

# CULTURAL ISLAMIC EDUCATION MANAGEMENT: HISTORY, CONCEPTION AND ACTUALIZATION OF TRANSFORMATIVE ISLAMIC RELIGION EDUCATION MANAGEMENT

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## Abstract

This paper is a paper that uses a mixer methodology, first with a literature review and secondly with a field study, the theme raised is Cultural Management of Islamic Education: History, Conception and Management Actualization of Transformative Islamic Education, in this paper there are three Fundamental questions; first, what is the concept of Cultural Management of Islamic Education in Islam? Secondly, what is the history, conception of Islamic religious education management, Islam, transformative culture in Indonesia? And third, what is the contribution of the management of Islamic education in a transformative Islamic culture in the space of Islamic education in Islam in Indonesia?

**Keywords:** Management of Islamic Religious Education, Culture, Transformative in Indonesia

## INTRODUCTION

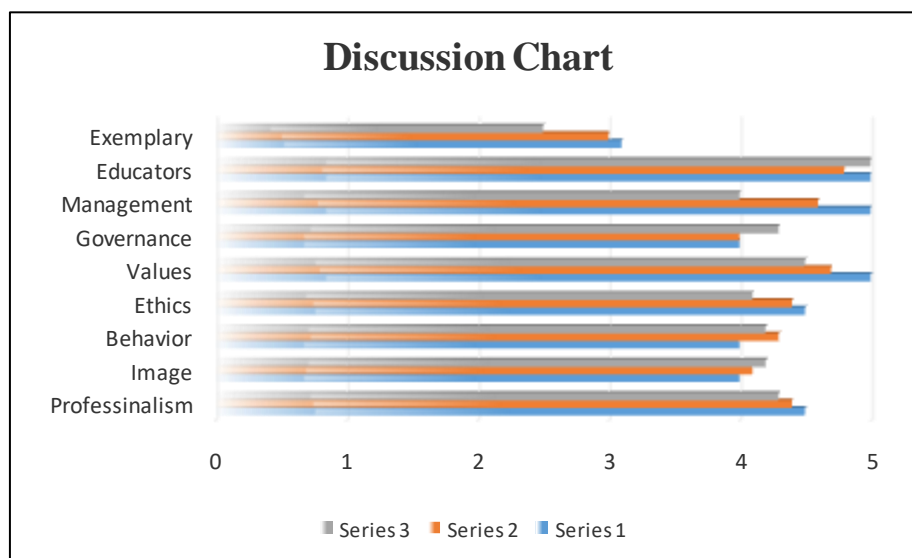
Culture is part of the construction of local culture or culture. Culture has led to the development and growth of cultural diversity in a known, trusted and recognized community environment, which is an important part of the preparation for strengthening social cohesion among community members. When a community group applies the principles of management, protection and development of natural resources around it, culture is still dominated by various customary values. The embodiment of culture reflects a system of knowledge that comes from the cultural values of various regions in Indonesia, and there are cultural values that come from people's memories. However, in some of these communities, even though they are no longer complete or adapt to new changes over time. In learning, educators will try to take advantage of various values of local wisdom or culture as a source of student learning material. Various local wisdoms and values possessed by the institution or school and the environment around students are integrated into the learning process. According to Poespowardojo's quote in his book Rahyono (2009: 9), culture (local genius) has the ability to withstand various things from the outside world and can develop in the future. The personality of the community depends on the ability of the local genius and the ability to face the outside world. If the local genius is destroyed or lost, the individuality of a nation will also be lost. Various factors can make learning and cultural development have a strategic position: 1) Culture can change the identity that is inherent at birth; 2) Not only the alienation or privilege of the owner; 3) Community emotional participation in appreciating and implementing local culture is very strong; 4) Learning the local culture does not require coercion; 5) Can foster self-confidence and self-esteem, 6) can increase the dignity of the nation and state.

Local culture can be a part of community culture, which cannot be separated from the language of the community. Culture (local wisdom) is usually passed down from their ancestors from generation to generation, followed by oral stories. Through the experience of integrating and trying to understand the cultural and natural conditions of a place in society, it is found in society as knowledge in proverbs, fairy tales, songs, and folk games. According to Padmanugraha (2010, p. 12). Local culture can be a part of community culture, and it is difficult to distinguish it from the language of the community. Usually passed down from generation to generation in the ancestors.

