MANAGEMENT EDUCATION IN THE ERA OF A DIGITAL COMMUNITY

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Abstract:
The digital era is marking a new era that requires humans to think more pragmatically, because this era requires humans to always learn and update in carrying out activities faster and more concisely. If this era is not captured properly, it will make people miss the latest information.

Including how we are good at managing the world of education, quickly and accurately, all developments in the world are accompanied by internet technology, sending any data, we use it by managing data by the internet. All aspects of life will change, because of the internet, human life is without the slightest limit. Both the old, the young, the small, everything will be driven by the development of the internet. So parents must be aware of today's digital era, because if parents are careless about our children's toys, then we will not know what their children are playing. our children in cyberspace. Even though there are positive and negative influences, if we are not good at monitoring it will be very dangerous, yes if what our children play has a positive value, then our children will be very smart, but if what our children play should be , then our children will be negatively affected by the shows our children see.

In the context of the world of education, learning in the digital era demands teachers, lecturers, as educators who can follow the very fast developments in science and technology to foster critical thinking in students and students. Teachers and lecturers must look for issues related to the surrounding technology and the needs of students, students and issues of everyday life. Students can use relevant concepts to solve problems creatively independently under the guidance of a professional tutorial.

Management of education in this digital era is very vital for the development of students, from the elementary school level to the tertiary level, and of course assisted by professional educators who keep up with the times, so that the knowledge conveyed to students is conveyed in a coherent and clear manner as well as being able to make students become qualified.

Keywords: *Management Education, Digital Society*

INTRODUCTION

Management comes from the Latin word "mmanus" which means "challenge" and "aagere" which means "to do". These words are combined to become "managere" which means handling something, managing, making something become what it wants to be by utilizing all available resources, (a Asmendri, 2012: 1). Management according to Terry (1986) is the ability to direct and achieve the desired results with the aim of human efforts and other sources.

Meanwhile, Islamic education is guidance given by someone to someone so that they develop maximally in accordance with Islamic teachings. (Tafsir 11994: 32)

To achieve the goal of Islamic education, the task of Islamic education is as a potential developer, as cultural inheritance and as an interaction between potential and

culture. According to Hasan I, the three approaches do not work separately, because it is possible for there to be a high emphasis on one aspect, while the other aspects are smaller in proportion. (Langgulung 1989: 159)

Islamic education is formed and implemented, driven by passion, enthusiasm and aspirations to embody Islamic values, both as reflected in the institution and in its operational activities, Islamic education is also a type of education that provides attention and at the same time makes Islamic teachings as knowledge for the study program that was held. (Fadjar, 1999: 2)

To demonstrate these ideals, various problems are faced by Islamic education which is held in various educational institutions, both in Madrasahs and in schools in general. Malik Fadjar says:

It must be honestly acknowledged that the presence of madrasas, schools and universities whose founding and management are affiliated with Islamic Islamic organizations such as NNU, Muhammadiyah, precisely or bodies or Islamic educational foundations, most of them have not been able to hold the quality, position as well as the desired role . It seems that Islamic education is still in a position as a cultural reserve to maintain certain religious ideas, but has not helped foster mobility between generations after generation, because these institutions are still far from their role as alternative education which promises a promising future. (Fadjar, 1999: 7)

Quality Islamic educational institutions are a must for their existence in Islamic society, in fact this is an urgent requirement, especially among middle and upper class Muslims in urban areas. This social phenomenon can be used as a reference for managers. lIslamic educational institutions in carrying out its dissolution and development. However, what we witness is the opposite, in various places where Islamic educational institutions, especially those belonging to the marginalized class, are experiencing shrinkage one by one because of the loss of trust from both the people and their devotees.

In practice, Achmad Watik says that many Madrasah educational institutions and Islamic schools are experiencing a leadership crisis and a policy crisis because their development is more influenced by outside variables. (Ahmad Watik practice, 1991: 102).

Meanwhile, religious education institutions are different but professionally managed and placed in a wider societal context. m Showing developments that are so rapid that their existence is getting stronger.

This fact indirectly demands administrators of Islamic education to be more rational and oriented towards the wider community. By being community-oriented about education, educational institutions should have 4 characteristics, namely independence, high quality, distinctive characteristics and responsibility, (Umaedi, 1997: 2) education that is not based on a clear orientation can result in failure in life in a chain of ggeneration to ggeneration, plus education must master professional technology, especially today school data is requested with fast data, if a school or educational institution is unable to master digital technology it will be left behind, and abandoned by customers.

