ISLAMIC EDUCATIONAL MANAGEMENT FOR SEVENTH GRADE STUDENTS AT SMPN 1 WONOSEGORO

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ABSTRACT

This research explored the application of Islamic educational management for 7th graders at SMPN 1 Wonosegoro. The case study used interview, observation, and documentation to collect data which later were analyzed qualitatively. This school was chosen as the research setting because despite being a non-Islamic institution where religious and moral cultures were not commonly incorporated in the curriculum and school activities, it had several exceptional religious programs. It is found that their Islamic educational management is concerned to three major sub-areas namely; student orientation, curriculum, and extracurricular activities. These programs have been reviewed to have given significant impacts on their moral, social, and religious values proven with the very low number of student delinquency and a very good record of prayer habits among students.

Keywords: student orientation, curriculum, extracurricular, Islamic educational management

INTRODUCTION

Good educational management is entitled with the success of a learning process and outcome at educational institutions, even though there are also other factors that stimulate for such success. However, management places at the front row as it determines how most of the learning aspects at institutions are regulated. Tracing to its basic concept, Bandarani defines management as every legitimate human activity done by an individual or a group of people in a limited period of time to achieve an allowed goal, meanwhile Alhammi has underlined that management is about serving others and whatever it takes to do the planning, organization, guidance, follow-up and presentation operations (Alkrdem & Alqahtani, 2016). Based on the reference, it is made clear that good management plays a pivotal role in public institutions in order to provide the most effective services to society. Management in educational institutions has a higher place among others because it has an ultimate function to gives impacts to the success of students' learning which also gives impacts to develop the ability, character, and civilization that are useful in the context of educating the nation, aims to develop students' potentials to be a faithful and piety to the God, good personality, health, knowledgeable, skillful, creative, independent, and become citizens who are democratic and responsible (The Law of the Republic Indonesia, No. 20 of 2003 on National Education System [1], Chapter II, Article 3 (Suryapermana, 2017)). Therefore, there is no debate that a good educational management triggers the developments of many sectors in the country since youths who are now studying at schools and universities are the leaders and doers in all fields of life in the future.

In managing their education, institutions can refer to any model including Islamic education management which is among one of the most referred to. In its early introduction, Islamic education management is exclusively meant for Islamic institutions. Qomar (Suryapermana, 2017) has said that Islamic education management is a process of managing the Islamic educational institutions in a way

'islami' deal with learning resources and other matters related to achieving educational goals of Islam effectively and efficiently. In another source, Marimba in Suryapermana (2017) refers Islamic education management as the physical and spiritual guidance based on the laws of Islam towards the establishment of a major personality according to measurements of Islam. Today, many non-Islamic institutions have adopted it too, and this phenomenon has shifted its emphasis from the religiosity label of the intuitions to the values being applied to run their system. In their research, Alkrdem and Alqahtani (2016) have formulated the most important educational management principles from the Islamic perspective namely principles of *shura* (consultation and participation), *ikhlas* (sincerity), *sidq* (truthfulness), *amana* (trust), *adl* (justice), *ihsan* (forgiveness), *taqwa* (fear of Almighty Allah). Meanwhile, Nizar in Nasih (Sari, 2016) has formulated the purpose of Islamic education to have these three elements: *jismiyyat* (oriented to the human task as *khalifadz fil ardh*), *ruhiyyat* (oriented to the human ability to accept Islamic teachings), and *aqliyyat* (oriented to the development of the brainy intelligence of learners).

One example of Islamic education management is done at SMA Muhammadiyah 4 Mariso, Makassar (Setiawati & Said, 2016). It has been focused around implementing the management from curriculums being practiced during the study namely Curriculum Based Competence (KBK) and The Educational Unit Level Curriculum (KTSP) of which its results recommend five principles to be concerned. They are; (1) clear learning objectives; (2) the visibility and appropriacy of learning programs to the operational goals; (3) simple and flexible learning programs; (4) the accordance between learning programs and objective sets, comprehensive, clear, and sustainable learning programs; and (5) good coordination among program managers at school. Some institutions also use a specific model of management in order to achieve specific or characterized changes, such as what occurred in that applied the Total Quality Model (TQM) model. It has four fundamental principles namely synergistic relationships; continuous improvement and self-evaluation; a system of the on-going process; and leadership run primarily in its service, educational process, and product management that can result in presenting satisfying service to the public, academically and morally quality teaching, and producing quality graduates (Sulistyorini, 2015).

