

Islamic Education Management and Social Change And Development In Indonesia

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Abstract

Management of Islamic education is a very important thing when looking at the existence of Islamic education itself. In order to continue to exist and develop, Islamic education clearly requires good management, which is planned and neatly arranged. So that it can develop the existence of Islamic education in the midst of global competition. Every human life is always experiencing changes. Social changes that occur in society can occur due to the process of human spread (diffusion) from one individual to another. This is because the process of social change does not only originate through an evaluation process, but can also occur through the process of spreading cultural elements between communities. Humans in their daily lives cannot be separated from culture, because humans are creators and users of culture itself. Humans live because of culture, meanwhile culture will continue to live and develop when humans want to preserve culture and not destroy it. Thus humans and culture cannot be separated from one another, because in life it is impossible not to deal with the results of culture, every day humans see and use culture, sometimes even realizing it or not humans destroy culture . Humans in their daily lives cannot be separated from culture, because humans are creators and users of culture itself. Humans live because of culture, meanwhile culture will continue to live and develop when humans want to preserve culture and not destroy it. Thus humans and culture cannot be

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Keywords: Islamic Education, Social Change, Indonesian Development

INTRODUCTION

Education which in Islam means the process of recitation, tazkiah and ta'dib is a process to change each student for the better. Changes made by students together will certainly have an impact on social change, both of which are intertwined with one another. Likewise, social change will more or less change the patterns used in education. Education and social change influence each other, so that it has a broad impact on society. Education is an institution that can be used as a social agent of change and at the same time determines the direction of social change. Whereas social changes that occur in society each time can be planned with the direction of change to be achieved. However, social changes can also occur at any time without having to be planned in advance due to cultural influences from outside.

Education affects society, which in turn results in social change. Social change is a form of innovation related to all aspects of human life aimed at increasing prosperity. Various concepts of social change are proposed by experts in analyzing this phenomenon, namely, the concept of social progress, the concept of socialism, the concept of cyclical change, historical theory, particularistic theory, sociological theory and sociology and social change. Education is the most important thing in human life because it provides advancement of human thought, so that humans will continue to improve their standard of living. In its development from time to time education is formed into a system. In the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System Law article 11 paragraph 1, it is explained that education is carried out through 3 channels namely formal, non-formal and informal education. These three educational paths are interrelated with each other and require social change to occur in society in the future. In addition to these three pathways, Indonesian children are required to pursue "9 year compulsory education", as a government program to improve the human resources of Indonesian society.

As a large nation, Indonesia, especially in the field of education, continues to improve in the face of all global changes, both affecting value systems and in the field of technology. All of this cannot be achieved just like that if the educational institutions stop thinking and developing



then of course education will be static and old-fashioned. As a result, the task of educating children will be taken over by information media, social networks, or sites on the internet. Indeed, they will get a lot of information, but without guidance and direction, students will become wild and undirected. If there is no teacher's guidance and direction, there will emerge a generation that has a lot of access to knowledge but is misguided. Generations that are hostile to each other and other generations that act without being bound by values and norms. This is a social change that can occur if educational institutions, especially Islamic educational institutions, are negligent in making internal changes.

DISCUSSION

Definition of Islamic Education Management

According to Muhaimin (2010: 4) education management is management applied in educational development. In a sense, it is the art and science of managing Islamic educational resources to achieve Islamic educational goals effectively and efficiently. Arikunto "education management is an activity or a series of activities in the form of a process of processing a collaborative effort of a group of people who are members of an educational organization, to achieve educational goals that have been previously set effectively and efficiently. Arifudin Arif "Islamic education is education based on Islamic teachings or the demands of the Islamic religion in an effort to foster and shape Muslim individuals who fear Allah SWT."

In Islamic education, it is also known as Islamic education management. kindly In general, management of Islamic education has much in common with management of education in general, but there are differences in several characters. Among the characteristics that distinguish management theory in Islam from other theories is the focus and concentration of Islamic theory on all variables that influence (influence) management activities inside and outside organizations (companies, countries), and the relationship of individual behavior to influential social factors. Islamic theory provides a moral injection in management, which regulates how individuals should behave. There is no management in Islam unless there are values or ethics that surround it, as it is impossible to build a Muslim society without being based on morality.

Mujamil Qomar "Islamic education management is an Islamic management process of Islamic education institutions by dealing with learning resources and related matters to achieve the goals of Islamic education effectively and efficiently ." Then from the several definitions above, the understanding of Islamic education management is a process of structuring/managing



Islamic educational institutions that involves Muslim and non-human human resources in moving them to achieve Islamic education goals effectively and efficiently.

Islamic Education Management Function

In the management process, management functions are described in general which are displayed in organizational tools that are becoming known as classical management theory. Management experts have different opinions in formulating the management process as explained below:

1. According to Skinner, management functions include: *planning, organizing, staffing, directing, and controlling*.
2. Steppen P. Robin, management functions include: *planning, organizing, laying and controlling*.
3. Gulick puts forward the management process starting from *planning, organizing, staffing, directing, coordinating, reporting, and budgeting*.
4. Fayol who is known as the father of scientific management (*scientific management*) put forward the following management processes: *planning, organizing, commanding, coordinating, controlling*.

