

Development Strategy Of Islamic Education Institution

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Abstract: The purpose of this study is to formulate the development strategy of Islamic educational institution that meet good quality in establishing Islamic education by maintaining the substance of Islamic education concept. The methodology used is qualitative research intended to elaborate a social context phenomenon naturally by presenting in-depth interaction communication process between researcher and the phenomenon of study. The analysis model used is gap analysis. The research finding directed the development strategy of Islamic educational institution by sharpening the development paradigm of Islamic education that consists of strengthening the concept of integration, universality, and democracy paradigms. Strengthening the development strategy of Islamic educational institution is done through the educational principle formulation, clear and measurable vision and mission formulation, good educational goals formulation supported by the strong educational management and governance, appropriate curriculum development, and appropriate learning method and approach to the curriculum direction and orientation setting.

Index Terms: development, education, institution, management, quality, strategy, sustainability

1 INTRODUCTION

Islamic education is the process of developing students' behavior in their private life, community and surrounding environment. Islamic education is a conscious guidance by educators for learners' physical and spiritual development towards the establishment of a good personality (*kamil*) [1]. In addition to organizing and developing personality outwardly, Islamic education also developed the nature of learners, both spirit and intellect dynamically, so that it will form a intact and supportive person and support for the implementation of human function as *khalifah fi al-ardh* [2].

The goal of Islamic education is to achieve comprehensive balanced growth of human personality (learners) which is done through the exercise of soul, mind (intellect), feeling and sense. Therefore, Islamic education should include the development of all aspects of the learners' nature, spiritual, intellectual, imagination, physical, scientific, and language (both individually and collectively). The final goal of Islamic education is none other than the manifestation of perfect submission to Allah, in the individual, community, all mankind's manner [3].

The demand for the output of excellent Islamic education institution is imperative because in addition to shaping graduates who have the characteristic of *akhlakul karimah*, the graduates also must have a good quality skill to face competitive employment. Therefore, quality should be the orientation of Islamic educational institution [4]-[6]. The success in improving the quality of education is a commitment and hope for the establishment of Islamic education institution. This is in line with the growing and increasing demands from the life system and the users of Islamic education to the quality improvement of education services. It is imperative for Islamic education institution Executives to optimize their system and the work program so that education productivity be realized effectively and efficiently [7].

This study is intended to analyze the development strategy

of Islamic educational institution based on the gap analysis of the Islamic education values and Islamic education practice in the research object Islamic Education foundation that covers non-formal education (*pesantren*) and formal education.

2 PROCEDURE FOR PAPER SUBMISSION

The methodology used is qualitative research intended to elaborate a social context phenomenon naturally by presenting in-depth interaction communication process between researcher and the phenomenon of study. The method of data analysis was done through three types of activities occurring simultaneously, namely data reduction, data display, and conclusion

The validity testing of research finding was conducted by four criteria, namely: credibility, dependability, conformability, and transferability. In addition, to increase research finding generalization, the facts were clarified by the literature recommended in Ramdhani, Ramdhani, and Amin (2014) [8], and Ramdhani & Ramdhani (2014) [9]. The respondents of this research are principals, teachers, staffs, and selected students based on their ability to discuss research theme. The object of this study is Islamic educational institution in Garut, West Java. The educational institution in this study is a Foundation that has formal school and non-formal education. The research was conducted in formal institution of the Foundation.

Islamic education has a clear and detail scope. The scope includes components that interrelates with each other, which are not separable to form a system. The existence of Islamic education is not only determined by a good or bad component but by all the one-way running components for Islamic education establishment [1]. In order to focus on the development strategy of Islamic educational institution, this study is limited to the structural relationships between the components strongly expected to support the quality improvement of Islamic education institution in the frame science integration paradigm. Furthermore, the analysis model used in setting the improvement strategy of Islamic education quality is based on the gap analysis, with discussion scheme as shown in Figure 1.

