Impact of Islamic Value to School Management: a Case Study of Early Childhood Education Programs

Nurus Shalihin
Universitas Islam Negeri (UIN) Imam Bonjol Padang, Sumatera Barat, Indonesia
E-mail: nurus_shalihin@uinib.ac.id

Firdaus*)
STKIP PGRI Sumatera Barat, Indonesia
E-mail: firdaus.lasigo@gmail.com

M. Yusuf
Lasigo Akademia Indonesia, Sumatera Barat, Indonesia
E-mail: injhon22@gmail.com

*) *Corresponding Author*

Abstract: School management is influenced by the norms, values and rules that they make as a platform. This article aims at analyzes the influence of Islamic value school management of early childhood education in Indonesia. With case study approach at 6 Islamic Kindergarten (TK IT) in Padang, data were collected through in-depth interviews with teachers and foundation leaders. FGD were also conducted with the school principal in order to do the data enrichment and triangulation. Data were analized through data reduction, data display and data ferivication. The study results show three types of Integrated Islamic Kindergartens (TK IT) in Indonesia with different Islamic platforms, namely TK IT affiliated with JSIT, TK IT affiliated with ASESI and TK IT non-afiliated. These three type of integrated Islamic schools have Islamic platform on developed their schools. The difference of platform influenced the management of Integrated Islamic Kindergartens (TK IT) which includes design of school target, academic standard policies of school, and human resource management. Thus, the authors argue that the Islamic values on the school platform determine the school management.

Abstrak: Manajemen sekolah dipengaruhi oleh norma, nilai dan aturan yang mereka jadikan sebagai platform. Artikel ini bertujuan untuk menganalisis pengaruh platform nilai moral (dalam hal ini agama Islam) terhadap manajemen sekolah pada pendidikan usia dini di Indonesia. Dengan pendekatan studi kasus pada 6 sekolah Taman Kanak-Kanak Islam Terpadu (TK IT) di kota Padang, data penelitian dikumpulkan melalui serangkaian wawancara mendalam dengan guru-guru dan pimpinan yayasan. FGD juga dilaksanakan dengan kepala sekolah untuk melakukan pendalaman dan triangulasi. Analisis data dilakukan melalui proses reduksi, penyajian dan penrikan kesimpulan. Hasil studi menunjukkan bahwa di Indonesia terdapat tiga tipe TK IT dengan platform keislaman yang berbeda. Ketiganya adalah TK IT yang berafiliasi dengan JSIT, TK IT yang berafiliasi dengan ASESI dan TK IT non-afiliasi. Ketiganya memiliki platform keislaman masing-masing dalam mengembangkan pendidikan di sekolah. Perbedaan plaform tersebut mempengaruhi manajemen sekolah TK IT yang mencakup penetapan target sekolah, kebijakan standar akademik sekolah, dan manajemen sumber daya manusia. Dengan demikian, penulis berkesimpulan bahwa nilai-nilai Islam yang menjadi platform sekolah menentukan manajemen sekolah.

INTRODUCTION

Integrated Islamic Schools (SIT) in Indonesia have increased in recent decades. The first SIT established on 1993 and there were only 5 Integrated Islamic Elementary Schools (SD IT). The number of SIT increased to 2,418 in 2017 (Jamil, 2017). The number is only registered schools on the *Jaringan Sekolah Islam Terpadu* (JSIT - Integrated Islamic Schools Network). Unregistered SIT on JSIT are more than 10,000 schools (Suyatno, 2013). These schools are the primary choice of the Indonesian middle class education (Kurnaengsih, 2015; Moedjiono, 2002). The choice of SIT as a formal educational institution by the Indonesian middle class is due to two reasons. First, SIT offers integrated education of general studies and religious studies (Islamic education). Second, SIT provides a religious education curriculum and it is capable to fulfill parents' concerns about the moral decline of children (Suyatno, 2015). The parents believe in theological education (Islam) to save children's morale (Kusumawati, 2014). Thus, Integrated Islamic School has been the role model of education in Indonesia as Islamic value applied in school management.

Recent studies on SIT discuss the history and ideology of the SIT (Mualimin, 2017; Suyatno, 2013), the education system and school curriculum (Abidin, 2009; Robingatin, 2015; Wahidi, 2014) and the exclusivity of SIT among other schools in Indonesia (Yusup, 2017), also called the exclusion school (Kristiyanti, 2019). The research of Islamic values implications on school management is still limited. Although there is a research conducted by Akhmad (2016) on the management of SIT, this study has not yet discussed the implications of Islamic values on the management of SIT. It is also related on Mudawamah's research (2013) which specifically discusses the management of education quality at SIT.