But in essence there are several parts that contain similarities. Based on the management process as stated by these experts, then Today's management experts abstract the management process into 4 processes, namely : *planning , organizing, actuating, controlling*, (POAC).

Social Change

Everyone can provide a definition of change including social change. We can also give a definition based on our point of view. We can review it from a technological, educational, social, cultural, or even religious point of view. However, definitively the understanding of social change is very much. Sociologists and anthropologists have raised many questions regarding the limitations of understanding social and cultural changes. Based on the existing definitions, several understandings of social change according to experts can be put forward as follows.

Social change is all changes in society, which affect its social system, including values, attitudes, and patterns of behavior among groups in society, which affect the community concerned both materially and immaterially. Distinguish from cultural change, which focuses on

changes in cultural aspects, such as the invention and spread of the automobile, the addition of vocabulary in languages, new art forms, and so on.

Process of Social Change

In society, balance (*social equilibrium*) is something that is a common hope and goal. In this principle of balance, between social institutions there are positions that fill each other so as to create a peaceful and peaceful society. If there is a change in society, there will be an adjustment. Sometimes there are new elements that conflict with old elements, and adjustments occur with changes. The process of conflicting elements that ends with the adjustment is called adjustment.

Thus, humans both individually and in groups will also make adjustments to a change. If humans are unable to adjust to change, then they will be left out or left behind. An example is, modernization which has touched various regions in Indonesia, requires individuals to adapt to the development of science and technology. Finally, individuals and community groups improve themselves to adapt to social changes, for example through education.

Factors Occurring Social Change

We must have known the law of cause and effect, where there is something there must be a cause. There is heaven and earth, there must be a prime cause that created it. Similarly, if there are social phenomena, there must be a cause. The cause of social change is called the source of change. The sources of social change are the factors that cause social change in society. These factors can be categorized into internal and external factors. Both of these factors are the basis of social change in society. In addition, there are also individual factors called *agents of change* .

This internal factor is also known as the sociogenic factor, which means that society itself is a source of social change. As for what is meant by society here can be collective and can also be individual. These internal factors can still be distinguished into manifest or intentional (intended) internal factors, and latent or unintended (unintended) internal factors.

External factors are factors outside the community that cause social change. Included in the external factors are: the natural environment, war, and the influence of other people's culture. The natural environment that has changed either due to earthquakes or other natural factors can result in social changes in society. As an example, we can see the natural disasters in



the form of the earthquake and tsunami in Aceh and North Sumatra on December 26, 2004, which resulted in a drastic decrease in the population. The situation after the disaster resulted in socio-cultural changes, both for the people who returned to their hometowns, as well as the people who settled in refugee camps. Likewise, the Jogjakarta and Central Java earthquakes on May 27 2006, followed by the Pangandaran and Cilacap earthquakes, Sulawesi, resulted in socio-cultural changes in society. Likewise, the activities of Mount Merapi have resulted in changes in people's attitudes that are anticipatory towards the possibility of an eruption of Mount Merapi. The big problem that hit Porong Sidoarjo, namely the hot mud project of PT Lapindo has destroyed the social structure which forced people to flee and form a new culture in a new place of residence.

The Japanese occupation of Indonesia from 1942 to 1945 had caused major changes in the structure of Indonesian society. On a smaller scale, the occurrence of inter-tribal wars in rural communities has recently caused social changes, especially among the tribes that lost. As a result of the war, the losers are themselves, both the winners and the losers. The proverb "losing to ashes, winning to charcoal" is still relevant to be impregnated together that the impact of war causes harm to the people who are at war. These losses include various things, including: the loss of life on both sides, the disruption of community activities in various fields of society which makes it insecure and depressed, and there are many other losses that can be found.

Social changes that can occur include reduced population in conflict areas, unstable community activities, disturbed security and comfort, changes in the social stratification of society, changes to the system of government, as well as to the order of social life, and many more.

The development of Islam in Indonesia has caused extensive social changes among Indonesian people, especially in the early days of its development. Between Islamic culture and the culture of local people who still have strong Hindu influence, they experience cultural acculturation. This can be seen from several buildings that reflect the form of integration, for example the Great Mosque of Banten which reflects this combination. The Great Mosque of Banten, the structure of the building reflects the Meru building art as the main characteristic of Hindu buildings. But in Islam it shows a new meaning which is accommodative. These changes occur directly, because the two cultures directly meet. There are still many other examples, both in Java and outside Java, which show social change in society.



