BUILDING TRANSFORMATIVE MANAGEMENT EPISTEMOLOGY AT PONDOK PESANTREN BASED ON LOCAL WISDOM

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ABSTRACT: *Conceptually, the existence of management of Islamic education ranging from the foundational and operational, has not been able to resolve well, and draw attention among practitioners and managers of Islamic education to be neatly disentangled and can be found the tip of the base. From the foundational aspect, there are still many people who question, what is the substance of the management of Islamic education, where the difference lies in the study of science education management in general. Therefore, this paper briefly discusses the building of epistemological management of transformative Islamic education based on the values of local wisdom in the boarding school. The habitualisation of the values of Islamic education -the pesantren-has strong roots and galaology of scholarship, even this is a significant core belief and core values of Islamic education management. Significance of the management of Islamic education referred to, as a conceptual framework and transformation in the field of management of Islamic education through the social role of individuals over values within the pesantren tradition. Internalization of pesantren values is expected to become a positive energy on individual social roles and actions in Islamic education management. Therefore, the action of the individual is essentially a product of the attraction positive (negative) energy (negative) and is expected to bring changes to the implementation of Islamic education management.*

KEYWORDS: Transformative Management, Local Wisdom-Based

INTRODUCTION

At the level of reality, various issues of Islamic education, ranging from the foundational to the operational, have not been resolved properly. Therefore, this condition becomes a tangled thread that draws the attention of practitioners and Islamic education thinkers to be neatly disentangled and can be found the tip of the base. So is foundational, many people are questioning, the substance of management of Islamic education, where lies the difference of study of management of Islamic education with the management of education in general. Throughout this tangled threads have not unraveled, until whenever people will call it the term labeled Islamic management (Irawan, 2016), as if without based on the basis of philosophical footing and framework of a solid and scientific thinking. Thus the statement referred to an anxiety among educational practitioners and requires the building of epistemological management of Islamic education derived from the values of local wisdom in the boarding school. (Mundiri, 2017)

Islamic education management system is universally used as an approach and model in the management of Islamic education, in order to become a quality institution, through the values of local wisdom in pesantren. Therefore, pesantren as a social, educational and religious institution, since its presence in the XVIII to XX century as an institution of social change as well as the center of civilization and still exist (Steenbrink, 1994), this can not be separated from the value system owned by the pesantren. Thus, the social value system of pesantren is essentially a strategic area to build the quality of Islamic education through the transformative management based on local wisdom, in addition to this study becomes a new breakthrough in formulating Islamic education management, because so far many people questioned, the substance of Islamic education management, Differences in management of Islamic education with education management. Substantially the paradigm of Islamic education management is more a dual mission between profit and social, social mission can be achieved

if the institution or organization noble industry (Tobroni, 2002) has human capital and social capital. Therefore, an Islamic educational manager not only possesses knowledge capital, but also with holy mission "intentions", this is what the author means as a means of transformative management based on local wisdom in Islamic education management activities and is something that is legitimate for us to discern in This writing.

Thus, the concept of Islamic education management is not a forced term labeled Islam, but it departs from the philosophical-sociological foundation, the value system that becomes the pesantren subculture. Besides, in response to the social conditions of society that are struck with intellectual anxiety and the decline of religious values and the occurrence of multidemensional kriris on the social life sector (Kanungo & Mendonca, 1996), including the management of Islamic education, as Tobroni in his research results states, the value of values (spirituality) increasingly accepted since the century To XXI by futurologists such as Aburdene and Fukuyama, who say the value century. Even in Islam, spirituality has proven to be an extraordinary power to bear good individuals with integrity and worthy akhlaqul karimah on others (Tobroni, 2005).

The social value system of pesantren becomes the core values of Islamic education management and fosters awareness in the noble industry. Educational practitioners, both top executives and madrasah managers, begin to seek spirituality to improve procurement, performance discipline, performance culture, responsibility in the management of Islamic education (Levin, 2000). This view undermines the positivist paradigm that has been denying the metaphysical and spiritual dimensions of various performance lives, or the nominalist and even agnostic attitude of some people. Thus when, educational management labeled Islam may be something that is considered anomalous, they consider spirituality as a conscience, religious problems and cause unnecessary complications because they inhibit the development of science dynamics. But the opposite is true, spirituality is increasingly needed to support the transformation of education management and strengthen mechanisms in various fields including education management. But whatever is the driving factor, spirituality awareness must grow in three ways; 1), the tendency of each individual when beginning to seek a more holistic meaning of life. 2), the attitude of every individual who pays oneself to God. 3), the individual's propensity to development and personality to the ultimate experience of inmateria and trasendental ecstasy in the whole of human social life.

TRANSFORMATIVE ISLAMIC EDUCATION MANAGEMENT PARADIGM

Universally, the term management comes from the Latin, ie the manus means the hand and ager means action. Both words are combined into a manegere verb that handles, while in English the verb to-manage becomes a management noun. Then the manager for those who do it better known as management, this view is in accordance with the stated by Sayyid Mahmud al Hawariy in his book al Idarah al Ushul Wal Ushushil Ilmiyah, management is an attempt to know the purpose and the difficulty what should be avoided and the power of what to do . This view is more emphasis on the process of achievement in the organization through planning, as Stooner suggests management is the process of planning, organizing, directing, and supervision of its members in the organization or education by utilizing human resources in order to achieve goals (Blumberg & Greenfield, 1980). While Oemar Hamalik suggests management is a social process with respect to the whole human effort and the utilization of various other sources through the use of effective and efficient methods to achieve the specified goals.