Compared to those research, the research conducted by the researcher is rather different in the way that it is conducted uncommonly in a public junior high school instead of in an Islamic institution. It is not targeted to the whole entity of the schools but limited to the 7th grade only where the new students become the center of the research. This is intended to be designed this way in order to provide a scientific portrayal of how an Islamic model of management is implemented in a non-Islamic institution where ethical and behavioral delinquencies among students are thought to be more appealing than in Islamic institutions, how the result is, and what can learn from the practice. Later, the result of this research can inspire other non-religious centered schools when about to apply the model in their place.

METHODS

This descriptive qualitative research is conducted at SMPN 1 Wonosegoro, Boyolali. It aims at evaluating the Islamic educational management implemented in the two semesters of the academic year of 2017/2018 for the 7th graders. This school is chosen as the research setting because despite being a non-Islamic institution where religious and moral cultures are not commonly incorporated in the curriculum and school activities, it has several exceptional religious programs. Grade VII students are taken as the sample subjects as they are the ones in the labile phase and go through an environmental adaptation of both higher levels of academic and social cultures.

Researchers gather data from interviewing the vice-principle for curriculum affair, Islamic education, non-Islamic education, and guidance and counseling teachers because they are in charge of running or applying the management applied to the researched areas. Additional documents from the four parties are also used to enrich the data collections analyzed qualitatively which extract summaries of school management on the student orientation, management on the curriculum, and management on the extracurricular activities in the forms of table presentation and interview transcriptions. In a qualitative research, such in-depth interviews are one of the most effective techniques to collect information by delivering questions centered to the scope of the research, as well as documentation as it helps provide valid variables' information such as through notes, transcriptions, books, newspapers, magazines, meeting notes, and others (Trisnawati & Gunawan, 2017).

RESULTS AND DISCUSSIONS

The data that are taken from the interviews, documentation, and field observation lead to a detailed overview of the implementation of Islamic educational management for 7th-grade classes at SMPN 1 Wonosegoro. It is majorly concerned to the three areas namely; student orientation, curriculum, and extracurricular activities. Management on the student orientation at SMPN 1 Wonosegoro takes place three days and is filled with sessions that can be classified into regular (as it is done repetitively for the whole three or two days) and one-time activities. It can be seen in Table 1.

Table 1 Activities on Student Orientation

		Activities	Day 1	Day 2	Day 3
regular	1.	Getting to know with school personalities, facilities, extracurricular activities	√	√	√
	2.	Lectures on ethics and morals	√	√	√
	3.	Lectures on religion	√	√	-
	4.	*Zuhr* Prayer at school	√	√	√
one-time	1.	Lecture on technology for learning	-	√	-
	2.	Outdoor activity: school environment cleaning	-	√	-
	3.	Outdoor activity: line of march	-	-	√
	4.	Classroom competition	-	-	√

An ideal orientation program is conditioned to help newcomers get familiar with everything in the new place such as its people, facilities, and cultures. The orientation event at SMPN 1 Wonosegoro for the new students is likely but what makes it more special is that there are many exemplary sessions added throughout the three-day agenda. Referring to Nizar in Nasih (Sari, 2016), the series of events as can be seen at Table 1 has encapsulated all elements of the purpose of Islamic education: (1) *jismiyyat* activities, including outdoor activities letting the students explore school facilities and involve in school environment cleaning and line of march. (2) *ruhiyyat* activities allow students to follow the lecture on religious contents and do prayer Zuhr together at school. Also, (3) *aqliyyat* activities are in the form of attending lectures on technological uses and ethics, and morals such as greeting and communication cultures at school and avoiding deviate habits at schools. If it is looked closely at Table 1, the element of ruhhiyat or spiritual dominated the regular activities, which is a good catalyst for the Islamic educational management practices.