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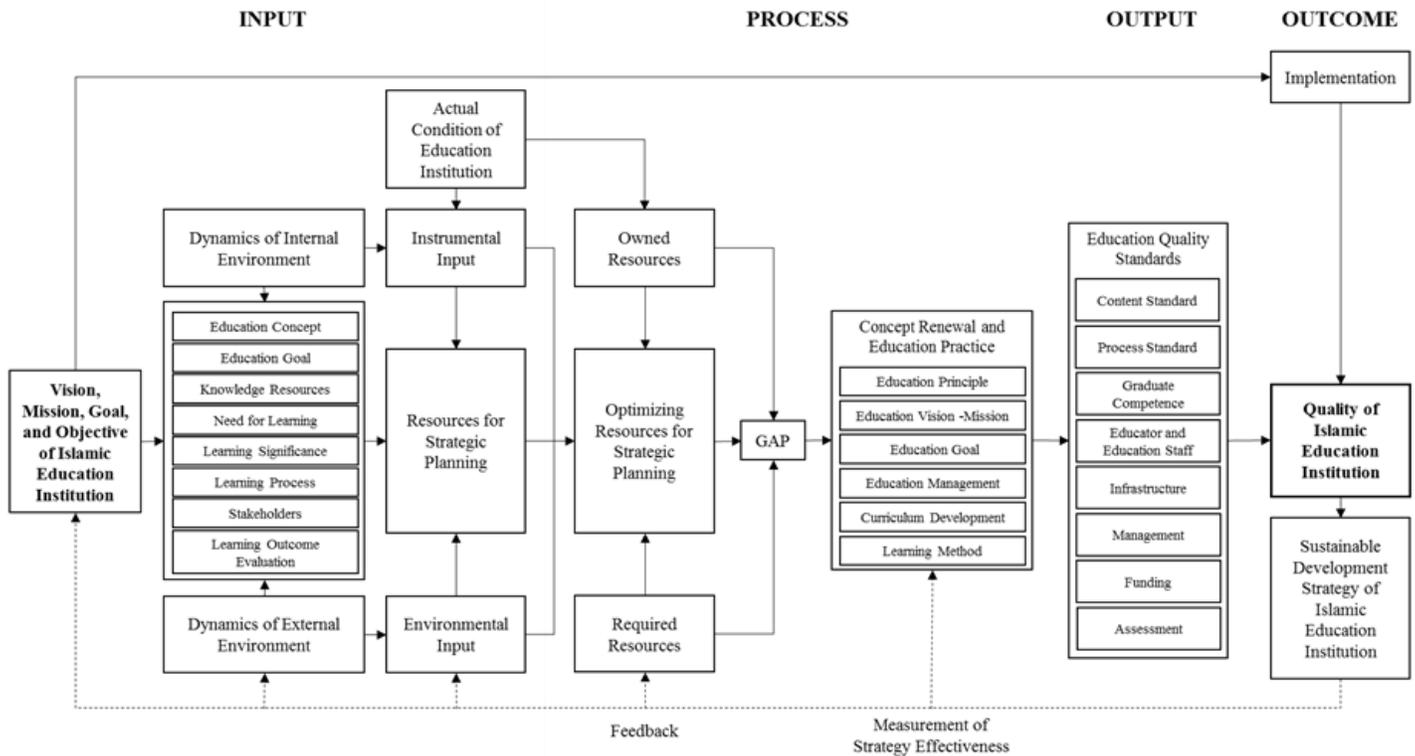


Figure 1. Gap Analysis

3 RESULT AND DISCUSSION

3.1 Strategy Determination Based on Gap Analysis

The research finding indicated a gap between expected value/condition and the actual case, so that it is needed to adopt strategy development model to improve the quality of Islamic educational institution that includes a change of Islamic education paradigm. Thus, it is expected to provide the reconstruction of basic principles, education direction to form the most rational foundation to change educational practices

in order to build religious and strong community in facing internal and global challenges.