Weak management of educators in encouraging reform of Islamic religious education and the development of the whole human being will make the position of teacher no longer respectable in society. The condition of teachers is weak both professionally and in financial salaries, especially since the new order, teachers received repression and exploitation from the authorities through various unfavorable politicization and regulations. As a result, the teachers do not get humane and proper appreciation (Arif Rohman, 2009, p. 193).

The aim of managing educators is so that teachers can get the best results effectively and effectively, but on condition that they are still satisfactory. Related to this, the staffing functions carried out by the leadership are: developing, paying, attracting, then motivating employees to achieve system goals, helping members achieve behavior and work standards, adjusting personal and organizational goals, and optimizing the professional development of teachers or educators. Teachers or management personnel include; procurement, planning or development, promotion or transfer, compensation and dismissal, and evaluation. Everything is done well in order to achieve the desired goal, namely providing the required educators or teachers with the appropriate abilities and qualifications and able to carry out their duties with high quality (Fachruddin and Ali Idrus, 2011, p. 145).

The research described above is only a small part of the topics that are directly related to the research carried out, and there are many more studies that discuss teachers. Previous research findings provide general guidance for research and become very meaningful references. Therefore, substantive conclusions can be drawn from the research results, almost all studies mention teacher professionalism, ideal teacher image, behavior, ethics, life values, and some Islamic teacher governance, human resource management, and educators and educators. Management. Based on the journal evidence obtained from the results of the above research, a small portion discusses exemplary teachers, and all of them discuss the management of Islamic religious education, professionalism, ethics and personality, as well as previous research. and find that each study addresses its own key points. Different approaches: different. From some of the references above, it can be concluded that all previous studies discuss teachers, madrasas, ethics, role models, management, abilities, professions, ideal teachers, all of which discuss teacher idealism.



## METHOD

This research method is qualitative using descriptive methods. The qualitative data obtained from the research results can be used as a source of broad descriptions and can be based on a strong point of view, and can contain an explanation of all the processes that occur in the local environment. Qualitatively obtained data can understand and track events in chronological order, and measure causality in the opinions of the people around them. This type of research is suitable for examining the objective conditions of the research object, so that the methods and procedures carried out from outside and inside become part of the qualitative research that must be carried out. Collecting data through observation, interviews, questionnaires and documents. According to Bogdan and Biklen (Moleong, 2007, p. 248), Data analysis is the work done through how data works, and then the data is organized, classified, and selected into manageable units to find and find patterns to handle. Perform synthesis and search. Important questions and studied, and decide what content can be applied to others. In brief, the data analysis technique of this research includes three stages, namely reducing data, presenting data and ending with drawing conclusions.

## RESULT AND DISCUSSION

### Basic concepts of culture and culture in islamic religion education management of islamic religion culture.

The term culture in Indonesian serig is used as the equivalent of the word culture in English. This is one of the terms that gave birth to so many definitions, according to the diversity of viewpoints, scientific disciplines and interests. Etymologically, the word culture comes from the Latin cultura (planting / cultivating), and furthermore from the word colere (cultivating the land). While the word culture, there are those with roots from the Sanskrit language “budhayah”, which is the plural form of “buddhi” (mental instrument which is a combination

of reason and feeling to weigh good or bad), but there are also those who claim it comes from the word “budhhi.” “And” power “of cultivation alias character.

As for the mind itself, it defines it as an inner force that combines creativity (mind) which results in knowledge of Islamic education, philosophy, sense of power which produces beauty, nobility, justice and religion, and willpower (will) which leads to deeds and artificiality. humans such as industry, agriculture, buildings (architecture) and others. Which in its pesenyawan can give birth to creators and actions that are good, right and beautiful (Dewantara, 1977: 25, 232). In sharing his writings, Ki Hadjar Dewantara exchanged the word culture with cultivation, and also analogized the process of Islamic education (culture) as a process of cultivation, that man is a seed with innate nature, need to fall on fertile soil with sufficient lighting and irrigation fiber for good visibility of farmers. Thus the meaning of culture in Ki Hadjar Dewantara’s view is in line with the etymological meaning of the word culture, in terms of cultivation Ki Hadjar Dewantara defines culture as a verb (cultivation) and a noun (result) at once. What is produced by the results of cultivation is first of all a symbol of money full of meaning (belief system, knowledge system, value system), which in turn produces a normal system, a system of social relations, a system of social-political institutions, the economic system, and cultural products that are material in nature, one of the definitions of culture that emphasizes the meaningful symbol system proposed by Clifford Geertz states that culture refers to a historically thransmised pattern of meaning that is incarnated in symbols, an inherited conceptual system that is expressed in various symbolic forms with which humans communicate , devote, and develop upon life.