In the area of management on the curriculum, curriculum grabs the major attention because the majority of student educational processes take place from here. The 2013 Curriculum (K13) has been used only for a year in the replacement of the Education Unit Level Curriculum (KTSP), and this

brings about many changes in most aspects of student learning experiences in the span of considerably a very short time. Before having a deeper exploration into its practice at the school, having a close look at Table 2 on the differences of both curriculums of which their key points are highlighted by Zaini (2015) will be a good start.

Table 2 The Differences between The 2013 Curriculum (K13) and
The Education Unit Level Curriculum (KTSP)

No.	The 2013 Curriculum (*K13*)	The Education Unit Level Curriculum (*KTSP*)
1.	Graduate Competency Standards (SKL) is determined first through Permendikbud No. 54 of 2013 prior to the Content Standards, which is in the form of the Basic Curriculum Framework set forth in Permendikbud No. 67, 68, 69 and 70 of 2013.	Content Standard is determined first through Permendiknas No. 22 of 2006. After that determined Graduate Competency Standards (SKL) through Permendiknas No. 23 of 2006.
2.	Aspects of graduate competency are balanced between soft skills and hard skills that include the aspect of attitude, skills, and knowledge competencies.	Aspect of knowledge is more emphasized.
3.	In elementary school level, Integrated Thematic applies for class I-VI.	In elementary school level, Integrated Thematic applies for class I-III.
4.	Number of lessons per week is more and number of subjects is less than that of *KTSP*.	Less number of lessons and more number of subjects than that of *K13*.
5.	Learning process is done with scientific approach, a standard that consists of observing, asking, processing, presenting, concluding, and creating.	Learning process standard consists of exploration, elaboration, and confirmation.
6.	Information and Communication Technology is not as a subject, but a medium of learning.	Information and Communication Technology is as a subject.
7.	Assessment standard uses authentic assessment, which measures all competencies of attitudes, skills, and knowledge based on process and outcome.	Assessment is dominated by knowledge aspect.
8.	Scouting becomes mandatory extracurricular.	Scouting is not a compulsory extracurricular.
9.	In high school level, majoring starts at class X.	In high school level, majoring starts at class XI.
10.	Guidance and counseling puts more emphasis on developing student potential.	Guidance and counseling puts more emphasis on solving student problems.

As can be seen in Table 2, the 2013 Curriculum includes more learning goals and expected skills in which consequently are followed with the higher demands of tasks for both teachers and students. Several very good points to be noted about the new curriculum are; (1) It targets the pedagogical processes to aim at developing many other student skills, instead of knowledge only through more variations of activities which rehearse student ability to observe, question, process, present, conclude, and create. (2) The implementation of ICT based learning think all subjects instead of having an exclusive ICT class, the policy of compelling students to participate in scouting extracurricular, and the major reversal role of Guidance and Counseling subject and unit from solving student problems to developing student potentials strongly stimulate students to engage in more critical creative thinking and interactional activities. These points might not give a direct sense of religious values, but they strengthen their intellectual and physical capacities in which, if it refers to Nizar in Nasih (Sari, 2016), empower two of Islamic education purposes.

Apart from the learning process based on the used curriculum, there is also a recital of Asmaul Husna (99 Names of Allah) to begin Islamic education class. As reported by the Islamic education teachers, this practice has been reported very effective in infusing a good and peaceful atmosphere

among new students at class and help students follow the lesson more conductively that the religious materials discussed that could be received better. Such a tradition needs to be kept being practiced.

In management on the extracurricular activities; there are mandatory, mandatory by qualification, and not mandatory extracurricular that the 7th grade students can participate at school, as depicted in Table 3.

Table 3 Student Extracurricular Activities

No.	Activities	Frequency	Category		
			mandatory	by qualification	not mandatory
1.	15-literacy before class	Daily	√	-	-
2.	30-minutes mentoring after class	Weekly	√	-	-
3.	Scouting	Weekly	√	-	-
4.	Qur'an literacy	Weekly	-	√	-
5.	Red-Cross	Weekly	-	-	√
6.	Dance	Weekly	-	-	√
7.	Drum Band	Weekly	-	-	√

Every day, students begin the lesson with a 15 minutes literacy session where they recite some verses of Qur'an (it can also be filled once or twice with activities such as book review, motivational sharing, etc., that promote student literacy improvement) that is supervised by the teacher of the first class in the day. Once in a week, they go to school mosque to attend a 30 minutes mentoring session that begins with 15 minutes Qur'anic recital followed by 15 minutes lecture by a scheduled teacher on religious and character building themes. As it is one of school priority to guarantee that all Muslim students are able to recite Qur'an and write basic Arabic writing. Students who do not pass the competency standard are obliged to join a Qur'an literacy (BTQ) program. Apart from religious activities, students are also compelled to join the scouting program, as it is mandated by the 2013 Curriculum, and have the opportunity to join the red-cross, dance, and drum band extracurricular if they are willing to.