Thus, management activities as an art to carry out a job through the actions and social roles of some people (the art of getting things done through people) (Terry & Leslie). In Islam the concept of management is interpreted as a command given by Allah SWT (Q.S as. Sajadah, 2008) to humans to do all the activities on human's main task in this life in a neat, correct, orderly and orderly (Prim Masrokan, 2014). Therefore, Islamic education management is a series through planning, organizing, managing and evaluating based on pesantren social value system derived from al-Qur'an and hadith as the basis of execution to streamline individual social action on command of one leader and involve other resources effectively And efficient(Prim Masrokan, 2014). Internalization of these values into social capital on the basis of how the management process can run in order to achieve the mission on an Islamic education.

VALUE OF MANAGEMENT TRANSFORMATIVE ISLAMIC EDUCATION

The internalization of these values, must be able to provide significant renewal of the managerial activities and must have a different conception with the management of education in general, the conception and realization of Islamic management can build an effective and conducive organizational culture. Transformative Islamic education management can give birth to the quality of education, have high competitiveness and better work productivity. As Edmonds(Edmonds, 1979) research argues that dynamic education always strives to improve the quality and performance of work by including some components in the institute. Therefore, sociologically, the values of management of transformative Islamic education are expected to be a circle of empowerment of the development of ruh al-jihad (Rahardjo, 1996) in Islamic education.

In general, transformation of social values in the management of Islamic education is rooted in the spiritual spirit of the word spirit (*Oxford Universuity, 1995*), the term spirit has the meaning of soul (Daniel Goleman, 2003), motivation, mutual help, morality and ultimate purpose, Whereas in Arabic, spiritual related is spiritual of all things, The meaning of spirit and spirituality boils down to that, eternity is not temporary. Even spirituality is always directly related to Divine reality (Beeby, 1887), God Almighty. Therefore, spirituality is the essence of true humanity, which affects human social action in Islamic education management activities. Human behavior is essentially a product of attraction between the spiritual-material energy or between the spiritual and the physical. Spiritual encouragement always makes it possible to bring the human material dimension to the divine dimension, by understanding and internalizing His attributes.

Transformative Islamic education management activities based on local wisdom in the pesantren tradition are expected to inspire, influence and drive individual behavior through exemplary, service and affection and implements divine attributes. Besides applying the prophetic qualities, among others: siddiq (integrity), amanah (trust), fathanah (working smart) and tabligh (openly, human relations) so as influence the actions of others by inspiring without indoctrinating, awaken without hurt and arouse Without forcing the invite without command.

The significance of the value of local wisdom that leads to spirituality in the pesantren tradition is increasingly accepted today, because socially, spirituality can move the social behavior of individuals, so as to achieve the khaira predicate of ummah and its existence bring happiness all human life (rahmatan lil'dlamin). The actualization of Islamic education management does not mean managerial activity that is anti-intellectual, rejects rationality, but instead purifies the rationality with the guidance of conscience based on the values of local wisdom built by pesantren. This view also can not be equated with the esoteric one (inner) is opposed with the exoteric (born, formal), but seeks and brings and gives the born meaning to the spiritual (spiritual) or to give the content of spirituality and holiness to all the profane.

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seeks and brings and gives the born meaning to the inner or give the content of spirituality and holiness of all profane.

Thus, the paradigm of transformative Islamic education management based on local values (Blumberg & Greenfield, 1980), at least contains three things: 1) power is the authority and legality of giving authority to a leader that is influencing and moving his subordinates to do something in managerial activities. 2) authority, is superiority, virtue, so as to influence other social actions, obedient and willing to perform certain acts for the achievement of organizational goals. 3) the ability is all the power, abilities, strength and technical skills that exceed the ability of its members (Kartono, 1998). These three things are a value system in developing transformative Islamice ducation management in educational institutions and other noble industry

EPISTEMOLOGY OF TRANSFORMATIVE MANAGEMENT BASED ON LOCAL WISDOM

The epistemology (Asy'ari, 1999) study of Islamic education management provides space to debate issues with philosophical approach something that can not be answered by the region of science, because the nature of science upholds the sacrality of the value of scientific value by basing it on the empirical physical region. The epistemological question, leading to the values of the implementation of Islamic education management relating to its basic and methodological concepts. Therefore, the substance of Islamic education management is a new science paradigm, Munir Mulkhan explains that the epistemological and methodological problems are also included in the area of Islamic education (Mulkhan, 1993).