According to Malik Fajar, the community's interest in choosing Islamic educational institutions is actually not because there has been a shift in values or religious ties that have begun to fade, but because most of these institutions are not promising for the future and are less responsive to the demands and demands of society at this time or even today. future. In fact, at least, there are three things that are considered by the community in choosing an educational institution, namely, values (religion), social status and aspirations. (mMalik fFajar, p. 9).

One of the fundamental problems of Islamic education is the management problem. This technical problem includes the quality of managers of educational institutions/human resources who are not yet professional, funding/infrastructure, methodology and management of education ((Imam Bawani, 1987: 53-68).

Malik Fajar said, because the orientation of the problem of human resource development has not been given much attention, other dimensions such as curriculum, management methodology and others are still a problem and there is a status quo.

Furthermore, Malik F Fajar said the problem of Islamic education. In general, this concerns the quality and quantity of teachers who are not yet adequate as well as physical facilities and educational facilities that are minimal, management is non-professional, the number of students is small and generally comes from the middle to lower classes. (Malik Fajar, thing: 35).

From the various problems of Islamic education mentioned above, it seems that the problem of management of Islamic education is the most fundamental problem, especially related to the development of human resources. This fact is based on personal factors or human resources, which are the most determining factors in the overall management process of educational institutions. Management issues, especially personnel management, is a problem that is generally faced by Islamic educational institutions.

Within Islamic educational institutions, human resources as education management actors consist of school principals, teachers and school employees. It is on his shoulders that the burden and responsibility for the progress (quality) and decline of Islamic education are carried on his shoulders. Islamic educational institutions exist and can develop in the midst of society. sIt solely depends on how they work. Interrelationship and cooperation among them in order to achieve the goals set. Therefore, relations between humans in Islamic educational institutions need to be managed as well as possible so that various human resources in Islamic educational institutions can work cohesively to achieve the goals that have been set.

Good management, at least must pay attention to basic management functions, including planning, organizing, actuating and controlling (George R. Terry, 1996) Actuating is an important part of the management process. In contrast to the other three fundamental functions ((planning, organizing, controlling) actuating, especially related to people. So many people think that actuating is the essence of management. Because it has a lot to do with humans, the success or failure of actuating depends on the problem of giving motives ((motivating) to members of the organization ((Sarwoto, 11991: 888).

Because actuating is related to human resources who are members of the organization, various methods and strategies are needed so that these human resources can work optimally and work together to achieve organizational goals, because each individual has different goals, they place different values regarding results. -the results achieved.

Because management then realizes the importance of mission, vision, Carl beliefs and Carl values as principles that underlie the basic solution of various problems faced by management ((Mulyadi, 1993: 3).

Mission is a task that is felt as an obligation to carry out religion, ideology, patriotism and so on ((Big Indonesian Dictionary 1990; 587). Mission is the path of choosing an organization of educational institutions to provide educational services for the community. This formulation is an attempt to organize a journey o organization in the implementation of the program o Because of that the ability of educational organizations to make maps accurately depicting which paths will be taken, provides an opportunity for these educational organizations to provide services to the community, so that the continuity of educational organizations is guaranteed.

Educational institutions need to establish a mission which is a chosen track or an elective path to provide services for parents of students as users of education services. Educational institutions also need to describe conditions that will be realized in the future or vision: insight (Big Indonesian Dictionary 1990: 1004).

A vision is a thought beyond present reality, something that has been determined that did not exist before, a vision according to educational resources to make it happen.

To realize the vision, it is necessary to know about the truth of the vision and the truth of the chosen path (core beliefs). The effort to realize the vision is like a journey carried out by members of an organization which requires the belief that the vision to be realized contains the truth and promises survival and prosperity for its members. Not all ways can be taken to realize the vision, but it requires certain behavior from members of the organization. The behavior expected of members of the organization is manifested

through core values. Core values are values that are upheld by the organization. No core values defined as expected behavior. The journey to realize the vision will be carried out based on the wrong principle, namely to justify any means.

The journey of creating an organization by utilizing the ability to maximize human resource energy within an organization can only be realized by: (1) Clearly communicating the vision to all members of the organization (2) Communicating about the truth of the organization's vision and the journey to make it happen (Mulyadi, 1998: 3). The success of communicating the organizational vision to every organization will change the organizational vision to become shared vision.

The values that are believed to be true by Islamic education organizations are values that originate from Islamic teachings and cultural values that do not conflict with Islamic teachings. In Islamic education institutions, it is religious values that become the spirit of their activities and aspirations for these institutions. Therefore, religion often becomes the spirit and motivator in educational activities that take place in Islamic educational institutions.

