



THE FOUNDATION OF ISLAMIC EDUCATION MANAGEMENT DEVELOPMENT FROM KH M THOLHAH HASAN'S PERSPECTIVE

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Abstract:

The purpose of this research is to explore the theological foundation to strengthen the philosophical impact on the strength of practical meaning so that it is not large but empty without a theological foundation as the foundation for the development of Islamic education. This research is a library research with the method used by literature study, using primary data sources from the works of KH M Tholhah Hasan and secondary data from other relevant works. Data analysis techniques using Miles and Huberman techniques. The results of the study state that the basic beliefs and philosophical views of KH M Tholhah Hasan which guide the development of Islamic education consist of; four basic beliefs and philosophical views, namely Islamic beliefs and views about God, humans, life and natural funds as well as philosophical views on; the concept of divinity, development of human nature, opportunities to develop themselves and opportunities to develop scientific studies. The foundation for the development of educational management consists of; theological foundation, philosophical foundation, sociological foundation, psychological foundation and scientific foundation. The foundation is used as a foothold in developing Islamic education with goals consisting of; macro goals as the main target, micro goals as practical targets and essential goals as ideal targets.

Keywords: *theology, education management, islamic education development.*

INTRODUCTION

Islamic educational institutions today have experienced many developments both in quality and quantity. The existence of Islamic educational institutions is no longer a rare item both formal and non-formal institutions. Even the madrasah has now succeeded in equalizing its position with general formal educational institutions as seen from the number of students who have achieved national and international achievements from Islamic educational institutions. Likewise, from the aspect of management, many Islamic educational institutions have successfully developed to become modern Islamic educational institutions that have competitiveness.

The discourse of Islamic education has never finished being discussed and discussed with varying focus and concern as a form of responsibility of Islamic educational institutions to the needs of society that continues to move dynamically, because in principle the dynamics that occur in society have a close relationship with the world of education (Sauqi Futaqi, 2007). The demands of the era of globalization that continue to develop rapidly make Islamic educational institutions must continue to develop so as not to disappear swallowed by the times and be able to present alternatives to religious-based education for the community without setting aside information technology-based science which is currently the main issue in measuring the competence of students so that serious management is needed to balance the two.

The massive movement of the development of Islamic educational institutions

cannot be separated from the ambiguity of the situation over the balance of Islamic education and general education and then how to integrate the two in order to produce out put students who are not only intellectually intelligent but have a strong foundation in spiritual intelligence as a guide and guide in actualizing knowledge that is rahmatan lil 'alamin. So far, the discussion of Islamic education in general can be said to lead to theoretical and methodological issues and use other scientific approaches to understand education. This discussion gave birth to various variants of theories, methodologies, philosophical views, and diverse sociological views. This discussion has a good place among Islamic education scholars. In the perspective of social discourse theory, the various focuses of study above can be seen as the central (dominant) discourse. As a consequence, there are other discourses that are forced to be marginalized. One of the marginalized educational discourses is the matter of theology as the foundation of education.

Theological views in Islam can basically provide a great contribution in fostering the spirit, values, and beliefs of Muslims. Belief in theological views is not only to talk about God theoretically argumentative, but also to find practical relevance as the embodiment of human-God relations. The principle of closeness and intimacy in establishing relationships between humans and God is the initial foundation in running life. In this case, there are several theological spirits that need to be seen to strengthen the theological basis of Islamic education. what is needed as a believer is the cultivation and development of a strong and deep scientific ethos, which results in the realization that science is not only useful for fulfilling expediency and answering ad hoc challenges, but is part of a view of life (Nurcholis Madjid, 1999).

Therefore, a comprehensive study is needed regarding the foundation in the development of Islamic education management as a foundation on which to rest in developing Islamic educational institutions. There are many references that we can study in depth from the thoughts of Islamic figures, one of which is based on the perspective of KH M Tholhah Hasan.

RESEARCH METHODS

This research is library research so that the method used in the research is a literature study. The special characteristics that are used as a basis for developing research knowledge include; the research data presented is sourced from texts rather than field data or through eyewitnesses in the form of events, researchers only deal directly with sources that already exist in libraries or ready-made data, and secondary data is used (Snyder, 2019). Mendes, Wohlin, Felizardo, & Kalinowski stated that the literature research process is carried out by reviewing literature and analyzing relevant topics that are combined. Literature searches can utilize sources such as journals, books, dictionaries, documents, magazines and other sources without conducting field research (Mendez et.al, 2020).

Data collection uses primary data sources of books by KH M Tholhah Hasan and secondary data sources from journals and other relevant papers. Data analysis in this study uses descriptive qualitative analysis with Milles and Huberman's theory consisting of data collection, data reduction, data presentation to conclusion drawing (Miles, M. B., & Huberman, 1994).

RESULTS AND DISCUSSION

Bigorafi KH M Tholhah Hasan

Prof. KH Muhammad Tholhah Hasan is an expert in the field of Islamic education who has an international reputation. He was born on Saturday Pon, October 10, 1936 in Tuban, East Java, to Tholhah and Anis Fatma, while his grandfather was Hasan. He is the first of two children, and his younger brother is named Afif Najih. Since childhood he was left by his father to face the Creator (died) then he followed his grandparents in Lamongan. Since then the names of his father and grandfather have been used as one unit with his name which was originally only Muhammad so that it became Muhammad Tholhah Hasan, now his nickname is "Kiai Tholhah" (Mudjia Rahardjo, 2010).