The concept of management is very wide because it deals with everything in the organization from standard procedures for controlling the production process to the leadership and charisma of managers (Tavares, 2015). Nevertheless, the empirical study of Bloom et al. (2014) showed that improving management performance was able to improve productivity performance such as manufacturing, retail, health and education. In the education sector, by conducting studies in seven countries, Bloom et. al (2015) found a positive relationship between students' ability and management of school. Therefore, the management of school is associated with activities such as school targets, monitoring the performance of schools, school operational managements, and management of school resources (Bloom, Lemos, Sadun, & Reenen, 2015).

Wellisch et. al (1978) also suggests three important aspects of school management and organization. These aspects determine the accomplishment of school. These aspects are administrative leadership in instruction, coordination of instructional programs throughout the school, and policy of academic standards. Lemos & Scur (2016) summarize the measurement of school management into two main parts on operation management and human resource management. Operations management includes lean operations, monitoring management, and target management. Based on these literature reviews, school management of this research focuses on three aspects of school management for instance the school targets, academic

standard policies and human resource managements.

There were previous studies about the impact of religion on various sectors such as the educational achievements of black children in the UK and the USA (Byfield, 2008), the millennial academic integrity in the USA (Nelson, James, Miles, Morrell, & Sledge, 2017), and the leadership style of women decision-makers in the sector of education industry in Malaysia (Baqutayan & Raji, 2020). Based on these findings, this research argues that Islam as a platform on Integrated Islamic School in Indonesia has implications for the management of the school. This argument refers to the fact of application of religion (Islamic values) on Integrated Islamic School in Indonesia as the base value in the development of education. Thus, this research discusses the implication of Islamic platforms on the management of SIT in Integrated Islamic Kindergartens (TK IT) in Indonesia.

METHOD

This research was a qualitative study in six Integrated Islamic Kindergarten schools (TK IT) in Padang, West Sumatera, Indonesia. These schools are private schools as a representative of affiliated schools with *Jaringan Sekolah Islam Terpadu* (JSIT-Integrated Islamic Schools Network); affiliated schools with *Asosiasi Sekolah Sunnah Indonesia* (ASESI-Association of Schools *Sunnah* Indonesia); and non-affiliated schools with both of these associations. These three type of Integrated Islamic schools were identified from preliminary survey of 15 TK IT in city of Padang, West Sumatera. The 15 of TK IT were chosen puspossively in accordance to research objective. The preliminary survey was conducted through distributing questionnaire to 95 teachers in selected TK IT.

The research data were collected through a series of in-depth interviews with six school principals and six foundation leaders. Data are also collected through FGD with principals who have been interviewed to conduct data enrichment and triangulation. In addition, data also collected through literature review on school document to comprehend the academic standards and curriculum of schools. Data were collected through observations at six selected schools in order to comprehend school attributes, learning routines and patterns of interaction of school elements in the learning process. The interviews data, observation notes, and document analysis were tabulated in accordance to themes and topics that were relevant to both objectives and research questions. The tabulated data that have been grouped thematically were then analyzed and used for writing this article. Therefore, three steps of data analysis that introduced by Miles and Huberman (2007) were used in this research. The three steps are data reduction, data display and data ferivication.

RESULTS AND DISCUSSION
Results
Types of Integrated Islamic Kindergarten Schools (TK IT)

There are three types of early childhood schools in Indonesia such as public schools and private schools. Public schools are managed by the state and private schools are managed by the private sector. The management of public schools follows the standards of government nationally, and one of the standards is the human resources (teachers). Private schools have an authority in determining school management besides the national education system. Private kindergartens are divided into two

educational orientation groups such as general (nationality) and religious (Islamic). The majority of religious-oriented kindergartens use the Integrated Islamic learning model or these schools are known as TK IT in Indonesia.

Integrated Islamic Kindergarten School (TK IT) is divided into three types, i.e. TK IT which is affiliated with the Integrated Islamic School network (it will be written as TK IT JSIT), TK IT which is affiliated with the Asosiasi Sekolah Sunnah Indonesia (ASESI) (it will be written as TK IT ASESI) and TK IT that is not affiliated with both of these associations (it will be written as TK IT Non-Affiliation). Although all three types of TK IT made Islam as the basic value of education and school brands, there are have different Islamic typologies. TK IT JSIT aimed at creating *Islam kaffah* that unites all aspects and dimensions of life into one unit (Rahmat, 2008) as a basis in the implementation of education. TK IT ASESI aimed at creating *Sunnah* as the truth of Islamic and practices only from the Al-Quran and *Sunnah* as guidelines in the administration of education. TK IT non-affiliation tends to adopt the typology of *islam kaffah* by Integrated Islamic Schools Network and also popular Islam.

Implication of Islamic Typology towards Education Management

The choice of Islamic typology as the source of moral values and educational platforms is not only influence the ideological aspects of the SIT, but also influence the school management. There are three aspects of integrated Islamic school management which are influenced by the Islamic typology chosen by the school. The three aspects of management refer to Lemos & Scur (2016) and Bloom et. al. (2015) refer to school target setting, academic standard policies and human resource management. The effect of Islamic typology on school management has significant differences in each school.