In short, culture and civilization can be distinguished but cannot be separated. Arnold Toynbee, in his book *A Study of History* (1947), views culture and civilization as a process of continuous and mutual influence. During the process of cultural change, he proposed a theory of cultural radiation (culture rays). In his view, civilization consists of various layers, starting from the reel outer layer to the innermost layer. The external is technology, followed respectively by art, ethics and religion, the spiritual vision. A more powerful culture will radiate a weaker culture. However, its influence never goes directly to the whole, but partially corresponds to the layer which is most easily penetrated, the deeper it is, the more difficult it is. The layer of religion (spiritual vision) is the deepest heart that is most difficult to penetrate, even though the influence of cultural radiation is inversely proportional to its depth value. That the higher the technology of a tactician, the easier it is to radiate deeper layers of culture to other civilizations. In tracking the factors of the rise and fall of around twenty civilizations with the process of weakening the spiritual vision of these civilizations. Thus, the attack on religious views and ethos at the heart of culture is the most dangerous attack, one that could paralyze the viability of the civilization. smeakin easily radiates deeper cultural layers to other civilizations. In tracking the factors of the rise and fall of around twenty civilizations with the process of weakening the spiritual vision of these civilizations. Thus, the attack on religious views and ethos at the heart of culture is the most dangerous attack, which could paralyze the viability of the civilization. smeakin easily radiates deeper cultural layers to other civilizations. In tracking the factors of the rise and fall of around twenty civilizations with the process of weakening the spiritual vision of these civilizations.

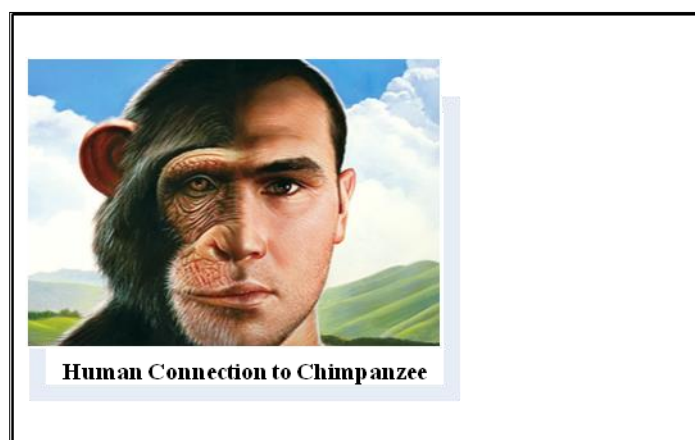
Thus, the attack on religious views and ethos at the heart of culture is the most dangerous attack, one that could paralyze the viability of the civilization.

As for the definition of culture, there is a point of similarity in viewing culture as a collective property (collective belief, collective knowledge, collective values, collective symbols, collective behavior and so on), which can be transmitted between generations. However, as a collective property, culture is plural, not monolithic, as said by Pierre Boirdieu, who said that our cultural conceptual model is pluralized and distributed. It assumes that culture is not a property of the whole society without distinction but a subject of contestation and differences in interpretation. Therefore, rather than being homogeneous, the pattern of cultural meaning tends to vary along the crossroads of society in a dancing way (Bourdieu 1977). Second, although it can be it does not mean that culture is statistical, but dynamic. In a diachronic continuity, there is always a change that is synchronous.