One of the processes related to this is diffusion. Diffusion is the process of spreading cultural elements from individuals to other individuals, and from one society to another. The diffusion process is followed by cultural contact with one another. With diffusion, a new invention that has been accepted by society can be passed on and spread to all mankind. The positive impact is the richer cultural treasures. Diffusion occurs when people interact with each other or make cultural contact. The process that occurs is always two-way, which is usually accompanied by modifications or improvements and model changes. Diffusion is a selective process, in which not all cultural elements are accepted by other societies. In terms of religion and culture, diffusion can take the form of assimilation. For example, the Arabs accepted European scientific advances, but they rejected Christianity.

Education teaches a wide range of abilities. Education provides certain values for humans, especially in opening their minds and accepting new things and also how to think scientifically. Education is the greatest means of conveying a new culture. Almost all major changes come from the educational environment. The more advanced the education system, the faster social and cultural changes occur in the community. Examples that can be observed include student demonstration movements that influence the community to participate en masse which bring about changes in social life, the political system, the economic system, and the life of a more democratic society, an advanced formal education system that has an effect on the high level of public education. and with high education it allows for *discovery* and *invention* .

The attitude of appreciating the work of others is an attitude that needs to be developed in society. If this attitude is institutionalized in society, it will encourage new discovery efforts. For example, the Nobel prize is a driving force for the creation of new works. In any case the award will bring up a higher motivation for someone to achieve more or will encourage everyone to do better things.

Tolerance between fellow human beings or between social groups is a wise attitude that must be institutionalized in order to create a dynamic social order. Tolerance is an attitude that respects the ideas, thoughts, or works of other people, or other people. A job that is foreign to us, should not be judged as a wrong activity. However, communication is needed to understand and appreciate each other, so that a new, more advanced culture can be born. Other people's ideas need to be respected so that they continue to grow without being ridiculed by others.

An open system allows for broad vertical social movements or means giving opportunities to individuals to advance on the basis of their own abilities. In this case it allows a person to raise



his social position because there is a feeling of dissatisfaction with his own social position. This condition is called status-anxiety. As a reflection, Japan's policy of isolation during the reign of the Tokugawa Shogunate (1638-1854) had brought about the decline of the Japanese nation. But after Japan opened itself up and received many influences from foreign cultures, Japan succeeded in becoming the most advanced country in Asia, even the smallest country had colonized East Asian and Southeast Asian countries. Therefore, an open system strongly promotes social change.

Heterogeneous means various kinds. Indonesia is a nation whose society is heterogeneous, namely various ethnic groups, religions, customs, and so on. A heterogeneous population greatly accelerates the process of socio-cultural change, because meetings between various residents lead to faster social and cultural exchanges. For example, the art of making sculptures in Bali is very much developed in Jogjakarta. Art on television screens often shows mixed programs of two arts which are formatted as one, for example ketoprak humor.

Discontent that lasts too long in a society allows for a revolution. Individuals and society sometimes feel dissatisfied with the existing situation. Positively, people's dissatisfaction will encourage them to find new ways that they think are better. For example, dissatisfaction with irrigation technology, he developed a modern irrigation system. But if people's dissatisfaction is due to disappointment with a system, then it can lead to a revolution or rebellion. For example, the massive demonstration movement on May 20 1997 due to dissatisfaction with the New Order system brought about social and political changes in Indonesia.

In a society that is *future oriented* in all areas of life, the characteristics of the people are always wanting to move forward and be the best. In Asia, Japan has a greater future orientation than other Asian countries, so Japan always continues to learn and make significant changes. As an example that can be observed, Japan always tries to create/innovate in the automotive sector. And this product is a source of income to improve Japan's socio-economic conditions which had collapsed after the bombings of Hiroshima and Nagasaki, and eventually made Japan the largest industrial country in Asia and had an impact on social, economic and political life that was better/established. Likewise, a superpower country, the United States is very *future oriented*, being a *superpower country*, so they do it in various ways, even though the methods they use sometimes violate human rights. Because of that orientation, the United States always makes changes and implements both national and international policies.



Communities that have a value orientation in the process of socialization, then in that society there will be efforts to form better values. The formation of new values that are better as they expect is their goal. In this conception, it is very clear that humans must always strive to improve their lives in a valuable order of values.

CONCLUSIONS

Management of Islamic education is a process of structuring/managing Islamic educational institutions that involves Muslim and non-human human resources in moving them to achieve the goals of Islamic education effectively and efficiently. Management of Islamic education contains various general principles that are flexible so that they can be in line with good progress and development. These principles distinguish educational management in general from Islamic education management. Social change is all changes in society, which affect its social system, including values, attitudes, and patterns of behavior among groups in society, which affect the community concerned both materially and immaterially.

Channels of social change, called *avenues or channel change*, are channels through which a process of change takes place in society, which in general are social institutions in the fields of government, economy, education, religion, politics, and so on. These social institutions, which at one time received the highest evaluation from society, tended to become the main source or channel of social change. Changes in these institutions will also have an impact on other social institutions. This is due to the fact that social institutions are an integrated system. Through these channels, social change has a clear direction and purpose. With education, for example, how do social changes occur in students and society in terms of values, norms, and knowledge.

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