Thus, the area study of Islamic education management with epistemological reform is very important to be done in order to produce the concept and buildings of Islamic transformative education management scholarship in order to have differences, with the management of education in general. But the phenomenon in the field in the implementation of Islamic education management caused the tragedy of science became frozen and even stagnant, so the management of Islamic education until now still not able to demonstrate its role optimally because the lack of exemplary, to overcome the weakness referred to the need for renewal efforts by reconstructing the basic concept of management Islamic education by building a transformative-based management epistemology based on local wisdom through the system of social values of pesantren. The building of this transformative Islamic management education epistemology includes; Spiritual values as a means of purification, purification and generating true human values, in the form of spiritual power that serves to guide the role and social behavior of individuals in the organization of Islamic education and to give

spiritual power to humans to achieve greatness and glory (ahsani taqwim); Namely human strength and potential, aqlus salim (common sense), qalbun salim (healthy heart), qalbun munib (clean heart, holy of sin) and nafsul mutmainnah (quiet soul). Such basic social capital, is an implementation of spiritual and personal power of humanity that gave rise to the normative concept of transformative Islamic education management.

In that context, the building blocks of transformative Islamic education management epistemology gave birth to integrity (nafs al-mutmainnah) and able to do good deeds. Even this actualization will give birth to effective work behavior with integrity, commitment, capacity and professional competency. This view is organically, able to give birth to an effective organizational culture, including effective roles and behaviors. Therefore, the epistemology of transformative Islamic education management is more directed at individual behavior in actualization of Islamic education management activities, both applicative and conceptual in the development of Islamic education management scholarship.

The epistemology of Islamic education management provides an integral and comprehensive understanding and gives rise to several logical consequences: 1) eliminating the dichotomy paradigm between the science of religion and the general, the science is not value-free but free to be judged by the use of the senses and the intellect in the area of science, While revelation provides guidance to color science with the values of local wisdom (spirituality). 2) change the pattern of Islamic education management from indoctrination to actualization and provide space for someone to think critically, optimistically, dynamically, innovatively, so as to apply managerial in accordance with education climate. 3) to change the ideological paradigm into a scientific paradigm based on divine revelation, allowing human reason to study, research, observe and find portraits of Islamic educational management, since social reality is generally the domain of the object of science, through the revelation of Allah . Because of the relationship between reason and revelation, it emphasizes on the integration of the merge between faith, science, charity, and morals. All these dimensions move and complement each other, so that the fusion of all dimensions will give birth to the actions and social behavior of professional individuals, knowledgeable, strong faith, spiritual depth and have noble character, based on Allah SWT, as caliph and will God returns (QS. al-'Alaq : 1-5, QS. al-Ghosyiyah : 17-20, QS. ar-Ra'du : 4, QS. Qoof : 7-8 dan QS. Saba : 18). 4) alter theoretical or conceptual approach to a contextual or applicative approach

Thus, to break the ice in the field of Islamic education management during this time and build an Islamic education management transformative epistemology based on local wisdom can be done

through several steps, among others: a) grounded in the values of local wisdom in Islamic tradition that is grounded in the al-Qur'an and as-Sunnah, b) management activities of Islamic education based on the values of local wisdom, empirical experience, then observed, studied and researched by relying on methods of observation and experimentation with technique-the technique. This step emphasizes that epistemology is interpreted as a process, procedure, way or work to achieve new knowledge, not epistemology in the sense of the source to achieve knowledge. c) Knowledge-oriented, theoretical knowledge tends to make the managerial activities run free of value, encouragement, guidance, control, and control over the execution. This view needs a change towards the orientation of Islamic transformative education management epistemology based on local values of pesantren as well emphasize on doing, activity and creativity, or professional work such as; Activity, creativity and the values of local wisdom are in it.

Epistemology management of Islamic education transformative developed to build professionalism, in the form of activity, creativity and work behavior better and was based on the values of local wisdom in schools, so as to provide direction, encouragement, guidance, control of these activities on the management of Islamic education towards The quality of Islamic education is more advanced.

CONCLUSION

The issue of management of Islamic education from the foundational and operational, has not been able to resolve well, this paper can be briefly summarized as follows: 1) Islamic education management can be interpreted as a conceptual framework of one's actions to make changes and renewal in the field of education management through the role Individuals on Islamic values that become positive energy for the action. 2) the values of Islamic educational management, an individual's social behavior of the attraction product between spiritual and material energy or between the spiritual and the physical impulses can bring the material dimension to its spiritual dimension in internalizing His attributes. 3) the epistemology of education management, debating philosophical issues that can not be answered by the region of science, because the nature of science upholds the sacrality of scientific values by basing on the empirical region. The study was conducted to produce a theoretical building of Islamic education management that has a distinction with the management of education in general. Fourth; The implementation of Islamic education management can be realized by reconstructing the epistemology of Islamic education management through exemplary leadership, including; Spiritual values and religious ethics as a means of purification,

purification and genuine humanity are spiritual powers that can guide, give spiritual power to man to achieve greatness and glory (ahsani taqwfm); Positive human potential power, aqlus Salim (common sense), qalbun salim (heart healthy), qalbun munib (clean heart) and mutmainnah nafsul (calm soul), and all of it is human capital or human resources that have extraordinary power; attitudes and ethical behavior. These ethical attitudes and behaviors are an implementation of the spiritual strength and power of the human personality that gave rise to the normative concept of Islamic education management values.

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