Islamic religious education as a process of empowerment is not only oriented towards developing a good person, but also a good society. Each person forms and is shaped by a network of social relations. Individual virtue only achieves optimum growth in good collectivity. A good person is likely to be a good citizen when he grows up in a good collective environment. One of the prerequisites for the realization of a healthy national collectivity is the availability of the conception and realization of the ideals of equality, welfare and progress, which demand justice in the distribution of welfare and progress, which demands justice in the distribution of wealth, conformity, responsibility and social privilege. As indicated by John Rawls (1971), the source of unity and national commitment from a multicultural country is a shared conception of justice. Even though a nation is divided and pluralistic, public agreement on issues of social and political justice supports civil brotherhood and guarantees association bonds. Indonesian independence is celebrated in the spirit of freedom, equality and brotherhood. The end of colonialism raised strong hopes among the people that the social boundaries and discrimination imposed by the colonial government would disappear. The ideal of equality is related to the dream of the Commonwealth. A just and prosperous society is a dream of happiness that has been burning for hundreds of years in the heart of the belief of the Indonesian people. The dream of happiness is inscribed in the phrase “Gemah Ripah Loh Jinawi, the system of Tentrem Kerta Raharja”. In order to improve the general welfare, calls for progress in various fields have also been sacrificed, starting with progress in the field of Islamic religious education in the context of increasing Indonesian human capability, especially in the mastery of science and technology, which can give value to the gift of potential resources. dayua that we have.

The founders of the nation were fully aware of the importance of Islamic religious education for the realization of the ideals of equality, welfare, and national progress on the basis of historical reflections on the importance of Islamic religious education as a means of emation, welfare and national dignity, in drafting the preamble of the 1945 Constitution, representing this awareness clearly demonstrates the efforts to educate the nation’s life as one of the bases for the legitimacy of the Indonesian welfare state. As the name contained in the fourth paragraph of the opening of the 1945 Constitution of the Republic of Indonesia. This section

will describe the relationship between Islamic religious education and social transformation in the vision of equality, welfare and national progress. The ideal of equality and progress is difficult to realize in the life of a nation with a weak sense of civic solidarity. Especially when we realize that socio-biology, humans are 90% “chimpanzees” and 10% are bees. As social primates, humans are genetically similar to chimpanzees. Therein deposited the same instinctive predisposition in the urge to develop dominative relationships, hierarchical social structures, and submission to the superior. In primate communities, all these relational inequalities are accepted naturally in order to ensure the continuity of the offspring of genetic linkages.



With a tendency to be selfish and of their communal groups, the ideals of the commonwealth with the people find a solid foundation. Especially if that happens in a plural society like Indonesia. Furnival (1980) looks for a plural society as a society consisting of two or more elements or social orders that live side by side, but without merging into one political unit. In such a society, according to him there is no common will except, perhaps, in cases of extreme urgency, for example against external aggression. The absence of this common will makes the effort to build a nation in such a society a very heavy task. In the context of Indonesia as a plural society, elevating humans from individuality, becoming members of communal groups, until finally becoming a citizen of a superorganism as a nation state, it is truly a long and winding journey. Along this trajectory, each individual undergoes a multiple selection process. Starting from competence between individuals, then competence between communal groups, and finally feeling the need to build a wider collective network because of the common interest. Here the law of evolution applies, that of groups with weaker social cohesion. In the Indonesian proverb it says, United we stand apart and we fall. and finally feel the need to build a wider collective network because of the common interest. Here the law of evolution applies, that of groups with weaker social cohesion. In the Indonesian proverb it says, United we stand apart and we fall. and finally feel the need to build a wider collective network because of the common interest. Here the law of evolution applies, that of groups with weaker social cohesion. In the Indonesian proverb it says, United we stand apart and we fall.



## **Culture And Culture: Management Of Islamic Education In Islamic Religion Culture**

Wisdom begins with wisdom. Arif has two meanings, first to know or to know. The second means intelligence, intelligence and wisdom (Kamus, 2006, p. 105). Then the word arif gets the prefix “to” and the suffix “an” becomes wisdom which means wisdom, namely wisdom needed for interaction. Furthermore, when used in combination with the word “local”, meaning in one particular place or place, or in a place that is developing, what exists may be different from other places, or can be applied or universally applicable in one place Value (Fahmar, 2006 ). Overall, culture is wisdom aimed at the nation in the form of traditional culture. In a broader sense, culture is not only in the form of cultural norms and values, but also all forms of thought, including thoughts related to the application of technology, medical care, and aesthetics. Based on this understanding, translation classified as culture is the result of various forms of action and local material culture. The broad meaning of culture includes all intangible and tangible cultural heritages (Edy Sedyawati, 2006). The discourse on culture or what is commonly called culture is always juxtaposed with discourses on revolution or change, modernization and even its relevance. On the other hand, cultural expression also needs to respond to changes in various values in society. The broad meaning of culture includes all intangible and tangible cultural heritages (Edy Sedyawati, 2006). The discourse on culture or what is commonly called culture is always juxtaposed with discourses on revolution or change, modernization and even its relevance. On the other hand, cultural expression also needs to respond to changes in various values in society. The broad meaning of culture includes all intangible and tangible cultural heritages (Edy Sedyawati, 2006). The discourse on culture or what is commonly called culture is always juxtaposed with discourses on revolution or change, modernization and even its relevance. On the other hand, cultural expression also needs to respond to changes in various values in society.