In human activity, religion will have the function of guidance, rescue and social control for its adherents in carrying out their duties. And in many ways religion does its job. And in many cases religion becomes a motivator or a person's spirit in carrying out their activities so that it can happen that a person will go all out in carrying out his duties in accordance with the religion he believes in (Hendropuspito, 1986-39).

Religious motivation often colors the management of Islamic education institutions in Indonesia. This can be seen from the educational institutions of the Muhammadiyah or Nahdlatul Ulama organizations which view that carrying out education is a religious worship and obligation, an obligation to prepare generations of Muslims who will be able to carry out the task of preaching on earth.

These phenomena seem to have occurred in an Islamic educational institution, namely SMANU I, which was the object of the author's research, where there is a tendency for religious spirit and religious values to motivate the management process of the institution. The embodiment of this particular religious characteristic can be seen in the daily personnel activities in the SMA NU I Gresik environment and this is considered as the main one.

This can be seen from the phenomenon of the enthusiasm and dedication of the educators in carrying out teaching assignments and other activities during teaching while at school. The student problem, namely how to process students so that they become better from the behavioral aspect of achievement, is an everyday topic that becomes the subject of discussion, thus, from personal behavior, it can be seen that there is a religious spirit among them, a spirit of mutual respect, help, responsibility, loyalty, friendship, not materialism. , work hard and trust. o Because of this, it is not uncommon for several teachers who bear the school fees, some who are orphans or children who cannot afford it. Likewise, if a parent of a student dies, almost all teachers who have teaching duties will join in the ta'ziyah, also if they are fighting for their ideals to achieve the desired achievements. So, prayers are held and prayers are held together with school students.

RESEARCH METHODS

To obtain data in this study several qualitative data collection methods were applied, namely observation, interviews and documentation. In order to obtain data about aspects of Islamic values in the management of SMA NU I Gresik, the authors made observations to try to capture the behavior of their activities related to the topics the authors raised. This activity is not only carried out on visible reality, but also on what is heard. bEven various atmospheres that are felt (revealed by the senses) such as solemn atmosphere etc. What can be seen, heard or felt by the author, all of which can be viewed as an expanse that could possibly be lifted up as a "living table" (Sanapiah, 1998:3).

RESULTS AND DISCUSSION

The final stage of a qualitative research is that the researcher must interpret the results of his research. The discussion strategy used is comparative based on research

results with the main assumptions of the research and between theory and application in the field which can be supportive, broadening or contradictory in nature.

1. Islamic values in the management of SMA NU I Gresik

In the management of SMA NU I Gresik there is the actualization of Islamic values by school personnel, the actualization of Islamic values can be seen in the mission, vision, core beliefs and core values and actuating activities in the management of SMA N Nadhalutul Ulama s Satu gresik.

1) Goals, Mission, Vision and Vision of SMA NU I Gresik

The aims and mission of establishing SMA NU 1 Gresik, as the author described on the previous page, show that there is a conditional content of Islamic values.

Presumably the formation of educational organizations is based on the opinion that with the existence of an organization it is seen as being able to become a better da'wah tool ((Nor, 1991, Tamimi, 1989: 14, Maarif, 1995 and Abdullah 1995).

The progress of the management of the Islamic Education Foundation SMA NU 1 Gresik is evidence of the participation of the community to participate in the process of educating the life of the nation which is very large due to the sense of responsibility and existence of future generations which is quite high, the spirit of the community which is held in high esteem by the next generation, this fact is effective in accordance with the function The mainstay of education itself, according to Shipman, as quoted by Azra, has a function; socialization, schooling and education (Azra, 1999:32).

As a social institution, education is a vehicle for the integration of students into the dominant group or national values. As for schooling ((schooling) will prepare students to occupy certain socio-economic positions and because of that the function of schooling must equip students with job qualifications and professions that will enable them to be able to play a role in society, while the function of education is to create elite groups yyang ppada in turn will make a big contribution to the progress of society.

From a juridical point of view, the existence of an Islamic educational institution at SMA NU 1 Gresik has met the requirements. Because the goals of education proclaimed by Islamic educational institutions are not in conflict with national education and are even in line with the ideals of national education, even though there is enthusiasm to preserve Islamic values. Ahlussunnah wwal-jamaah as a distinctive feature of religious educational institutions. Ace Suryadi said that the diversity of Indonesian society has the right to the birth of private universities as part of the national education system, as long as the implementation of the role of the private sector is in line with national ideals (Suryadi, 1994: 223).