KH. Muhammad Tholhah Hasan obtained basic level education at the People's School (SR) in the morning in Brondong Lamongan Regency, he studied at SR for 6 years from 1943 to 1949, and in the afternoon studied at Madrasah Ibtidaiyah in Sedayu Lawas Lamongan. After completing his basic education he did not immediately continue his general education to a higher level, but first explored religious knowledge in several Islamic boarding schools. It was only in 1951 that he continued to the first level of secondary education at Madrasah Tsanawiyah (MTs) Salafiah Syafi'iyah in the Tebuireng Jombang Islamic Boarding School. This education was undertaken for 3 years, from 1951 to 1953. He pursued his upper secondary education at Madrasah Aliyah (MA) Salafiah Syafi'iyah also within the Tebuireng Jombang Islamic Boarding School, for 3 years from 1954 to 1956. After moving to Malang, he pursued general education at the college level. He obtained a bachelor's degree in the Department of Government Science at the Faculty of Social and Political Sciences (FISIPOL) of Merdeka University Malang. He pursued this level for 3 years starting in 1963 and finishing in 1966. In 1974 he took an undergraduate program in the Department of State Administration, Faculty of State Administration and Order (FKK), which is now renamed the Faculty of Administrative Sciences (FIA), Brawijaya University (Unibraw) Malang, until he obtained his degree in 1973. Uniquely, when viewed from the series of formal education he has been engaged in, namely in the field of social politics, but he is so concerned to study and discuss about Islamic education in particular and Islamic studies in general that it can lead him to obtain the title Doctor Honoris Causa (Dr. HC) from Syarif Hidayatullah Islamic University Jakarta on April 30, 2005, with his scientific oration entitled Islamic Education as a Conscious Effort to Save and Develop Human Fithrah with 111 pages (Raharjo, 2007).

He also established many foundations and schools or madrassas with the management, among others: Islamic University of Malang Foundation, Al-Ma'arif Singosari Islamic Education Foundation, Sabilillah Foundation, Hizbullah Foundation, Babus Salam Orphanage Foundation, "Ummatan Wasathan" Technology Boarding School Foundation and so on. The madrasahs or schools include: Madrasah Tsanawiyah and Aliyah Al-Ma'arif Singosari, SD, SMP, SMA, and SMK Islam Al-Ma'arif Singosari, Kindergarten (TK) Al-Ma'arif Singosari, SMA Islam in Nongkojajar Pasuruan, Kindergarten (TK) Sabilillah, SD Islam Sabilillah (Full-day school) with superior program, Madrasah Aliyah-plus in Pekanbaru Riau, and so forth. She even established the Mother and Child Health Center in 1970 in Singosari which is now a Maternity Hospital (Muslimat Medical Center) under the Ummat Welfare Foundation and established the Malang Islamic Hospital in 1994 under the auspices of the UNISMA Foundation. He also established the Aswaja Center in Batu Malang, Modern Islamic Boarding Schools and Excellent Educational Institutions in Riau and Excellent Educational Institutions in Kalimantan (No Title, n.d.).

If management is seen as a resultant of the results of philosophical thinking, environmental influences and experiences based on empirical facts obtained by a person and then processed into scientific thinking and practiced in a form of real work as stated by Munadjat Danu Saputra (Liputo, n.d.), then KH M Tholah Hasan is a manager who has been able to combine science, experience, association and his views on the progress of civilization abroad which he practices in the real form of developing the management of various organizations managed, especially the organization of Islamic educational institutions.

As an organizational manager, KH M Tholhah Hasan leads youth, religious, community and educational organizations not only relying on academic and material intellectual capital obtained through his educational background, but also relying on personal power and emotional intelligence from the breadth of experience he has, so that he is able to form a certain management model and leadership character in all organizations he founded and managed. Plus the trust and legitimacy of the community which is then synergized in the form of high commitment to make major and modern changes in the organization he leads. According to him, these changes must be made in the form of formulating a vision, mission, program policies and organizational activities

that are quality, enlightening and able to serve the interests of all elements of the organization (Rachman, 2021). This is the essence of managerial attitude in the form of leadership an action, not a position, as said by Arvan Pradiansyah (Pradiansyah A, 2002) which has been implemented by KH M Tholhah Hasan in every managing and developing organization he leads, especially educational organizations, so that some of them become superior and favorite educational institutions in the midst of society.

Management (management) Islamic Perspective

In the Islamic point of view, the principle and management of the organization is not something new, the concept of management (management), leadership and the importance of doing work in an orderly, neat, correct and planned manner to achieve the desired goals have been clearly shown in the Qur'an and hadith. Strictly speaking, Muhammad Syafii Antonio states that in the Qur'an and the Prophet Muhammad SAW there are traces of modern leadership and management theory, because in the Qur'an and the prophet himself as the Messenger of the recipient of the revelation of the Qur'an is a person who has complete intelligence, there are personal leadership traits, self-discipline, self-development, living models, and all forms of organizational behavior that are widely discussed in modern management (Antonio, n.d.).

According to S. Mahmud Al-Hawary management (al-idarah) is: Meaning: management is knowing where to go, what difficulties to avoid, what strengths to run and how to steer your ship and members as well as possible without wasting time in the process of doing it (Efendi N, 2020). So that he was dubbed as The Super Leader and Super Manager.

The Qur'an explicitly explains the importance of management and its functions for human life, so that it can carry out its life activities in a planned, directed and well-organized manner and achieve the goal of happiness in the world and the hereafter. For this reason, the process of life and all activities carried out in the future must really be done carefully and planned. The concept of management is contained in the letter QS.Al-Hasyr (59) verse 18: "O you who believe! Fear Allah and let each person pay attention to what he has done for tomorrow (hereafter), and fear Allah. Indeed, Allah is meticulous about what you do". The meaning of the verse is in line with the words of the Prophet Muhammad in a hadith narrated by Aisha Ra in Musnad Abu Ya'la as follows (Abu Ya'la, 2000): "Verily Allah loves a person who if doing work (deeds) is done in itqan (good, precise, clear and directed) ", (HR.Abu Ya'la).

Muhammad Al-Ghazali interpreted the verse QS.Al-Hasyr (59) verse 18 states that humans are ordered to improve themselves, increase faith and piety to Allah SWT where the process of life should not be the same as the previous life. In addition, the word "pay attention" implies that humans must pay attention to every action that is done and prepare themselves (plan) to always do the best for tomorrow (Al-Ghazali, 2005). M Quraisyihab said that the words "waltanzur nafsum ma qaddamat lighad" mean the importance of humans thinking about themselves and planning everything that accompanies their actions during life. So that it can get pleasure in this life (M.Quraishihab, 2006).