The culture of a society does not want to be lost due to the spread of values, so that it is interpreted as noble values or wisdom embedded in various local cultural properties, both in the form of ideas, traditions, and life slogans (Nasiwan, 2012). According to him, culture has two opposing or contradicting views. These two views are the first, the extreme acculturation, and the second, the less extreme perspective of acculturation, which shows various imitations of culture without an evolutionary process, thus destroying various forms. Traditional culture. While adaptation that is not too extreme is an adaptation process that maintains and shows local genius, which means that traditional characteristics or elements are maintained. As well as having the power to accommodate various elements of external cultures and integrates indigenous cultures. Cultural values are expected to be able to control themselves and provide direction for cultural development, as well as become a manifestation of the personality inherent in society. This means that people’s identity is manifested in the patterns of life behavior and attitudes shown in the lifestyle which is reflected in the value system, daily behavior and lifestyle. In the context of the cultural existence of members or community groups, the status of local genius is crucial. It is a force that can withstand various external factors and develop for the future. The decline, or even the disappearance of local geniuses, means the disappearance and decline of a social personality, whereas local geniuses endure.

One of the decentralizations of Islamic religious education in Islam is the decentralization of the curriculum. The Ministry of Religion and National Islamic Education sets minimum standards that must be met by the Islamic religious education sector (especially at the district or regional level). Minimum standards in the form of graduate competency standards, content, evaluation and infrastructure standards. Further development of these different standards is given to each region. With the help of this standard policy, each region or region can increase its regional superiority potential based on local conditions and circumstances. One of the policies that can be taken is to create a school curriculum based on culture or local excellence. In a society that is difficult to distinguish from the language of the community, culture is also part of the culture.

Dahana (Kompas, 28 November 2013) in an article entitled "Highlighting the Digital Generation". The article stated that there is a new generation in today's society, which is called the digital generation. The generation he was born after 1995 is called Generation Z by him. The new generation is not easily changed by the acceleration of critical thinking, but can also change all aspects of life. This is not only a way of observation or a paradigm of life, a way of thinking, a cosmology, but also a way of observing past and future ideals. This generation is nothing more than the influence of globalization without separating distances. The flow of technology and information has changed cultural barriers. The wave of technology and information not only crosses cultural boundaries, but also weakens the national identity. A person's identity is a part of society and it cannot be justified to change his characteristics. Changes that cause turmoil in the soul and character are the result of changes in local culture. The New World provides a contemporary civilization that will temporarily succeed in teaching practicality or a temporary, fast and practical life (Naufal, 2014; Idi, 2014; Rif'an, 2012).

Local intelligence (commonly called local intelligence) can understand human activities by optimizing human thought (cognition), so that humans can show certain behaviors towards events or objects in a certain space. This definition is designed etymologically, therefore the term "wisdom" must be understood as a person's skill to use his mind to behave or even as a result of an evaluation of a particular thing, event or thing. As an understanding, wisdom also means or is considered wisdom (Ridwan, 2007, pp. 2-3). Culture becomes a form of dialectic between humans and their life knowledge. Knowledge is obtained from human life and then reflected to help people explain the meaning of life. As a guide for society, culture then provides clear guidelines for all areas that can be achieved by human behavior or behavior. In the cultural process, it is inseparable from personal ideas, but needs to interact with each other in a social form. Cultural value is a broad level of abstraction, at this level the form of thought is to conceptualize various things with the highest value of life. The cultural value system that comes to most people's minds in various forms of the idea of knowing that certain things are valuable in life. Therefore, cultural value systems are usually the main guidelines for people's behavior. The system of behavior of humans or other societies at a more realistic level, such as various special rules, norms and laws which all also refer to the cultural values themselves. Existing cultural values will encourage development, endure pain, do their best, tolerate the stance or trust in others, help or cooperate with each other



(Koentjaraningrat, 1984, pp. 8-25).