Interviews on those three areas of management are held with school personalities in charge of the programs. Below are the extracts of what they share about what has happened for the past one year on the respected area. Regarding the student orientation program, the vice-principal for Curriculum Affair remarks, "In the last student orientation event, we want to explore something new. Our past programs are used to be dominated by getting to know with the school, teachers, and facilities and other more field and technical sessions. But this time, along with implementing new curriculum where puts more emphasis in building student character building and mastery of many good skills, we design the orientation with many lecturing sessions on Islamic values, motivation, good social culture life at school, and even actions should be avoided by students and how they will harm their future. Of course, we communicate with all speakers too to present them in a friendly and engaging way. After all, they are new to our school and high school life. We want them ready to build not only good academic culture but also ethics and religious values."

About the learning process/curriculum, Islamic education teacher says, "When I first come to know that we have to switch from KTSP to K13 and learn about how K13 should be implemented, I am rather shocked. The curriculum requires teachers to let students practice more at class while I and maybe most Islamic teachers, in general, have got used to with teaching with more explanations and handbooks. So I have to think hard how to do it, and right now I am happy that my class is more alive because it is now full of practical and interactional activities. At first, I feel weird to imagine Islamic education subject using a student-centered approach, but that feeling is now gone. Now, I know how

to deliver all the topics of materials using more attractive methods. My classes this year have become the most progressive since I first teach here. Along with the new curriculum, this year, we also make compulsory for 7th-grade students to have prayer Zuhr in the school and student attendance records have been very impressive so far." Meanwhile, the non-Islamic education teacher has stated, "Practice is the heart of K13, and I am glad it has been formulated that way. It is not an easy process at the beginning because I have to find ways how to make sure that many skills required in the curriculum can be taught at once at a class with having still the same duration and maintaining the main topic of the class. The assessment also has become a little more complicated because not only knowledge aspects of the students are graded. However, we teachers learn to experiment this and that, and it has taught us not only to be a teacher who is good at teaching our subject but also a good classroom manager and effective planner. The drawback is only one; it takes more time in order to regulate everything perfectly as the curriculum wants."

In the matter of the extracurricular activities, vice-principal for Student Affair has emphasized, "I am concerned with the growing number of negative cases at high school nowadays such as practices of student physical threat toward other students and even teachers, free sex, pornography, to the basic non-ethical manners such as not being nice with teachers and friends, not being able to read Qur'an very well and not performing five times prayer a day. Therefore, we initiate non-class programs that can accommodate both student interest such as drum band, dance, red-cross, scouting, and also spiritual building. We also give priorities for Islamic activities to be habituated in our school because we are not an Islamic institution so unluckily have not many Islamic lessons but we believe that spiritual quotient can prevent students from doing bad habits as effective as those physical extras I have just mentioned. These extracurricular programs have been able to create a positive life at school."

Lastly, the guidance and counseling teacher has clarified, "I do not know whether this is a direct result of the implementation of our new curriculum or the religious activities that are intensified but this has been the year with the least number or student problem records, especially in 7th graders. I know they are new, and usually, new students are still afraid to make mistakes or do bad behaviors, but the cases number is really low. In my class, in general, I also find them to be more open and vocal to share things compare to students of the previous years."

All the management practices at SMPN 1 Wonosegoro as has been narrated reflect largely the concept of Islamic education management which puts high values on growing spiritual, physical, and intellectual quotients on the students. The student orientation program and extracurricular programs, for instance, have covered those three elements excellently within its series of sessions despite by appearance they do not refer to a religious program. Furthermore, the fact that the vice-principal for Student Affair talks about the importance of extracurricular activities that allow students to learn life skills and social skills. It habituates students with positive activities that makes a lot of sense because today there are increasing number of misbehaviors and crimes among students such as drinking alcohol, doing free sex, having a mass fights among students, having tendency to get stressed and pessimistic about themselves and their future easily, to the simple but shameful act of coloring school uniform in the announcement day of national examination result (Hakim, 2017). And this remark has been replied by the guidance and counseling teacher saying that overall the behavioral records of seventh-grade students have been very good, compare to the previous years.