The explanation of the verse is actually a planning stage in management where all organizational activities must be formulated through consideration of something that has been achieved, reading what is happening and projecting everything that will happen in the future in accordance with the formulated plan. What is then called vision, mission, goals and objectives in management is often referred to as a strategic plan in the development of organizational activity management. This concept was stated emphatically by the Apostle Muhammad SAW in the hadith narrated by Ibn Al-Mubarak which was quoted by Jalaludin As-Suyuthi in the book Al-Jami Al-kabir li As-suyuthi (As-Suyuti, 2003): "If you plan to do something then think about the negative and positive impacts. If it is good then please continue, if it is not good (bad) then leave it" (HR.Ibn Al-Mubarak).

The importance of management (management) in life so that Allah SWT in the Qur'an gives an example to humans (as managers) when carrying out the management stage in the form of arrangements (management) after Allah SWT carried out careful

planning in the process of creating the heavens and the earth as follows: "It is Allah who created the heavens and the earth and what is between them in six periods, then He resides on the 'Arsh. For you there is no helper or intercessor except Him. So do you not see? He orders all affairs from the heavens to the earth, then they ascend to Him in one day, the length of which is a thousand years according to your reckoning" (QS.As-Sajdah[32]:4-5). This verse contains a message that when Allah SWT created the heavens and the earth through careful planning (for six days), then Allah SWT did the arrangement and organization (organizing), so that all affairs in the heavens and on earth can run regularly and smoothly. This verse certainly does not contradict The importance of management in life so that Allah SWT in the Qur'an gives an example to humans (as managers) when carrying out the management stage in the form of arrangements (management) after Allah SWT has done careful planning in the process of creating the heavens and the earth as follows: "It is Allah who created the heavens and the earth and what is between them in six periods, then He resides on the 'Arsh. For you there is no helper or intercessor except Him. So do you not see? He orders all affairs from the heavens to the earth, then they ascend to Him in one day, the length of which is a thousand years according to your reckoning" (QS.As-Sajdah[32]:4-5). This verse contains the message that when Allah SWT created the heavens and the earth through careful planning (for six days), then Allah SWT did the arrangement and organization (organizing), so that all affairs in the heavens and on earth can run regularly and smoothly. This verse certainly does not contradict other verses which state that when Allah SWT has a plan to create something it is enough to say "kun fayakun": As in His Word Surah Yasiin (36) verse 82: "Verily His business when He wills anything He only says to it, "Be!" And it is so".

Muhammad Amin Ash-Shinqiti said that the size of the planning time determined by Allah SWT in the verse is actually a form of Allah SWT's high power because one day in question is equal to 1,000 years in human size (Asy-syinqithi, n.d.). Even according to Fakhrudin Ar-Razi, the planning and organization exemplified by Allah SWT in creating the heavens and the earth as shown in QS.As-Sajdah (32) verses 4-5 is a successful creation that does not require tools, methods and intermediaries such as creatures. This shows the greatness of Allah SWT in creating something so that it does not require media or intermediaries to plan the creation of something, more so in an effort to manage everything in the heavens and on this earth (Ar-Razi, n.d.).

According to the view of Quraish Shihab, the use of the word "yudabbiru" in QS.As-Sajdah (32) verse 5 to explain the thought and arrangement in such a way about something that will happen in the future. This means that all affairs including organizational affairs must be carefully calculated for the impact, so that the results can be in accordance with the desired (M.Quraishihab, 2006). Allah SWT has reminded that all work to be carried out must be coordinated with compactness, discipline and mutual cooperation so that a solid work system is built and does not waver by various obstacles that will be faced, like a building that is arranged firmly and neatly as described by Allah SWT in His word: "Verily Allah loves those who fight in His way in orderly rows, they are like a building firmly arranged."

The word "shaffan" (ranks) is a group of many members who are compact and are in a solid and orderly container. While the word "marshushun" means close together and neatly arranged (M.Quraishihab, 2006). This verse is quite explicit about the importance of cohesiveness, high discipline and strength of cooperation in various obstacles and challenges in carrying out organizational / institutional management. Discipline and strong and solid cooperation are very important principles and values in management that have long been mentioned by the Qur'an.

According to al-qurthuibi the meaning of "shaff" is to order to enter in a line (organization) so that there is order to achieve goals (Al-Qurthubi, 1993). So that a job including activities in the organization if done regularly, the results will be good and optimal. This is the essence of the urgency of organizational structuring (structuring) in management theory. In addition, the word "buyanun marshusun" indicates that in an organization, there is a division of authority and duties, as happens in a building or house

structure, there are those who are in charge of being stairs, roof poles and so on. This stage is known as the organizing function in modern management. Organizing is termed At-Tandhim, according to Sayyid Mahmud Al-Hawary, organizing (Al-Tandhim) as follows: (Sayyid Mahmud Al-Hawary, 1976) Running everything according to its function and placing each member in accordance with the existence of a system and ties between one person and another in order to carry out the right unity of action and perfect each other towards the success of their respective functions, where it is more beneficial than just organizing some of the interests of the organization.

Management stages such as planning, organizing, and mobilizing in which there is coordination, leadership and supervision are explained in full by Ahmad bin Daud al-Mazjaji al-asy'ari in his book Muqaddimah fi al-idarah al-islamiyah that in Islam the explanation of management functions also includes planning functions, organizing, mobilizing and directing, directing and coordinating, finance, supervision or control, training, disputes or conflicts, forming departments or ministries, leadership and decision making and evaluation, where all these stages also have their foundation in the Qur'an and Hadith (Ahmad bin Daud al-mazjaji Al-asy'ari, 2000). Especially the values and principles of management that are widely developed in modern management concepts.

Management and the stages of its functions that include planning, organizing, mobilizing or supervising leadership and the like have been outlined in the basic concepts in the Qur'an and hadith and have been explained operational techniques by Muslim scientists such as Sayyid Ahmud Al-Hawary Daud al-Mazjaji al-Asy'ari and so on (Taufiq, n.d.). Therefore, it can be stated that Islam talks a lot about management and its importance to be applied in organizations, including Islamic educational institutions that must also be developed in a modern, dynamic and systematic management.