This juridical basis explains the very broad role of community participation with the characteristics of the educational units it organizes, there are quite interesting things in Article 47 of this; First, there is a difference in position between educational units organized by the government and those organized by the community in the national education system. Second, the government really appreciates the implementation of educational units organized by members of the public who have certain characteristics, for example educational units that have certain religious or cultural backgrounds.

In fact, the role of private education has a long history, especially private Islamic education long before the establishment of colonialism in the archipelago, education in society, especially since the arrival of Islam has emerged schools called Islamic boarding schools (Dhofen, 1982: 6-9, Madjid, 1997: 73-75, Azra, 1999, 95-98, Steenbrink, 1986).

The administration of private education apart from being a vehicle for seeking and maintaining the identity of the surrounding community, also provides opportunities for the sons and daughters of the community to obtain a

proper education according to their aspirations.

The vision of the Islamic education institution at SMA NU 1 Gresik, which the author describes on page 1, is based on normative and geographical-sociological considerations.

The normative considerations carried out by the management of the foundation of the Gresik M Ma'arif Education Institute, when viewed from Islamic teachings, seem to be very appropriate and constitute the actualization of values from Islamic teachings.

One of the characteristics of Islamic education is the emphasis on good deeds and responsibility, every student is given enthusiasm and encouraged to practice science. So that it is beneficial for oneself, family and the Islamic community as a whole. Good deeds and responsibility are what lead humans to be happy in the future (Azra, 1999:14) The words of the Prophet Muhammad, which means "When a human dies, all his efforts will stop, except for three things: shodaqoh jjariyah, useful knowledge, and children ssholeh who prays for it" (Al Hasyim, 1948:18).

The implementation of education is the provision of educational services, even though in Islam seeking knowledge is a commendable practice and even an obligation. Some of the main values of Islam which are the appreciation of Islam towards science and people who devote themselves to science. Among others: the word of God, which means "bRead in the name of your Lord who created. He created from a clot of blood. Read and your God is the most gracious, who teaches mankind with the knowledge of nature. He taught mankind what he did not know" (QS. Al'Alaq 1-5) as well as the words of Allah to the Prophet Muhammad "Say, O my Lord, increase my knowledge" (QS, Thoha. 114).

Another basis is the word of Allah in the letter An Fog 43, which means "And we created this parable for humans and no one can understand it except those who are knowledgeable" (QS. Al-Ankabut: 43).

The Qur'an also reminds us to recognize the appreciation of Islam towards Muslim scholars and scholars and explains their position which is quite high and their position is quite noble. The word of Allah, which means "What are the people who are knowledgeable and those who are not knowledgeable" (QS. Ar. Zummar: 9) "Allah will exalt those who have faith among you and those with knowledge to several degrees" (QS. Al Mujadilah: 11).

Besides that, the basic teachings of Islam obliging the search for knowledge is an obligation for every Muslim. As the words of the Prophet Muhammad, which means "Seeking knowledge is an obligation for every Muslim" (Al-Suyuti, 1967: 194). Furthermore, the knowledge obtained should be put into practice and developed or taught to other people. The Prophet Muhammad really hated people who had knowledge but did not want to give it to other people. The words of the Prophet which means: "Those who hide knowledge will be cursed by all creatures including the fish in the sea and birds in the sky ((Al-Hasyimi, 1948: 128).

In terms of mastery and development of the knowledge that is owned, the religion of Islam has a very ideal view and respects the position of knowledge itself which should only be appointed to serve Allah and benefit the community at large. This is very different from the tradition of western culture where the knowledge they master is directed at commercialization to enrich themselves and as an effort to position themselves in the life of society so that they have a social status that can be proud of. In this regard, the Messenger of Allah said what means: "Acquire all knowledge from you as you please, but for the sake of Allah, they will not be rewarded for just gathering knowledge, without putting it into practice." hHadith narrated by Abu Hasan bbin kKhazem from Anas (Al Hasyimi, 1948:71).

The Principal of SMA SMA NU 1 Gresik and all of its personnel as parties who receive the mandate to organize education have the vision as described by

the author on the previous page.

Efforts to realize the vision of SMA NU 1 Gresik is not an easy thing to do, because realizing a private school that meets the requirements with ideal criteria requires a variety of precise strategies and works in earnest because the challenges faced are very diverse. According to Ace Suryadi, the challenges faced in organizing private schools are:

First, scarcity of human resources, secondly scarcity of funding sources, thirdly management (Sony Adu, 1994: 232 – 234). Besides that, the challenges that will be faced by private schools are not as simple, namely public trust, student input, teachers who are qualified in carrying out teaching and learning processes targeting the achievement of quality graduates and others.
According to BBMPS, several challenges or problems faced by private schools concern:

1) Structural Challenges
2) Conceptual Challenges
3) Challenges to professionalism (East Java Private Education Deliberative Council, 1984:4).