The curriculum, however, is one big entity to discuss. First, a change of curriculum is needed due to many good reasons. In the context of the 2013 Curriculum, it substitutes the one that is not really suitable for the present educational context (Trisnawati & Gunawan, 2017) or to complement the previous ones with needed values that have not been prioritized (Hakim, 2017) to build people's character (Hakim, 2017), where in general they all lead to as one of the government's efforts in improving the quality of education system in the country (Febriana et al., 2017). Confirmed through this research that the implementation that has been done in some schools that are found to give rise to some problems, with one of the primary causes being due to the big difference of the 2013 Curriculum

with the previous curriculum. As what happens to teachers in many other educational institutions, teachers at SMPN 1 Wonosegoro are anxious in completing its idealistic demands, as it appears to the two school teachers giving their testimony above. They also confess to have faced problem especially in designing activities that can accommodate a lot of required skills but still focus on one topic of materials and presenting them in the effective engaging approach. Regarding teachers' experience in implementing the 2013 Curriculum, Noviawati (2013) has listed other challenges such as time, school facilities and infrastructures, student activities in the teaching and learning process, and assessment issues. There is no doubt that the success of the implementation of 2013 curriculum in the schools is dependent on the participation of the teachers (Noviawati, 2013), and therefore teachers need to keep experimenting the best ways to present them in the class. One of the solution to look at is in order to not be too confused with a whole system in a new curriculum and make teaching easier, teachers can still apply some parts of the old curriculum and implement some of the new to mediate the transition process (Zulhernanda, 2018).

This result and discussion section have given evidence that the implementation of Islamic education management can be successfully synchronized with student orientation event, the 2013 Curriculum, and extracurricular activities. The result of this practice at SMPN 1 Wonosegoro is very satisfying, and is as successfully parallel as that of a research conducted in Islamic educational institutions in Bekasi City by Sari (2016) that highlights a very high significant relation between the implementation of the management of Islamic education of school environment and students' emotional intelligence (90,7%). It is remarking that the management of Islamic education of the school environment can be a preventive and anticipatory solution for students' deviant behaviors, which is also strongly found in this research.

Therefore, such management is expected to be applied in many more other non-Islamic schools and universities especially because they do not really have the privilege to have enough religious and moral contents in the curriculum. Institutions also need to emphasize in giving well-managed educational classroom and extracurricular programs for new students yearly because they are in the adjustment process to their new higher educational environment. Thus, providing a positive environment should become a priority; however, continuing programs should also be given when they pass to the next grades so that sustainable impacts on students long-term character building are maintained. Last but not least, innovative programs on Islamic educational management need to be widely implemented not only for the aspect of students but also teachers, employees, and the institutional academic administration in order to garner maximum achievements. Education is a provider of service (Sulistyorini, 2015), and Islamic education management has proven that it can offer one of the best models of the educational system that works well not only in Islamic institutions but non-religious based ones too and very adjustable with today's context or anywhere environment.

CONCLUSIONS

This research concludes that the practice at SMPN 1 Wonosegoro has proven that Islamic educational management is applicable to be carried out even in a non-Islamic school. It is also proven effective through programs such as giving a well-conceived presentation of student orientation event, delivering student learning programs that match its curriculum with the addition of religious values, and running and assisting extracurricular programs that lead to building student maturity and morals through healthy physical and social activities. Post the practice of the management; there is a lower number of cases of student misbehaviors, better atmosphere of learning and social interaction between students-student and student-teacher, and an increase of student frequency of praying at school. More researches on this practice must also be disseminated in order to garner a wider influence on the development of our education in general. Further research on this matter can take student perspective

into account to give a direct testimony on the influence of the management towards students and how the implementation has been able to propose a solution to various student problems such as academic achievement, social life with peers, learning motivation, and so forth. In which it poses as one visible limitation of this research as they have not been covered here.

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