The Foundation of Islamic Education Management

In the large Indonesian dictionary the term foundation is defined as the base, basis or pedestal. The term foundation as the basis is also known as the foundation. We refer to this understanding we can understand that the foundation is a base or foundation of everything; a fulcrum or starting point of something; or a foundation on which everything stands (Penyusun, 1995).

Islamic education has a number of theological and scientific foundations or foundations that are a source of inspiration in carrying out educational transformation movements, both those related to the development of educational programs and those related to strengthening leadership, professionalism, quality improvement and institutional competitiveness. Experts such as Ramayulis and Azyumardi Azra agree that the first and main theological basis for organizing and developing the management of Islamic education is the Qur'an and hadith. These two main bases explain normative-theological principles related to the importance of education for human life as well as some value systems, norms and teachings that are important for the formation of knowledge of the development of Islamic education management (Ramayulis, 2008). According to Syed Naquib Al-Attas, the Qur'an and Hadith should be the main structure of knowledge and curriculum of Islamic education and should be present in every type of education level, especially at the higher education level (Wan Daud, 1998), because they contain all sources of inspiration for the development of Islamic education management. But in an effort to define and raise the basic themes of its development not only put the Qur'an and hadith in the framework of a truth and as universal guidance, but also must use a contextual formula which is the point of departure for humans as subjects with all the potential they have (Khan, 2002).

Another theological basis is ijthad on the main theological basis that must be processed by a healthy and qualified mind of experts, so that new theories about the development of Islamic education management continue to develop contextually (according to conditions and situations) (Zakiah Darajat dkk, 1996). In other words, to accompany the development of globalization and the rapid development of information technology as a sign for the development of modernity, science and technology, and human rights issues, Islamic education must be placed as an object that needs to be

studied, analyzed and reinterpreted with an *ijtihad* approach as an effort to formulate new ideas for the development of more advanced and modern Islamic education management. The three bases are often referred to as the ideal basis of Islamic education (Budiman, 2002). Ramayulis states that *ijtihad* is an additional basis in addition to *atsar as-shahabah* (words, actions and attitudes of the companions of the Prophet Muhammad SAW), *qiyas*, *mashlahah mursalah* (the benefit of the people), '*urf* (values and good customs) and the results of the thoughts of Muslim philosophers and intellectuals who gave birth to many research studies, and the development of Islamic education (Ramayulis, 2008).

In addition to the main and ideal basis, there are several other bases as the actualization of the development of Islamic education management, namely the operational basis which is often also referred to as the basis or descriptive basis, in the form of philosophical, historical, sociological, anthropological, psychological, biological / physiological, economic, and science-technology foundations. Meanwhile, the ideal basis of the Qur'an and hadith is often termed the prescriptive basis coupled with the juridical / legislative basis that applies (Rachman, 2021). The two main bases and its development is used as a starting point for the thinking of managers and practitioners of Islamic education in managing, developing and improving the quality of Islamic education.

Experts agree that the Qur'an hadith as the main foundation of the basis of Islamic education, but each has its own terms and views to express the main foundation / principal and other foundations as described in the following table.

Table 1. Expert Opinions Regarding the Foundations for the Development of Islamic Education

NO	Expert Views	Main/Principal Foundation	Additional Foundation	Operational Foundation
1	Ahmad D Marimba	Al-Qur'an and Hadith	Science/philosophy of education	-
2	Hasan Langroll	Al-Qur'an and Sunnah of the Prophet SAW	Friends' words, public (social) problems, community values and habits, and Islamic thoughts.	Historical, social, economic, political and administrative, psychological and philosophical.
3	Zakiah Darajat	Al-Qur'an and Sunnah of the Prophet SAW	<i>Ijtihad</i> , <i>mashlahah mursalah</i> , <i>istihsan</i> , <i>qiyas</i> and so on.	-
4	Nasir Budiman	Ideal basis: Al-Qur'an, Sunnah of the Prophet SAW and <i>Ijtihad</i>	-	Historical, social, economic, political and administrative, psychological and philosophical.
5	Ramayulis	Basic Basics: Al-Qur'an and Sunnah of the Prophet SAW	The words, actions and attitudes of the friends, <i>ijtihad</i> , <i>mashlahah mursalah</i> and ' <i>urf</i> (community values and customs).	-
6	Azyumardi Azra	First and Main Foundation; Al-Qur'an and Sunnah of the Prophet SAW	Heritage of Islamic thought and social values.	-

7	Muhaimin	Perspective Basis: Religious (Al-Qur'an and Hadith), philosophical, and juridical/legal.	-	Descriptive Foundations: psychological, sociological, biological/physiological, anthropological, historical, economic, political, and technological science. Resultant.
8	Ahmad Tafsir	Al-Qur'an and Hadith	Sense	-

Source: Marimba (1974:41), Langgulong (1995:4), Darajat (1996:19), Nasir (2001:7), Ramayulis (2008:121), Azra (2002&2012:9), Muhaimin (2011:9) and Tafsir (2012:9).

Concept of Islamic Education Management Development

Based on the vast experience and thoughts of KH M Tholhah Hasan in developing the management of various types and units of Islamic education, from the level of early childhood education (PAUD) to higher education (PT), with various socio-geographical backgrounds of educational institutions he founded. Islamic education, according to him, can be developed in several concepts, not limited to the label "Islam" or Islamic institutions, such as madrasah and Islamic boarding schools. It is also not limited to learning the religious sciences (al-'ulum as-syar'iyah) such as tawhid, tafsir, hadith, fiqh and tasawwuf. Islamic education is a process of thought, organization and goals starting from the idea, vision, mission, institution, curriculum, subject matter, to the educational environment that is encouraged and sourced from Islamic teachings and values, which are built-in (fused) coloring the educational process.