1. Integrated Islamic Kindergarten School JSIT (TK IT JSIT)

Structurally, the vision of JSIT is the center of movement and empowerment of SIT in Indonesia towards quality. In order to achieve this vision, JSIT builds networks between SIT, empowers educators and education personnel, develops SIT curriculum, builds strategic partnerships at national and international levels, and raising funds for education funding. Ideologically, school transforms the values of *Islam Kaffah* through education. Thus, the school is not only a place of learning for students, but also a place to develop *Islam kaffah* widely to the community through education.

In order to achieve educational goals, JSIT uses education standards centrally for all JSIT affiliated schools, including kindergartens. In implementing education, these schools uses the curricula of 2013 by the Ministry of Education for general subjects, and the curriculum compiled by JSIT for religion subjects. Learning model of these schools is a center model of preparation centers, natural material centers, *imtaq* centers, role playing centers and arts centers. Memorization is a requirement for entering the class. The source of learning is determined strictly, where the teacher may only use teaching materials by JSIT and authentic *hadist* as a reference.

The teacher is the main instrument in the formation of the Islamic character of students. School focuses on teachers' capabilities in knowledge, commitment,

willingness to be nurtured, the necessity to dress in shar'i, *sunnah* fasting, memorizing the al Qur'an, etc. In order to increase the knowledge, teachers are required to attend *liqa'* (recitation) every week with chosen *murabbi* (teacher). The majority of teachers are women, obliged to dress *syar'i* by wearing long headscarves and wearing socks. Teachers can not wear make-up.

Although the Integrated Islamic education concept has an epistemological foothold in scientific integration, Islamic characteristics are firmly embedded in it. The concept of scientific integration or integration was adopted from the Ikhwanul Muslimin's *muwasaf* ideology of education. According to Suyatno (2013) notes, there are ten personality traits or Muslim characters that are summarized in *muwasafat*, namely, having a straight faith, true worship, having a noble character, being independent, having insight and knowledge, being healthy and strong, being serious about himself, skilled in managing all affairs, discipline, and beneficial to others. The ten personal characteristics or Muslim characters are summarized in *muwasafat*, which are the goals in Integrated Islamic Education by the Jamaah Tarbiyah movement adopted from the ten Ikhwanul Muslimin philosophy outlined by Hasan Al Bana (Hasan, 2012; Suyatno, 2013). The Jamaah Tarbiyah movement apart from being a link in the absorption of the Ikhwanul Muslimin education ideology by the Integrated Islamic School, it is also the link between the integrated Islamic School and JSIT, including PKS. Several studies show that the Integrated Islamic School has an ideological slice between SIT, JSIT and PKS because all three were born from the womb of the Tarbiyah Jamaah Movement (Hasan, 2012; Magdalena, 2017; Rahmat, 2008; Suyatno, 2013, 2015).

2. Integrated Islamic Kindergarten School ASESI (TK IT ASESI)

TK IT ASESI (also called *Sunnah* School) does not only focus on the school as a place of learning and character building, but the school is also used as a *da'wah* media to develop understanding of *sunnah*. Schools focus on the morality and Islamic character of Al-Qur'an and *Sunnah*. Based on this reason, schools' motto is "*Al-Quran and Hadiths Become Laws, Prophet Become Guidelines, and Allah as Purpose*". In order to achieve the targets, schools are very selective in determining the curriculum and learning resources. Schools only use relevant learning materials of *sunnah*.

Academic standards refer to the Islamic *Sunnah* understanding as Islamic platform of ASESI. Although the curriculum is the *Raudhatul Athfal* Curriculum from the Ministry of Religion, the *Sunnah* school does not use unrelated subject with the essence of *Sunnah*. The learning program consists of journals, *aisar* and tahfizh, themes and centers. The *Sunnah* school does not allow students to paint a complete picture of living things because they believe that the picture will claim lives in the afterlife.

ASESI schools' teachers are the main source of learning. Therefore, schools are very selective in choosing teachers. Teachers must have commitment and loyalty. Teachers are ready to continue learning. Educator must have memorized

the Al-Quran, *hadist*, and prayers. The *Sunnah* activity must be maintained in daily activity. The teacher must also understand the *Sunnah* or declare a willingness to follow the *Sunnah*. In the regulation of uniform, teachers and students are required to follow the Islamic *Sunnah* dress patterns, for example wearing *niqab*, wearing socks, wearing robe, and gloving. It is forbidden to use make-up such as lipstick.

