carried out based on universal values, Islamic values and kealwashliyah in accordance with sibghah, wijhah, and khittah Al Washliyah. The organizing process is carried out by: determining people, cooperation and goals in organizing, dividing tasks, functions and responsibilities, fitting and proper tests, delegating authority.

c. Direction of religious-based higher education institutions at UNIVA Medan implemented based on universal values, Islamic values and kealwashliyah in accordance with sibghah, wijhah, and

khittah Al Washliyah by: providing guidance, mentoring, direction, using the TTT+ 1 H (3T+1H) method, direct example, accepting criticism, giving orders, hints and instructions, coordinating, achieving goals, monitoring evaluation (Monev).

d. based higher education institutions at UNIVA Medan universal values, Islamic values and kealwashliyah in accordance with sibghah, wijhah, and khittah Al Washliyah. Leaders at UNIVA Medan must: have good competencies and abilities, carry out leadership based on the leadership of the Prophet SAW, leadership motivation, spiritual leadership, digital leadership.

e. Supervision of religious-based higher education institutions at UNIVA Medan based on universal values, Islamic values and kelawashliyahan in accordance with sibghah, wijhah, and khittah Al Washliyah. Supervision at UNIVA Medan is carried out by: establishment of internal and external supervision, supervision of the implementation of the Higher Education Tri Dharma and University Catur Dharma, inherent supervision, supervision used as evaluation material and supervision also functions to prevent deviations that will occur.

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