The following description and orientation of the concept map of the development of management (management) of Islamic education perspective KH M Tholhah Hasan (Rachman, 2021):

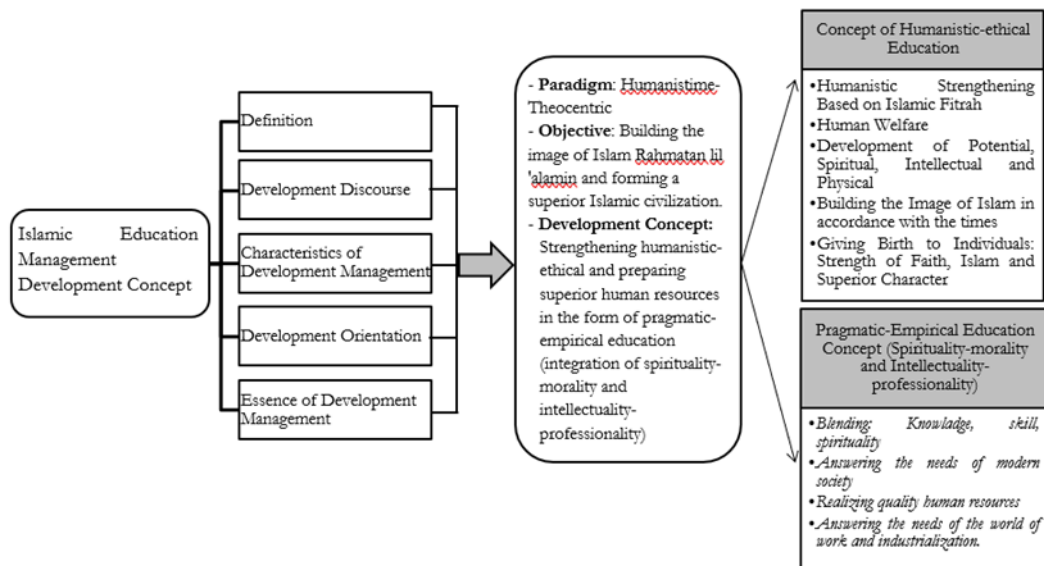


Image 1. The concept of developing Islamic education management from the

perspective of KH M Tholhah Hasan

The concept of Islamic education management development referred to in this study includes understanding, urgency, development discourse, characteristics, orientation and essence of development based on the paradigm and objectives of Islamic

education management development. The definition of Islamic education is formulated not limited to the inclusion of the Islamic label and the form of Islamic institutions and not limited to learning religious sciences. The development of Islamic education management is part of the efforts to build a superior Islamic civilization in the future in the face of modern civilization full of intense competition by organizing Islamic education that is able to balance the strength of faith (spiritual) and morality in addition to the development of science and technology. So that the discourse of Islamic Education to develop superior and quality Islamic education management is the main key to realizing the Islamic civilization. The characteristics of the development of superior and quality Islamic education management are seen from several parameters, namely dynamic (moving forward and changing in line with the challenges faced and can answer the times); relevant (in accordance with the demands of social needs and the complexity of national development); professional (managed with expertise based on certain competencies); and competitive (ready to compete with other educational institutions in all aspects). The orientation of the development of Islamic education management is to build quality human resources through strengthening faith and Islam combined with mastery of science and technology, and directed as a force to build a superior Islamic civilization by strengthening aspects of humanism based on Islamic teachings and values in an education system that is managed professionally and is highly competitive. The essence of the development of Islamic education management is to strengthen the aspects of humanism (human values) based on Islamic teachings and values through an education system that is able to strengthen aspects of spirituality and morality juxtaposed with strengthening scientific competence and professional maturity in accordance with the demands of the world of work. The development paradigm of Islamic education management must adhere to the theocentric or theoanthropocentric humanism paradigm aimed at developing potential. Humans are comprehensive in the form of spiritual potential (al-qalb), intellectual (al-'aql) and physical (al-jism) which leads humans and their journey to become religious, cultured, ethical and humanist humans. In the end, the development of Islamic education management aims to build an image of Islam that is rahmatan lil 'alamin and form a superior Islamic image civilization in the future.

The form and purpose of the development of Islamic education management can be seen in two educational concepts; First, the concept of humanistic-ethical education, where the development of Islamic education management is realized through the paradigm of theocentric humanism and is aimed at strengthening humanism based on the concept of fitrah in Islam and developing human potential comprehensively. Second, the concept of pragmatic-empirical education in the form of integration of spirituality morality and intellectuality professionalism, that the development of Islamic education management that seeks to integrate science (knowledge), skills (skills) and morality (morality) to produce creative, productive and professional human resources with the aim of answering the needs of the world of work in the era of modernization which is more realistic and pragmatic to see the competence of graduates of Islamic education but must be framed with the values of spirituality and morality based on Islamic teachings.

According to KH M Tholhah Hasan, there are four basic beliefs and philosophical views that become the theological strength of the development of Islamic education management which is then formulated into the vision, mission, goals, objectives and programs of Islamic education, namely Islamic beliefs and views about God, Man, life (life) and the universe (Hasan, 2006). These four fundamentals are then developed into the foundation of the development of Islamic education management, because in it there are; First, the concept of monotheism which is the source of all kinds of knowledge and abilities of Allah's creatures; Second, there are efforts to develop human nature that allows it to develop into religious, cultured and humanist-ethical creatures; Third, there are opportunities for humans to do, achieve and create in goodness. And fourth, there is an opportunity to observe and pay attention to natural phenomena as a divine study while understanding the secrets of Allah's power. All these concepts and opportunities can be achieved and pursued one of them through the process of developing Islamic

education.

In general, Islamic education experts divide the basis for the development of Islamic education in two categories, namely the ideal basis and the operational basis of Islamic education. KH M Tholhah Hasan has its own view that the foundation of the development of Islamic education management includes theological foundation, philosophical foundation, sociological foundation, psychological foundation and scientific foundation with a somewhat different meaning and orientation of its application in the development of Islamic education.