Philosophically, the implementation of Islamic education is a well-defined research object, based on Islamic education values. However, there is a gap between the concept designed and its application in practice. Based on the observation clarified by document analysis and interview, it was obtained the fact of education implementation in the object of research, as shown in Table 1.

TABLE 1.
GAP BETWEEN CONCEPT OF ISLAMIC EDUCATION AND EDUCATION PRACTICE IN RESEARCH OBJECT

Aspect	Concept of Islamic Education	Education Practice	Development strategy
Concept of Education	Islam associated it with reward and sin as virtue and noble character is an essential element in Islamic education.	More oriented towards the observance of law and regulation related to national education standards, which lead to the process of school accreditation/ <i>madrasah</i>	The concept of education is associated with reward and sin as virtue and noble character is an essential element in Islamic education, which is implemented by obedience orientation to the law and regulation related to national education standards, which derive from the process of school accreditation/ <i>madrasah</i>

Aspect	Concept of Islamic Education	Education Practice	Development strategy
Purpose of Education	The purpose of education is the formation of <i>insan kamil</i> . Human who understand and apply <i>hablum minallah</i> and <i>hablum minannas</i> . So, they get happiness in the world and the Hereafter	The purpose of education is more oriented towards competence achievement emphasizes on the academic aspect	The purpose of education is the formation of <i>insan kamil</i> equipped with who comes with competence achievement emphasizes on the academic aspect
Goal/ target of Education	The realization of <i>insan kamil</i> (perfect and complete human), where formation is a long-life process.	Acceptable in society and state as a ready and reliable worker, and/ or continues study to favorite and excellent further education institution	Graduates have the characters of <i>insan kamil</i> , who have ready and qualified worker qualifications, and/ or can continue study to favorite and excellent further education institution
Source of Science	Based on al-Qur'an, hadits and ulama thought based on al-Qur'an dan hadits	More human-centered (around and centered to human), where its application is world life affairs	Based on al-Qur'an, hadits and ulama thought based on al-Qur'an dan hadits harmonious with the developments of science and knowledge
Need for learning	Teaching-learning activity is the same as worship and is always associated with devotion to Allah. Learning must cover physical and spiritual activities and <i>doa</i> . In other words, learners really worship Allah	Teaching-learning activity is insufficiently associated with God and religion, instead it is done to meet life need and social obligation. Religious field is strengthening the normative aspect not scientific substance.	Teaching-learning activity is associated with God and religion, which is intended to meet life need and social obligation
Significance of Learning	Learning does not only meet the world life welfare of the world, but also hereafter happiness	learning is more oriented towards world life affairs, as mandated by learners' parents, and for learners' future learners (continue their study at excellent school and get good job and income)	Learning does not only meet the world life welfare of the world, but also hereafter happiness
Teaching-Learning Process	Teaching-learning activity is done through integrating ' <i>ulumul qur'aniyah</i> and ' <i>ulumul kauniyah</i> .	Motive and object of learning is oriented to the achievement of learners' minimum competence standard	Teaching-learning activity is done through integrating ' <i>ulumul qur'aniyah</i> and ' <i>ulumul kauniyah</i> based on the achievement of learners' minimum competence standard
Responsibility of teaching-learning	In addition to the responsibility of humanity, it is also oriented towards religious responsibility. Because there is human's obligation to Allah within teaching-learning poses	The responsibility of teaching and learning is more oriented toward personal responsibility to school, as an integrated responsibility of school to community and state	Responsibility of all parties
Evaluation of learning outcomes	Self and God Evaluation	Self and others Evaluation	Self, Others and God Evaluation

The development of Islamic values-based education in primary/ secondary educational institutions in this research was conducted through educational model based on and developed from the source of Qur'an and Hadith. The concept of education is conceived, developed and drawn from teaching and fundamental values contained in Qur'an and Hadith. The concept and practice of Islamic values based-education is a solution to the strengthening of Islamic values and principles for all the subjects taught in educational institutions, such as religious subjects *aqidah* (monotheism), *tafsir*, and *fiqh* as well as other general subjects such as physics and chemistry, so that dichotomy of religious and general subjects can be removed. The integration of general science and religious science can be understood as an integration between *ulumul qur'aniyah* and *'ulumul kauniyah*.