The structural challenge is the emergence of students and a community of users of educational services which strictly require private schools and administrators (foundations) to make improvements. Demonstrations of morality that increase and occur in private schools. Cases of schools that do not have pupils at the beginning of the academic year which can later lead to closed or "bankrupt" schools are often found. One of the reasons is the weakness of the structural support system which does not pay enough attention to the problems faced by schools, especially to the problem of funding and the provision of facilities and infrastructure. inadequate, as well as non-continuous teaching and learning processes, discipline and quality problems. Even though the existence of private schools is also closely related to the need to provide accountability both internally, namely to foundations or externally, namely the community and government (Umaedi 1997: 1).

Externally, private schools must be able to convince the public who use education services (Clients) that the education services provided are the results of education that have been achieved and meet certain quality standards that satisfy them. Meanwhile, we know that the demands of society are always continuing and developing from time to time in accordance with the development of the times. External accountability is also addressed to the government, which legally must comply with the national education system. Internal accountability is directed to the foundation as the operator of private schools. In this case, private schools must be accountable to the foundation according to the system and procedures outlined by the foundation. In other words, society, government, and foundations are the determinants of the fate of private schools. However, of the three determinants of fate, when viewed from the existence of private schools, what determines the most is the community, especially if the costs of running the school are greater than the entire community.

Conceptual challenges, in the implementation of education, progressive conceptions in meeting predictable possibilities will benefit schools in preparing the tools needed for their progress. According to BBMPS East Java, there are many private universities that do not yet have adequate educational concepts in their efforts to develop education. Our concept of education is still a duplicate of the state school. This can be seen from the instrumentation and educational development strategy that is not much different from public schools (BMPS East Java 1998: 4) as a private university, it would require an educational concept that is different from public schools because of structural differences, funding, teacher and student inputs and differences -other differences. With a different concept of education and adapted to the capabilities of the foundation, it is possible to organize private schools better than previous conditions.

The challenge of professionalism-professionalism concerns mental attitude and ability to develop a field of work so that other people place their trust in the institution or person who does the job in such a professional manner. It is hoped that the private education component of schools will further enhance this professionalism. In fact, the problem of professionalism is mostly a problem for almost all private schools according to BMPS East Java. The obstacles faced in the development of professionalism are usually related to lazy and complacent cultures. The culture that is ingrained in attitudes is indeed a bit difficult to change, but in the process of awareness that takes place continuously, these things are believed to be achievable (BMPS Jatim 1998: 4).

According to Azra, if we are honest, most Islamic education has not been managed professionally, professionalism is absolutely embodied in planning, preparing teaching staff, curriculum, administrative management and implementation of Islamic education itself. (Azra, 1998: 59).

SMA NU I's strategy to realize the school's vision for all school personnel through meetings at the beginning of the academic year ((p.). Socialization of the vision to school personnel is very important because the clarity of the vision will make personnel not grovel in carrying out school assignments, as well as equating perceptions between each each personnel about the direction to be achieved and the vision to be realized, so that they can give the maximum contribution to work (Mulyadi, 1998: 5-6)

The action of the Head of School to create an atmosphere that is conducive to school personnel is to work optimally (Hal) is a personnel management activity in the function of mobilizing personnel so that they can carry out their duties optimally. With a conducive work atmosphere, it provides a comfortable and free feeling for both teachers, school employees and also students who are studying. To create a conducive atmosphere, Pidarto suggests relationships between personnel, creating work dynamics and conflict resolution (Pidarto, 1995; 67-80, Asri, 1986: 29).

2) Actuating activities and actualized values in the management of SMA NU I Gresik

Actuating activities in the management of personnel at SMA NU I Gresik (p-76) use material and spiritual motivation.

Physically related motivation is given to personnel such as salary, benefits and others as a reward for the work done. This is in accordance with human needs in general. According to modern management, one's work motivation is based on desire, physical needs (Thoha, 1992:223, Pidarta, 1995:49, Sarwoto, 1991:89-90).

According to some of these opinions, there are substantial similarities in the basic needs of individuals, that is, human needs can only be seen from an external point of view, material and worldly needs as a whole, while spiritual needs have not been touched as a whole.

in the management of SMA NU I gGresik. Implementing the work of all school personnel is not only based on desire and purely physical motivation, but also based on the desire to serve religion. This is caused by the objectives, mission and vision of the educational institution which is indeed conditional on Islamic values. School regulations for teachers and students also refer to Islamic teachings, all school personnel are adherents of the Islamic religion who always want to actualize Islamic values in daily life at school.