Basically, the concept of Integrated Islamic Education of ASESI refers to Islamic Education based on the Al-Qur'an and Al-Sunnah. In practice, this concept is developed through a pattern of integrating various elements of education such as curriculum, objectives, methods and the environment. In the aspect of the curriculum, this SIT combines general education and religious education. In the target aspect, it combines the dimensions of *aqliyah*, spiritual and physical education. In the method, combining cognitive, affective and psychomotor aspects. In an environment that combines the involvement of schools, homes and communities. Through the integration of these four basic elements, the character and competence of students are formed.

3. Integrated Islamic Kindergarten School Non-Affiliation (TK IT Non-Affiliation)

The structure of TK IT Non-Affiliation is on the Ministry of Education. This school has the autonomy to determine the target of school. In general, the school's target is to comprehend an excellent student such as intelligent, pious, independent and Islamic. In order to achieve educational targets, schools use the Ministry's curriculum for both general subjects and religious (Islamic) subjects. School Curriculum is more technical than substantive. *Tahfiz* is a superior program in schools as a strategy to achieve school's targets, as well as marketing to attract students. Applied learning model is singing, learning the basics of English and Arabic, arithmetic and quiz.

Teachers in TK IT Non-Affiliation are free to develop learning creativity, such as using puppets, pictures, music, videos, and various other learning media. There is no special management for teachers as a source of learning in the school. School gives freedom to the teachers' dress. Teachers may dress in Muslim clothes such as skirts and brackets. Teachers also allow pants, but they must be dressed loosely. The placement of Islam as a cultural space and cultural capital is the main characteristic of this kind of SIT and the two previous SITs. The term Popular Islam, which emphasizes piety with a touch of modernity (Heryanto, 2015; Jati, 2015), is aptly attached to non-affiliated SITs because piousness and being in trend, the icons of Popular Islam, are the knots that connect the piety and modernity sides of the school.

Discussion

The concept of Integrated Islamic Education refers to Islamic Education based on the Qur'an and Sunnah. This concept was developed through a pattern of integrating various elements of education such as curriculum, goals, methods and environment in practice. In terms of curriculum, SIT combines general education and religious education. In term of target, SIT combines the dimensions of *aqliyah*, *ruhaniyah* and *jasadiyah* education. In term of method SIT

combines cognitive, affective and psychomotor aspects. In the term of environment, SIT combines school, home and community involvement. Through the integration of the four basic elements, the character and competence of students are formed (Hasan, 2012; Suyatno, 2015).

Three types of integrated Islamic schools in Indonesia have a strong religious orientation on the ment develop of early childhood education. Although the concept of Integrated Islamic education has an epistemological basis for scientific integration, Islamic characteristics are strongly embedded in it. The religious orientation in each school (Islam Kaffah, Islam Sunnah, and Islam Popular) cannot be separated from the various interests and slices of each school, both those with pragmatic-economic, political, and ideological. It can be understood that the Integrated Islamic School has become a battle arena in instilling various ideologies of diversity, ranging from the ideology of Wahhabism, Salafism, and Popularism. The religious ideology have made religion as a determinant factor in determining school management. The determination of religion then also makes Islam as the only source of values and morality. This causes the internalization of national values to be neglected. So that the integration which is the characteristic of Integrated Islamic Education (El-Khuluqo, 2015; Tedjasaputra, 2001) becomes lame. Instead of the emergence of unity and integration between religious values and national values, the process of banishing national values continues through the domination of religious programs.

The Integrated Islamic School (SIT) in Indonesia is not only used as learning spaces, building the characters and transforming the knowledge to students, but schools are also intended to develop religious values (Islam) in accordance with the values of the committee of the school (Hasan, 2012; Suyatno, 2015). Developments of Islamic values through these schools have implications for school management under each organization. Schools still refer to national education standards, develop educational targets, upgrade educational quality standards and manage the respective resources by referring to the moral values as the platform. This study reveals that the benefits of the school platform largely determine overall school management. This finding is reflected from the target schools, quality standards of education, and human resource management which are indicators of school management (Lemos & Scur, 2016; Tavares, 2015).

CONCLUSION

This study shows that there are three types of Integrated Islamic Schools in Indonesia, namely SIT affiliated with JSIT, SIT affiliated with ASESI and SIT non-affiliated. Each type has a different religious orientation which is used as the basis of educational ideology. The religious orientation of *Islam Kaffah* at SIT JSIT, *Islam Sunnah* at SIT ASESI and Popular Islam at non-Affiliate SIT, have become the basis in determining school targets, academic standard policies and human resource management which are indicators of school management. Thus, this study concludes that the values and Islamic orientations chosen by the school have become the determining factors for school management.

Although this paper discusses the impact of Islamic value to school management, it is only limited to three indicators of school management. Further research can be

focused on other aspects of school management that are also influenced by the values as the school platform. In addition, this study also recommends future research to discuss the implications of school management which is influenced by certain Islamic values to studenst character.

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