3.2 Paradigm of Islamic Education Development

Integration Paradigm

Integration of science is Islamization of knowledge which requires two main principles. First, the main source of all knowledge and sciences are Qur'an and the Hadith; second, the method of gaining science and knowledge should be Islamic. To realize this effort, it required four criteria, namely nature, natural law, Islamic teaching (principle and directive), and Islamic values (moral and aesthetic)[10]. In the concept of science integration, science is seen as an inseparable unity derived from the Creator, in the form of His sacred and broad revelation in a reality. Science is progressive, active, and not static. Meanwhile revelation is seen as the foundation of science integration. The result of science unity model is a comprehensive figure, which is able to communicate (bridge) the various fields of science to reality[11].

The concept of science integration in monotheism framing, will create the transformation of human civilization towards a more meaningful and dignified life. The development of science in monotheism frame is a sine qua non to transform Muslims into authoritative and respected people which is able to provide original, distinctive, and Islamic contribution to exiting body of knowledge and offer solutions to the problems that humanity faced, for creating a more humane life order. It has potential to function as intellectual leadership as well as a solid foundation for the cultural and civilization construction of human[12].

The development of Islamic education thought uses integrated curriculum paradigm with an inter correlation model between educational materials. There is a causal and mutual relationship due to influential environmental to both characteristics. Inter correlation concept is the reciprocal in-depth relationship which has equal relations in integrated curriculum format. The implementation of this paradigm occurs when discussing and reviewing the interpretation of Qur'an, which inter correlates with other related sciences. Likewise, when reviewing *fiqh* science, there will be inter correlation with other related sciences such as law, sociology, psychology, economics, politics, and so on. On the contrary, when reviewing physical science, there will be inter correlation with Qur'an, hadith and *fiqh*, and reviewing economics will create inter correlation with Qur'an, hadith, *fiqh*, the views of ulama, and so on.

Universality Paradigm

Human behavior is influenced by the value system within their soul. Value system is a foundation of thinking and activity pattern. The value system is formed through the cultural inheritance system, the new values integration through a process of interaction with the public coincided with the experience in facing various problems of life[13].

In philosophical perspective, value is rooted from the nature of human existential freedom given by God in the form of the ability to act alone, or social freedom, innate freedom derived from individual existential freedom limited by other individual existential freedom. Social freedom is realized in three areas: physical freedom when individual is free from the physical pressure, spiritual freedom when individual is free from coercion and normative freedom when individual is free from obligation and prohibition. Existential freedom is implemented in action, demanding a responsibility towards himself and others[13]. This responsibility is manifested in the formation of various universal values, ethics and norms.

Character building as humanity universality values becomes a basis of Islamic education system. Character education as an educational pattern shapes one's personality through character education which result is seen in person's real action, good, honest and responsible behavior, respecting the rights of others, hard work, and so on[1]. Character education aims to improve the process and outcomes of education that leads to character education and learners' intact, integrated, and balanced noble character in accordance with competency standard in every educational institution[5]. The formed character at least includes: religious, honesty, tolerance, discipline, hardworking, creativity, independence, national spirit, patriotism, achievement appreciation, friendly/ communicative, love for peace, love for reading, environmental care, social care and responsibility. These values are a form of social piety that should be actualized in the education system to avoid and block the multidimensional crisis towards building individual morality. Characters must be realized in education system to form virtuous human[14].