The first theological foundation is the Qur'an and hadith, the position of the Qur'an and hadith as the first and main basis of Islamic education not only as the main teachings of Islam and religious knowledge, but also an educational motivator (Hasan, 2006). As stated in the first revelation revealed to the Prophet Muhammad SAW, namely the call to read (iqra) as stated in the letter al-'alaq (96) verses 1 to 5. Reading and writing is an intellectual culture as well as the key to building Islamic civilization that can be developed through Islamic education. Therefore, the first revelation of the Qur'an for scholars and experts is said to be the theological basis for the Islamic education movement. Because with the ability to read and write perfected with faith, it will give birth to a smart and religious social community. In addition, several other verses in the Qur'an explain the importance of the teaching and learning process as stated in Surah Al-Baqarah (2) verse 129 and verse 151, QS. Al- Imran (3) verse 164.

As the main source of knowledge, the Qur'an and Hadith provide motivation to utilize the mind and develop knowledge through the activities of thinking (At-Tafakur), analysis (An-Nadhar) and taking lessons from reality and empirical experience (Al-Itibar) which are widely spread in the alarm (Hasan, 2005), in addition to the need to believe (faith) that the source of knowledge is essentially Allah SWT as stated in QS. Al-Mulk (67) verse 26, but humans are given the power to obtain this knowledge with a variety of potential that can be used to obtain this knowledge in various ways and media. The Qur'an and Hadith place the position of humans honorably in relation to their belief in Allah SWT as the source of all power, belief in the value of life and the position of humans in life who are endowed with all kinds of potential devices that can be developed in the life of the universe as signs of Allah SWT's power, as well as a source of life and a source of scientific and technological development (Hasan, 2006).

Another aspect of theology that comes from the Qur'an and Hadith is the effort to experience and appreciate the concepts of faith, Islam and ihsan in human development efforts, including in Islamic education, which also functions as an orientation of religious education in Islamic epistemology. The aspect of faith is the conception of monotheism and scientific transcendentalism efforts developed through rational and logical approaches. The aspect of Islam is the formulation of Islamic laws that are used as the basis for scientific development, especially those related to worship and the lives of Muslims. While the ihsan aspect is an effort to rationalize religious teachings that are intuitive in nature and emphasize the importance of appreciation and real experience in social life. According to KH M Tholhah Hasan's view, the concept of ihsan specifically contains the task of inner awareness that can be used as the basis for human development, including in the development of Islamic education, because it contains meaning (Hasan, 2005); 1) theological sensitivity and intensity of the relationship between creatures and God, 2) Social care, a sense of concern for social realities in the family and community environment such as filial piety to parents, supporting orphans, concerned about the ignorance of mankind and so on, 3) Mental resilience both in facing various kinds of obstacles, trials, and difficult work as well as temptations that endanger self and community life. Theological sensitivity, social care and mental resilience are the teachings of Islam which are mentioned a lot in the Qur'an and hadith which allow it to be developed and instilled in the process of developing Islamic education management through educational goals and programs, curriculum and learning to form the basic values and character of the subject of education (students), so that it can affect their attitudes, behavior and social actions from what was originally a private culture (personal attitude) to public culture (community culture).

Second philosophical foundation: Transcendentalization of science, KH M Tholhah Hasan has the view that Muslims must have a different paradigm from Westerners. For them, what is recognized as science is knowledge produced by the power of human reason, through thought, research and experiments, while the role of Allah SWT and revelation is ignored. In the West, science starts from the premise of doubt, while among the heavenly religions, including Islam, science comes from the premise of faith, where faith can be convinced that absolute truth only exists in revelation, including ijthadi truth in an effort to interpret revelation. Therefore, Muslims must adhere to the principle that "qul kullun mun indzillah (everything comes from Allah SWT)" (Qs.An-Nisa (4):78 Dan QS. Al Mulk (67)). KH M Tholhah Hasan's view seems to be based on and influenced by Imam Al-Ghazali's thinking about the division of knowledge and how to obtain it, where Imam Al-Ghazali argues that there are two approaches in obtaining knowledge, namely through the process of teaching and learning (bi at-ta'allum) and or the process of intense approach to Allah SWT (bi at-taqarrub ilallah). The best approach is certainly both (Hasan, 2006). KH M Tholhah Hasan stated that Imam Al-Ghazali still relates and believes that the knowledge obtained by humans cannot be separated from the authority of Allah SWT. Therefore, the philosophical concept of transcendentalization of knowledge must be used as an insight, strategy and foothold in developing Islamic education as outlined in curriculum development and subject matter delivered to students in order to give birth to individuals who are faithful and full of *tawadhu* and high devotion to religion.

Third sociological foundation; socio-cultural-dynamic. KH M Tholhah Hasan argues that the views of society and the education system developed are always influenced by environmental realities including; 1) the reality of the bio-physical environment such as the condition of the living environment. 2) the reality of the socio-cultural environment such as rural or urban areas, industrial areas or *agraris*, easy access to transportation and so on. 3) the reality of the psychological environment such as the state of the community is free or politically depressed, the life of the community is prosperous or poor and so on. Based on this reality, the development of good Islamic education management is dynamic in the sense that it is always developing and innovative in line with environmental needs and the demands of modern society. So that Islamic educational institutions become a facility for students in getting education in accordance with the needs of the times so that it can develop and not stagnate. As Socrates said "Do not force your children to follow in your footsteps, they were created for life in their time, not yours" (Al-Syahrastani, n.d.). Since the 18th century until now, changes in various sectors of life have been rapid and urgent due to many influencing factors, such as new discoveries in the fields of science and technology, information, industrial economics, changes in the socio-political situation in the midst of society that must be immediately responded to by the world of Islamic education so as not to lag behind. Social transformation and cultural change occur due to changes in the primary social conditions of life of people who are required to maintain the balance of themselves and their lives due to geographical, biological, economic, technological, religious and political factors that continue to develop affecting the work system, social order, law and so on, including the Islamic education system in the midst of the community (Hasan, 2005).