There are several values that become the basis and driving force for SMA NU I Gresik personnel in carrying out school assignments, where these Islamic values become one of the triggering factors and generators of enthusiasm for the work of all SMA NU I Gresik personnel. So that they carry out school tasks with full responsibility and can maximize their capabilities. The values referred to include among others; Hard work, teaching is worship, cooperation, brotherhood and unity, responsibility, istiqomah, helping others, love between each other, willing to sacrifice, willing to sacrifice, not materialistic, sincerity in working and

surrendering to God. b Not with these values they dare to contribute all out.

In the sociology of religion, religion can have a transformative function, namely making changes in the life of society, according to Weber, religion in human behavior becomes an independent casual element (Turner, 1991:7 O'dea, 1992:20). Various kinds of changes in a society are explained by this perspective by placing religion as a casual factor or a transformative factor. School as a sub-system in society participates fairly in this informative process.

3) Management of SMA NU I gresik is based on Islamic values

The actualization of Islamic values at SMA NU I Gresik in the implementation of tasks at school will create Islamic habits. This will further strengthen performance in realizing the school's vision.

In the reality of social life, religion can become something that allows humans to do the greatest things they can do and it causes people to do things that other people cannot do, it gives them peace and happiness, harmony and awareness of their goals and and he giving all of this in an absolute form (Schary, 1995:69), therefore even though the vision that has been embodied by SMA NU I Gresik is very ideal, then by making Islamic values as the basis of work, efforts to realize the vision gradually can be realized.

The condition at SMA NU I Gresik is different from what is happening in public or private public schools or institutions/agencies in general that use a modern management approach originating from the West (Positivism). Where is their management without knowing and caring about the underlying Islamic values.

The science of management, indeed, comes from the western world which is free from values including religious values. h This is very inappropriate when applied in Indonesian society in general, especially in Islamic society which is very religious. Actualization of religious values continuously by members of social groups will become a culture and unwritten rules about which actions are permissible or not to be done in that environment and this will become a culture and rules that do not force personnel to follow the actualization of these values, so that in work, religious values will color it, according to dDurkheim, religion has the power to coerce and regulate human behavior as well as the power to reinforce the moral values of groups of adherents ((Nottingham, 1997: 40).

As a result of the West's dry management application of religious values, it is only based on the cases of teachers who have inadequate ethics, teachers who do not carry out their teaching duties, their responsibility is low, even in April 2000, in Jakarta, the Republic of Teachers' Association (PGRI)) Demonstrate to raise salaries, demand equal rights with teacher responsibilities. According to research results cited by Pidarta, enthusiasm and work discipline are not yet high and equally distributed among educators and they do not yet have a commitment to teaching and educating work (Pidarta, 1995:45).

The management of SMA NU I Gresik which is based on Islamic values is also different from the ideas and theories put forward by Mulyadi, regarding the need to determine the formulation of core beliefs and core values in modern management applications. The reasons that the author can put forward are:

1) The basic beliefs and basic values that must be applied in management by Mulyadi are very limited and are based on ethics, such as the values of integrity, humility, and willingness to serve.
2) Mulyadi also did not explain what ethics and was based on which teachings needed to be applied.
3) The application of basic beliefs and basic values by Mulyadi in the application of modern management is based on worldly material interests for the sole purpose of gaining profit.

2. Islamic values as a guide and guide for SMA NU I Gresik personnel

1) Religious values as a guide and guide for school personnel Religious values that have been entrenched in social groups will become unwritten rules and their existence will be even more stable because of the existence of school rules of conduct made for teachers and students while carrying out their duties at school.

The above facts intentionally or not have provided guidance or guidance to the teachers or staff of SMA NU I to carry out work assignments in accordance with the vision that the school wants to realize. The existence of such norms has coercive power. In one sense, with these values the community tries to achieve the most important goals in their social activities, but in another case they try to make their daily behavior of members of society in general conform to these values ((Nottingham, 1997: 39).

Religious values that are believed to be true and actualized will give school personnel an idea of the values that must be actualized by their members so that personnel can adapt well, Amin said that there will not be a community, unless it starts with a soul that accommodates the direction it is formed the order (Amen , 1992:34).

There are several reasons for the need for Islamic values in educational institutions:
   a. Islamic values are needed to foster enthusiasm and courage and the cohesiveness of the management system used to carry out organizational activities.
   b. The environment of an educational institution is a religious society that demands that every member of the organization upholds noble values. d In this way, the survival of the organization is very much determined by the ability of the organization to actualize Islamic values which it believes are also the demands of society.
   c. Actualized Islamic values can function as the self-esteem of organizational members in carrying out their duties as educational staff who are indeed filled with noble values that must be attached to them.