Democracy Paradigm

The concept of Islamic education develops the democratization of education that can create independent, critical and innovative people, thinking; they realize, accept and appreciate others' views, respect human dignity; they accept and appreciate the diversity of religion, ethnicity, tribe, creed and gender. In practice, the concepts of democracy education in developing learning are as follows:

1. openness;
2. readiness to accept new things and innovation and change;
3. being able to have opinions different from your own environment;
4. full of dialogue and responsibility;
5. creating education and teaching methodology attracting students to learn more and dare to make decisions;
6. developing egalitarian principle between educators and learners, because both sides are in learning conditions;
7. developing rational learning not always top-down oriented to "owning", but it needs to be balanced with the bottom up oriented to "becoming"; and
8. learning oriented on productivity, effectiveness and

efficiency.

The atmosphere of Islamic education should be democratic and cooperative for life in society is living together, so everyone should be able to make cooperation with others. A democratic atmosphere in classroom is needed so that students can live in society democratically. Religious view is aim at building a social life order such as justice, openness, and democracy[15].

3.3 Reconstruction of Islamic Education Development

The scope of Islamic education basically refers to sources of Muslims life, namely Qur'an, Al-Sunnah, and ijtihad. Thus, its existence amongst Muslim society cannot be separated from the characters or values of Muslim religious instruction. The expected characters have been clearly formulated to be possessed by each student after they already complete their study in family, school, and community environment.

The development of educational thought was done through theocentric pattern derived from divine revelation, educational thought of theocentric pattern consists two kinds of value, value of the absolute truth is God's revelation; and the value of relative truth is the result of "human interpretation" of God's revelation, meanwhile theocentric education pattern in which anthropocentric concept is an essential part of the theocentric concept.

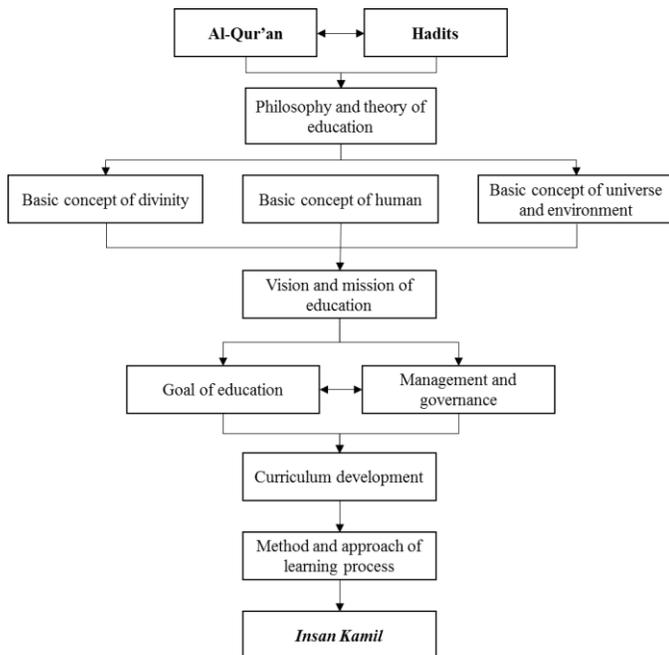


Fig. 2. Foundation of Islamic Education Implementation Strategy

Structure implication of basic rationale reform are:

1. Building an education system that is able to develop quality of human resources based on divine values, humanity (*insaniyah*), society, environment and culture.
2. Developing management education oriented to the school based-management, to take aspirations and empowerment of society potential oriented to improve the autonomy and democratization of Islamic education establishment.

From the above framework, Islamic education attempts to;

1. Developing the concept of integrative education, integrated education oriented to Goddess (*Rabbaniyah*), humanitarian (*insaniyah*) and nature in general (*alamiyah*) as integral something to realize the life of *rahmatan lil 'alamin*;
2. Developing the concept of humanistic education, oriented education to and sees human as human (humanization) by respecting human rights, the right to express their different opinion, expands the potential of thinking and act in accordance with the noble values of humanity;
3. Developing the concept of pragmatic education, education that sees human as creature who always need something to establish, maintain and develop their physical and spiritual life and make people aware of the life needs and sensitive to humanitarian issues;
4. Developing educational concepts rooted in culture will be able to shape people with good personality, self-esteem, trust in their own abilities, to build a culture based on their own culture and *ilahiyyah* based- values.