The problem is that the Islamic education system developed by the management of Muslims now according to KH M Tholhah Hasan is no longer adequate and is quite far behind other education systems. Therefore, there is a need for strategic changes that must be made by the organizers of Islamic education management both regarding the vision, substance and methodology (Hasan, 2003), including management or governance of the organization. The sociological foundation of Islamic education will be a force as well as a counterweight to the surge of socio-cultural changes that affect the Islamic education system through its ability to make adjustments, accommodation and appreciation. Coupled with the rich treasures and values of Islamic education that has the rules and principles of *Al-Muhafazatu 'Ala Al-Qadim Al-Shalih Wa Al-Akhdzu Bi Al-Jadid Al-Aslah* (maintaining good old traditions and taking new traditions that are

better). This belief and foundation is the main value that underlies the Islamic education system. This foundation is a fairly simple philosophy but is able to transform the potential of Islamic education strategy as an agent of change for the life of society.

Fourth, the psychological foundation; humanistic-islami. Age development, psychological development, the situation and readiness of students in receiving the process of Islamic education, as well as the psychological reality of the community environment that affects the Islamic education system, according to KH M Tholhah Hasan should be used as a thought in the development of Islamic education management because the subject of education is human (students) who must be maintained the existence of humanity. Starting from physical development, language development and cognition, behavior, attitudes and ideas, the ability to adjust to social situations and the transition to maturity must be taken seriously in the process of Islamic education so that the intellectual and psychological growth of children with humanistic attitudes and Islamic behavior can develop strongly and firmly. In addition, in the concept of Islamic theology, human existence is psychologically created as a creature that must be glorified and respected as stated in the word of Allah SWT QS.Al-isra' (17) verse 70. So that whatever the differences and various backgrounds of character, appearance and religion must be appreciated, respected and glorified. According to Islamic views, including in the context of Islamic education, KH M Tholhah Hasan states that humans theologically and psychologically have human rights that must be maintained and respected, including the right to life (QS.Al-An'am [6] verse 151), the right to equality (QS. Al-Hujaraat[49] verse 13), the right to obtain help and justice (QS.Al-Maa'idah[5] verse 2), the right to protection of property / property (QS.Al-Baqarah[2] verse 188) and the right to freedom of religion (QS.Al-baqarah[2] verse 256) and QS.Yunus[10] verse 99) (Hasan, 2000). KH M Tholhah Hasan argued that the invitation to develop awareness and spirit of ukhuwah both in the capacity of Ukhuwah Islamiyah (fellow Muslims), as well as ukhuwah wathaniyah between religious communities and ukhuwah basyariyah between human beings needs to be reflected and followed up dynamically and continuously in order to realize the policies that we have set together in the development and guidance of religious life. The development and guidance of religious life intended in this context is not limited to the process of studying and preaching Islam that develops in the lives of Muslims in the form of teaching and informal education, but it needs to be reflected and internalized also in the form of a dynamic and relevant system in the process of organizing formal Islamic education through school / madrasah education that is widely developed in Muslim communities. Thus, through this psychological foundation, Islamic education can become a strategic place in an effort to save and protect human nature and become a place for seeding and developing human potentials (students) brought from birth.

Fifth scientific foundation; Professional-Competitive. According to KH M Tholhah Hasan's view, the orientation of the scientific foundation emphasizes the development model of education management that can be chosen by managers and practitioners of Islamic education based on the approach of openness to the development of various sciences and technology. Including also based on the approach to the results of studies and scientific research of experts who are utilized for the development of science, technology and performance of Islamic education (Hasan, 2006). This principle is in line with the words of the Prophet Muhammad SAW: "Al-Hikmah (policy or knowledge) is the property of a believer who is lost,. So wherever he finds it he should take it ". (HR.Tirmidzi, Ibn Majah, Ibn Hibban, Baihaqi). These approaches and principles also require efforts to strengthen the existence of Islamic education which has been functioning and playing a role in improving the quality of Islamic society in the future. However, a critical and careful attitude must still be carried out by considering aspects of suitability and the benefit of Muslims in the present and future. Therefore, the development of Islamic education management must be developed with a professional character in the sense that it is managed with expertise and competence, not just running as it is. In addition, it must have a competitive foundation and character, which means that the development of educational management is prepared to compete positively with others and dare to take innovative initiatives to make it more qualified

and relevant to the needs of the times and the demands of globalization (Hasan, 2006). Scientific foundation with professional and competitive character needs to be developed in an effort to overcome the crisis of modern human life that tends to be pressured by the advancement of science and technology and modern industry. Meanwhile, the main orientation and purpose of Islamic education expects the formation of a whole human being which is determined by the religious, cultural and scientific dimensions based on human values. These three dimensions according to KH M Tholhah Hasan need to be used as the main footing in the development of education management.

Based on the foundation of the development of Islamic education management above, the macro objectives of Islamic education according to KH M Tholhah Hasan must be in line with the theological aspects that underlie it and the principles that frame it, namely the formation of Islamic character that begins with the introduction and strengthening of the Muslim generation about the urgency of science, as Allah SWT says in Surah Al-'Alaq (96) verses 3 to 5. Because the purpose of education according to Beilau consists of macro, micro and essential goals that emphasize the meaning and essence of a broader, deeper and more far-reaching orientation (Hasan, 2006).

The macro goal of Islamic education consists of three kinds of objectives, namely; 1) to save and protect human nature as stated in QS.Luqman (31) verses 13, 16, 17, 18 and 19. 2) to develop the potentials of human nature as described in QS.Al-An'am(6) verse 165 and QS. An-Nahl (16) verse 78, and 3) to harmonize the steps of the journey of fitrah Mukhallaqah (fitrah man) with the signs of fitrah munazzalah (fitrah religion / Islamic religion) in all aspects of life so that humans can survive on the right path of life or on the path of "Ash-Shirat Al-Mustaqim" described in QS.Al-Baqrah (2) verse 151, QS.Al-Imran (3) verse 164.