2) Islamic values as a driving force for school personnel to have noble character

Actualization of Islamic values by teachers and other school personnel will be an important thing that can encourage all school personnel to have noble character.

Some of the reasons above can be accepted, because in general religious educational institutions, in their activities always attach great importance to religious values. Nottingham argues that almost all societies give priority to religious values because these values provide the most noble rules regarding human relations (Nottingham, 1997:45).

In Islamic teachings, teaching is an obligation and a duty to preach in the way of Allah. In Surah Al Nahl verse 125 it is said that a person should teach or invite people to lead to the way of God by using teaching methods, among others;
   1. Full policy
   2. Good example
   3. dialogue in a good way

In this context, a teacher should set an example, someone can be an example if he has characteristics that can be emulated.

With a strong basic belief from educational institution personnel, Islamic values are needed to provide enthusiasm and soul in every management system used to carry out educational organizational activities (Mulyadi, 1998: 9).

3) Islamic values as a driving force for the emergence of creativity for school personnel

Actualization of Islamic religious values at SMA NU I Gresik can encourage creativity. This can happen because the sources of values that are actualized are the Al-Qur'an and As-Sunnah.

In Islamic teachings, the teacher has a very important role in empowering the community, in the Al-Qur'an surah Al-Imron verses 190-195 they are described with the following characteristics:

First   : dhikr, or remembering Allah in all situations and conditions.
Second   : paying attention to natural phenomena which at the same time provide double benefits, namely understanding the purpose of life and the greatness of God and benefiting from the secrets of nature for the happiness of life.
Third   : Strive and be creative in real form, especially in terms of the results obtained from these thoughts.

In some of the narrations of the hadiths of the Prophet it is stated that teaching is practicing knowledge and in the future you will receive rewards that flow and will not be interrupted until the hereafter (Al Suyuti: tt: 35).

Being a factor that triggers creativity and innovation in educational resources in an effort to realize the school vision, because each individual feels demanded and challenged to carry out his mission to achieve educational goals which are also part of the goals of religion he embraces, Suprayogo argues, religion in the history of history has always played a significant role as updater- reforming community life based on the strength of morality but also as a pillar of social order (Suprayogo, 1999: 141).

4) Islamic values as a predicate of brotherhood and unity between school personnel

The brotherhood and unity of the personnel of SMA NU I Gresik is very close, due to the similarity of beliefs and views in various religions, Nottingham argues, religion creates a bond together, both among members of various communities and in social obligations that help unite them (Nottingham, 19 97:42). Because the values that underlie social systems are jointly supported by member members, religion ensures there is agreement within the organization, Amin added, the strong brotherhood of Muslims is caused by the realization of aqidah and the implementation of religious norms together (Amen , 1992:25).

From this meaning, the value of loving each other, loving, helping, working together, being tolerant, etc. arises. Besides that, religion does teach its adherents to work together, please help live a harmonious, peaceful and peaceful life in achieving inner and outer well-being ((Al-Qur'an, Al-Maidah: 2). From an unstable personality, so as to return to having a whole personality and being able to face the challenges, disturbances and trials of life, religion purifies the norms and values that assist social control, legitimize allocation and stability and help reconcile the hearts of those who do not gain access to compassion (Odea, 1996: 27).

5) Islamic values serve as a symbol and become the school's identity and pride which at the same time become the guidance of the community. Someone who lives in the midst of a social group that has been established in the actualization of Islamic values will become part of that group and also attaches to that person the predicate, attribute or symbol of goodness that belongs to his social group.

A positive predicate for Islamic education institutions is a social fact which is a common property for all members, so that each member gets the positive impact, this is in accordance with the characteristics of the social fact. d Durkheim who said that social facts belong together, not individual or individual properties, this general nature is not merely the result of the sum of several individual facts, social facts are truly collective and their effect on individuals is the result of this collective nature (Johnson, 1994: 178).

The positive predicate for the educational institution will be a guide for every member of the Islamic educational institution organization, because society for users of educational services has given trust to the educational institution, e., has an obligation to preserve the positive predicate it bears. Because people who use educational services demand high accountability and competition from private educational institutions is getting sharper, it is necessary to maintain religious values as a distinctive feature and trade mark for Islamic educational institutions, Mulyadi suggested that the organization focus on values and continuously improve to the process and system used to produce products or services (Mulyadi, 1998:10).