Based on gap analysis between the foundation and the practice of education, to implement Islamic education model required new interaction pattern. The interaction patterns are conditioned through education (coaching) reasoning through human expressions to create a logical ethical, aesthetic, and pragmatic foundation pattern. To get to the formation of educational model with existing reality and condition of education, it is necessary to updates related to aspects of foundation, vision, mission in the form of interest, curriculum, methodology, and management education reconstruction.

Formulation of Education Foundation

Formulation of education foundation pattern which is developed and elaborated based on firm and clear assumption on the basic concept of divinity (*ilahiyyah*), the basic concept of human (*insaniyyah*) and the basic concept of the universe and the environment, which are based on the Qur'an and Hadith should be fully viewed as integrative and interactive concepts.

This view highlights the urgency of framework built on the fundamental doctrines value contained in the Qur'an and Hadith as the primary source. Doctrine and value are positioned as a source of wise consultation, while other aspects of life are placed as human values that have vertical linear relationships with religious values. Through such efforts, the Islamic education system is expected to integrate the values of science, values of religious and ethics and be able to create human who master and apply science, technology and art, have professional maturity and live with the values of religion[16].

Philosophy and theory of education must consider the interest and need of people and society, the context of nation and state, with the socio-cultural context, the context of changes toward progressive society. The basic framework of education development is the philosophy and theory of education in accordance with the Islamic teachings, as stated below:

1. Islamic education is inseparable from the philosophy of Goddess (*ilahiyyah*) "theocentric" as the source of value, motivation and thinking.
2. relevant to human and people interests, this means that Islamic education is inseparable from human philosophy

“antroposentir” that can build their lives, develop the potential of human (*insan kamil*) people who devoted to God, knowledgeable, skillful, cultured, critical, tolerant and law-abiding.

3. relevant to the environment and the universe, this means that the development of education is inseparable from human environment and universe problems as a source of life.

Formulation of education vision and mission

The development strategy of Islamic educational institutions to give positive effect changes must be formulated through establishing a clear vision and mission in Islamic educational. Vision is formulated in thinking that goes beyond the current reality, this means something to be created, something will be realized must be expressed in clear, realistic, opposing sentences that attract participation and clearly show assumptions about the future description to be realized based on *ilahiyyah* values. While formulating an educational mission determines direction, steps and road map to realize the vision and must be expressed in formal statement of the main goals to be realized.

The development of Islamic educational institution is basically encouraged to be able to create a variety of competitive products and services, the products and services that can meet stakeholders' expectation and need. Its application is an Islamic educational institution that prepare not only religious student and his religious behavior, but also excellent human resources in a variety of sciences[17].

Clear and precise formulation of educational goal

The formulation of educational goal is made clearly and precisely because it will determine the direction and content of education, motivate the implementation of education with its success benchmark. The goal of formulation is based on comprehensive, harmonious, efficient and effective, dynamic, clear-oriented, problematic, strategic and anticipatory principle that touch application aspect as well as society and graduate needs.

Islamic education involves heart and mind potential integrally[18]. The goal that education will achieve is essentially a manifestation of ideal values formed within human. Islamic ideal essentially includes the value of human behavior based on or inspired by faith and piety to Allah as the source of absolute power that must be obeyed[2]. Theologically, Islamic education attempts to instill the values of al-Quran and al-Hadith to children to be truly a way of life (practiced in everyday life) in the life of society, state and nation[19].

The education goal is essentially an attempt to build and develop perfect and complete human and society (*insan kamil*) in all aspects of cultural and civilized life reflected in devoted, faithful, knowledgeable, skillful, work ethic and professional, charitable, pious, graceful human life that has capability of innovation, responding change, comparison and competition in global era and has local thinking in order to obtain prosperity, happiness and safety in the world and hereafter.