Next, the micro goal is also called the practical and technical purpose of Islamic education, KH M Tholhah Hasan agrees with the formulation of the recommendations of the first International Conference on Islamic Education in Makkah, Saudi Arabia in 1977 which states that the purpose of Islamic education is to create good and righteous humans who are devoted to Allah SWT. In the true sense and foster a comprehensive human personality in a balanced manner through the training of the soul, intellect, feelings, physical and senses. Therefore, Islamic education must achieve human growth in all its aspects: spiritual, intellectual, imaginative, physical, scientific and linguistic both individually and collectively and encourage all these aspects towards goodness and achieve perfect benefit. The ultimate goal of Islamic education lies in the realization of perfect submission to Allah SWT both individually, community and the whole of humanity.

Based on the macro and micro objectives of Islamic education, KH M Tholhah Hasan in detail outlines the essential objectives of Islamic education including several aspects, namely; 1) improving the quality of thought (intelligence, analytical skills, creativity and visionary), 2) Improvement of moral quality (piety, honesty, fortitude, justice and responsibility), 3) Improvement of work quality (work ethic, skills, professionalism and efficiency); 4) Improvement of devotion quality (spirit of achievement, awareness, sacrifice, pride in duty and work); and 5) improvement of quality of life (material and spiritual well-being, peace and protection of dignity and self-esteem) (Hasan, 2003). Thus the purpose of Islamic education is very complex and comprehensive because it must realize the totality and holistic human quality concerning the intellectual, emotional, spiritual dimensions and the ability to actualize it in life as a manifestation of increased faith and devotion to Allah SWT. Strengthening this foundation and goal must be developed in the management of Islamic education so that it has distinctive Islamic characteristics and is different from other educational systems. Systemic and organized efforts effectively and efficiently become a necessity that can not be neglected so that the results are more optimal in addition to the serious commitment of all parties and stakeholders of Islamic education in realizing the out put and outcome of education in accordance with the image of Islam.

The basic beliefs, foundations and objectives of the development of Islamic education management can be seen in the following figure:

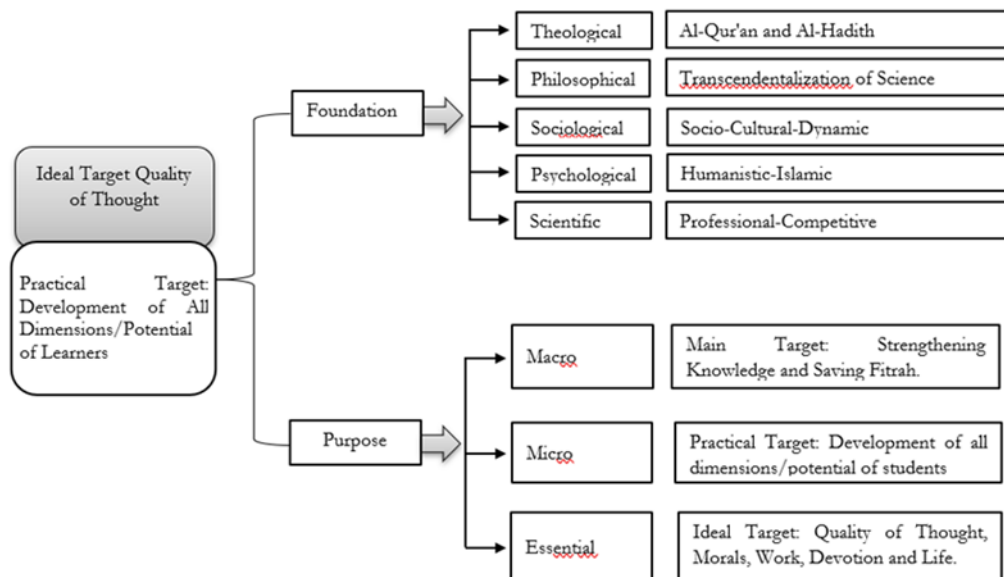


Image 2. Foundation and Development Objectives of Islamic Education Management from KH M Tholhah Hasan's Perspective

CONCLUSION

Based on the results of the above analysis that the basic beliefs and philosophical views that guide the development of Islamic education which then gave birth to the foundation and purpose of education perspective KH M Tholhah Hasan consists of; First four basic beliefs and philosophical views that make the theological strength of the development of Islamic education, namely Islamic beliefs and views about God, humans, the life of natural funds. Second, the philosophical view which is the basis for the development of Islamic education management consists of; 1) the concept of monotheism which is the source of all kinds of knowledge and the ability of Allah SWT's creatures, 2) the development of human nature which allows it to develop into religious, cultured, ethical and humanist beings, 3) opportunities for humans to do, excel and create goodness and 4) opportunities for mankind to observe and pay attention to natural phenomena as a scientific study while understanding the secrets of Allah's power.

Furthermore, the foundation for the development of educational management consists of; 1) theological foundation, namely the Al-Qur'an and Al-Hadith as the main foundation of Islamic education. 2) Philosophical foundation as the epistemological foundation of science in Islamic education which states that the source of all knowledge is inseparable from the power of Allah SWT. 3) The sociological foundation is the basis for the development of Islamic education programs and activities that must be framed based on the surrounding social environment, value system, traditions, beliefs, customs, culture, technology and so on which are supporting factors for the implementation of educational processes and systems. 4) Psychological foundation which is the basis for the development of the quality of the subject of Islamic education (students) who must be maintained human existence. 5) The scientific foundation as the basis for the development of orientation and development models of Islamic education management that must use an open approach to the development of various fields of science and technology. This foundation is the basis for the implementation of Islamic education that must be developed professionally and competitively according to the needs of the times, the demands of globalization and the development of modernity, which is hereinafter referred to as the professional-competitive foundation.

The development of Islamic education has goals that are divided into three categories, namely; first, macro goals as the main target in strengthening science and

saving human nature. Second, micro goals as practical and technical targets for developing the potential of students in spiritual, emotional, intellectual, imaginative, physical, scientific, linguistic and so on. And the third essential goal as the ideal target of Islamic education to shape and improve the quality of thought, morals, work, devotion and life of students in the nation and state.

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