Preservation of Islamic values in life according to Islamic teachings is an obligation. h This can be studied from the teachings of mma'ruf nah mmunkar, namely the effort to govern to carry out good deeds and efforts to prohibit actions that are sinful or not commendable (QS. Ali-Imron: 104, 114, At Taubah; 22).

CONCLUSION

Based on the results of research on aspects of Islamic values in school management at SMA NU I Gresik that aspects of Islamic values have a positive contribution and a fairly dominant role for SMS NU I Gresik administrators and the process seems to be ongoing, the conclusions the authors present are based on what the authors obtain can be obtained during the research carried out.

1. Islamic values in the management of SMA NU I Gresik.

There are several Islamic values that are actualized in the work activities of SMA NU I Gresik personnel. The actualization of this aspect of Islamic values can be seen in the activities of school personnel, which consist of the school principal, teachers and other employees when the school is planning goals, mission, vision, core beliefs and core values of the school.

Goals, Mission, and Vision of SMA NU I Gresik

The aim of establishing a mma'arif educational institution at SMA NU I Gresik is to develop special Islamic education based on the understanding of aahli sunnah wal jama'ah, to help educate citizens of the Republic of Indonesia, especially children who are Muslim, and to establish and organize Madrasah Ibtidaiyah in Kindergarten childhood to private university (STIT).

The purpose of establishing SMA NU I Gresik is to support the goals of national education which is to educate the life of the nation, support the government's program for compulsory education to completion.

The mission of SMA NU I Gresik is to instill a competitive attitude in the academic field to all school members, develop talents and interests to increase reasoning abilities and be self-aware instilling awareness of the Islamic teachings of Aahlis Sunnah Wwal Jama'ah developing a culture of politeness in speaking and acting, develop attitude care for the environment, instill Islamic teachings in an appropriate and effective manner.

The vision of SMA NU I Gresik is to step into the future with thought and thought, the aim is for graduates who have reliable human resources with a pattern of thinking that is smart, serious, responsive and courageous to face the era of globalization which is armed with reliable faith and piety because they have received recognition Islamic moral education which is stable, so that it is able to deal with the swift negative currents that are coming as a result of developments like this at the moment.

The Core Beliefs and Core Values in the Management of SMA NU I Gresik are:

Educating, in addition to self-actualization in the field of work, is also a worship of carrying out Islamic teachings as well as being accused, because organizing education is considered to prepare the next generation who will carry on the ideals of preserving Islamic values and the struggle of the older generation for the upholding of Islamic teachings throughout the ages.

Actuating in the Management of SMA NU I Gresik.

The implementation of actuating in the management of SMA NU I Gresik uses professional management procedures and also makes extensive use of Islamic values, especially in terms of motivating fellow school personnel. The strategy for the school principal is so that Islamic values can grow and develop fruitfully in school, by creating conditions and implementing a number of things, including:

1. Requires all students to wear school uniforms to cover their genitals.
2. Get in the habit of greeting teachers and students when they meet.
3. Familiarize teachers and students to read prayers in starting and ending work, including in starting and ending learning.
4. Make it a habit to live a clean life both in terms of bodies, clothes and the school environment.

2. Islamic values for SMA NU I Gresik personnel
   1) Islamic values as a guide and guide for school personnel as the "Islamic" symbol used as the name of SMA NU I Gresik will have consequences for the actualization of Islamic values for all educational institution personnel, in addition to being a means of preserving Islamic values.
   2) Islamic values as a motivator for school personnel to have noble character. Actualization of Islamic values in schools in a sustainable manner will encourage school personnel, namely school heads, teachers and school staff to have noble character, in addition to being exemplary for students.
   3) Islamic values as a driving force for the emergence of creativity for school personnel. Islamic values that are used as guidelines will make school personnel carry out their duties in accordance with religious guidelines, namely to work solely for the sake of religion. This will encourage someone to work with all out to move all capabilities for the realization of ideals.
   4) Islamic values as a predicate of brotherhood and unity among school personnel, equality of beliefs, views on life and the actualization of Islamic values that are believed to be true will have an impact on the close brotherhood and unity of school personnel in carrying out tasks to realize the vision of the school to aspire to.
   5) Islamic values as a symbol and become the pride of the school's identity which is also the demands of the community. Continuous actualization of Islamic values by personnel in Islamic educational institutions will create the image of society as an institution with religious (Islamic) identity. This condition will make personnel feel appreciated by the community, as well as feel compelled to maintain the actualization of these Islamic values in everyday life.
   6) The point is that digitizing management in education is a basic need in the world of education, if we are left behind in digitizing education data, we will become an institution that is left behind, because we live in this era.

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