To realize the goal, the goal formulation covers *ilahiyyah* (theocentric), physical, intellectual, freedom, mental, moral, professional, work (*amaliyyah*) aspect in order to realize cultured, civilized, intelligent, competent, skilled, qualified,

dynamic, creative, independent and responsible human as the “*insan kamil*” in their life.

Education Management and Governance

Educational institution today is facing very rapid changes, such as political, economic, technological, social, business changes, and others. These changes demand that organization management and governance be done with new ways so that organizational goal becomes more effective in a constantly changing environment[17].

Education management is an implementation of management functions universality (planning, organizing, actuating and controlling) toward educational components such as educator/ teacher, curriculum, students, infrastructure and so forth[20]. Islamic education management should be oriented school-based management, decentralization, school autonomy by involving the students' parents, community and graduates' users actively in education management. In the formulation of education management and governance, there are some requirements:

1. being managed in professional and accountable management (responsibility),
2. having qualified resources management;
3. developing qualified education program (quality plan),
4. policy and education changes oriented to quality (quality objective);
5. developing educational programs oriented to quality performance (quality objective),
6. oriented to activities for qualified graduates' achievement (activity to output),
7. having accountable assessment system (measurement);
8. openly accepting feedback from users (impact customer),
9. performing continuous analysis toward conducted educational programs, resulting in continuous and sustained change leading to improvement quality management of the education system.

Governance management of Islamic institution involves all parties: principal, teachers, and education administrator. The management concept in educational institutions includes planning, organizing, directing, coordinating, communication and supervising. The concept also applies operational function of educational institution that covers: personal management, facility management, curriculum management, and so on[2].

The success of education in educational institution is influenced by several factors, one of which is principal's leadership as a leader of educational institution. An attempt to realize excellent madrasah requires creative and innovative principal who can generate whole human resources to achieve the vision, mission and goal of education. The principal is responsible for managing all educational institution programs that have been planned solely to improve the quality of Islamic education[21].

Curriculum development

Curriculum is a means used to achieve national education goals by considering the stage of students' development and its compatibility with environment, national development need, science and technology and art development, according to the types and level of each educational unit[16]. The meaning of curriculum can also refer to a document covering formulated goal, teaching material and learning activity and

evaluation schedule. In addition, curriculum can also be described as a written document as a result of consentience between the curriculum compilers and education policy holders with community[22].

Five basic principles of curriculum in Islamic education institutions[16], namely:

1. Religious. This principle was set based on divine values within Qur'an and the hadith as an absolute value and universal truth.
2. Philosophical. This principle gives direction and goal of education, so the structure of curriculum contains truth.
3. Psychological. This principle considers psychological stages of students related to individuals' physical development, maturity, talent, intellectual, language, emotion, needs and desires.
4. Sociological. This principle provides description that education curriculum plays an important role in conveying and developing culture, process of individual socialization and community reconstruction.
5. Organizing. This principle describes the type of material presentation regarding the curriculum organization.

The development of Islamic education curriculum must be formulated with the problematic, strategic, anticipatory and applicable curriculum structure is to solve the humanity problems. The curriculum should be based on competence or Islamiyah competence, knowledge, skill and attitude oriented and adjusted to the mission, vision and goal, need of students in the present and future time, correlated with social development, public welfare, cultural, global context, information technology context relevant to the needs of autonomy and flexible and adaptive to changes to respond to the globalization demands and challenges.

Curriculum is a series of activities that cover framework, to help teachers to perform effective learning activity. In general, the curriculum design in Islamic educational institution that serve learners can be developed through; 1) conducting needs assessment to obtain determinants factors of the curriculum its background, 2) determining the subjects to be taught according to their needs and scope of order, 3) formulating the expected goal, 4) defining expected standards of learning outcomes so that the output can be measured, 5) determining learning resources used as guidelines for teaching materials and determined according to the group order, 6) determining the conditions that learners must master to attend classes at the group level, 7) determining learning strategies that match and provide a variety of sources in learning process, 8) determining evaluation tool of learning outcomes assessment, and 9) making plan of comprehensive curriculum assessment and sustainable development strategy[23].

In its implementation, the curriculum program design in Islamic educational institution should be more oriented towards learning competency, competency Islamiyah, knowledge, skill, ability, socio-cultural. The expected learning competency is that learners understand Islam, knowledge and skill mastery, work skills, work attitude and behaviors, personality development and way of life in society in accordance with their occupation, based on the optimal divine values.

Method and approach in teaching and learning process

The concept of planned teaching-learning has a clear goal that

can be expressed in a curriculum and structured written as a conscious attempt to prepare students[13], [24]. Teaching objectives are stated in a special form that can be achieved in a teaching situation[25]. The teacher of a subject is responsible for formulating instructional objectives, and implement the objectives achievement, as well as assessing the achieved objectives. Teaching material used as instructional content that contains information values, facts and knowledge cannot be separated from science integration paradigm. Materials for the teaching implementation must be meaningful or relevant to the learners' needs and community around the learners by holding religious values.

The use of method and approach in teaching and learning process is based on learning based or student learning and not teaching learning and learning competency, so that learners are expected to have a set of Islamic, intelligent, full of responsibility actions and behaviors, as a consideration requirement to be capable in performing tasks of certain occupation. In sum, learning method is not memorizing-oriented but learner activation-oriented, how to find out, how to solve problems by using a holistic, rational, participatory paradigm with deductive empirical approach that will be key to the learners' development, so as to create religious, knowledgeable, skilled, pious, professional, democratic learners in building qualified, creative, innovative community who are able to translate and realize Islamic values in social life.

Teaching method is a subject presentation technique, a knowledge of teaching procedure that teacher practiced to students in the classroom so that the subject can be captured, understood and practiced by good learners[26], [27]. Teaching method is a general pattern of teaching activity as a form of interaction between teachers and students with intermediary teaching materials. Learning model that teachers select should encourage students' enthusiasm in participating in learning activity, which will enhance students' activity and achievement. To develop the teachers' ability in applying adaptive learning models, school needs to implement knowledge management to create togetherness in learning atmosphere among teachers[28]-[31] And even teachers' procedures, experiences, knowledge should be recorded well in a data base and presented in knowledge portal. The Information technology is designed by aim of simplifying the complexity of a human's workload[32]-[35]. The existence of knowledge portal can encourage the continuity of knowledge exchange. The aim of the portal is designing good learning environment for the virtual communities. Portals make people more effective by giving them the exact information they need. The knowledge portal is designed to transform unstructured information from the stakeholders into a competitive organizational asset[36].

The designed learning activities do not emphasize not only theoretical capacity achievement, but also knowledge, intelligence, skill, attitude and value all of which appear in learners' behavioral changes[16]. The education evaluation process is substantive activity in learning process. The evaluation includes teacher's performance assessment and learners' assessment intended to determine whether the teaching objectives have been achieved (or not). Teacher's performance assessment is done through assessing the

relevance of presented teaching objectives and materials as well as the used methods and tools. Learners' assessment is to assess the level of learners' progress. The result of teaching evaluation becomes feedback for further teacher' actions[13].

To ensure an educational process organization, it is necessary to design an academic atmosphere that support the learning process in Islamic educational institutions, a good academic atmosphere will affect a fun learning environment and high sense of responsibility to jointly improve learning achievement[37].

4 CONCLUSION

The implementation strategy of Islamic educational institution is oriented towards religious understanding, science, technology, and skill development mastery by improving the quality of competence-based teaching-learning process. Education executive needs to perform school-based management reorganization, relevant curriculum and syllabus development to competency, appropriate learning material to the needs, qualified education resources, adequate teaching facilities, effective and efficient financial resources, and Islamic education institutions must develop or make learning process diversification in accordance with the society and users' needs. Islamic education design is oriented to build qualified and relevant education and establish accountable education too. The applied strategies must have special, measurable, achievable, realistic and reasonable value, at a certain period.

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