Educators who have a culture are teachers who teach students to stay in close contact with certain situations around their lives. Freire (Wagiran, 2010) shows that in dealing with certain problems and situations, students face increasing challenges and motivation, and they need to provide critical and thorough responses. This is in line with the explanation of Suwito (2008) Suwito (2008) argues that the main pillars of cultural-based Islamic education include: First, the formation of people with Islamic education based on knowledge of human existence in the cradle or womb. Second, Islamic religious education which is based on the values of truth and nobility, avoiding shameful and careless thinking, or negligence. Islamic religious education develops into the realm of morals, spiritual religion (emotional realm), not just cognitive knowledge. The Fourth Field of Harmony, Psychological and Cultural Movements, Islamic religious education and tourism complement each other. In learning character, culture, Islamic religious education and tourism must develop in a coordinated manner.

Culture becomes the capital for the formation of noble character. A nobleman with national character always has a love for awareness, self-attitude and self-introspection. Culture is an argument about the greatness of the regional moral order. Without the best community participation, it is impossible to complete the work of improving Islamic religious education in local wisdom. The participation of all levels of society in the decision-making and implementation of Islamic religious education programs is a very valuable participation. Various forms of culture which constitute the community's ability to develop and implement Islamic religious education include: first, culture in society in the form of written regulations regarding compulsory education; second, maintaining harmonious relations between fellow countrymen and communities around local wisdom. Culture is related to art.

Culture becomes a system of inviting or suggesting hope (not in written form), but this is determined in a meeting attended by various levels of society to increase citizen wisdom. To beautify mankind forever. Mastering culture can always make people's souls more noble. Vagiland (2010) Cultural expressions are as follows:

*Local wisdom or local genius is the knowledge wicht acquired or discovered by local people through the accumulation of experiences in integrated and trials with the understanding of surrounding culture and nature. It is dynamic with a function of connected local wisdom created and to the global condition and situation.*

This definition at least summarizes several concepts: 1) Culture is a long-term experience, which is then stored as a guide for human behavior; 2) Can not be separated from the environment of the owner; 3) Energetic, open, flexible and always adaptable to their era. This concept also shows that culture is usually related to a person's life and their environment. Culture manifests itself as a climate filter or global guardian affecting human life. Wisdom is the process of human culture and the result of human culture, human culture can sustain life. This is also similar to Geertz (1973):

*Local genius is part of traditional, and culture basic with that deeply rooted in community that related and human life with human resources, source of economic, culture, laws, and security. There is can be looked as a tradition that related through farming programs, build house, livestock, etc.*

Further outline the characteristics of:

local wisdom, among others: 1) local wisdom appears to be simple, but often is comprehensive, and than elaborate, diverse, 2) It is adapted to local, environmental conditions, and cultural, 3) It is flexible and dynamic, 4) It is tuned to need activities of local people, 5) It corresponds with quantity or quality of available resources, and 6) It cloaks well with all changes. Based on the definition above, it can be explained that culture has become a contextual culture which always originates from human life. When life can change, culture will change forever.

The idea of cultural-based Islamic religious education originated from the ideas put forward by Jhon Naisbit (1990), then several social experts put forward and responded to the following points of view: think globally and act locally (think like the world acts locally). Meaning: people can get any experience or knowledge from any race or country, but when someone realizes it with a behavior while in a place, it will adjust to the values or norms and culture inherent in that place. With global knowledge and insight, individuals will be able to easily identify and read problems, and be able to solve them at the same time. Therefore, a person needs to arm himself a lot so that the insight becomes relatively free and broad.

Culture-based Islamic religious education is actually a reflection and reflection of Article 17, particularly Article 19 of the 2005 Government Regulation (Concerning National Standards for Islamic Education) in Article (1) which describes the curriculum from junior high schools to senior high school Islamic religious education units. . . Even if it takes the form of a certain level or other similar forms, it must be developed in accordance with the Islamic religious education institutions, regional potential, socio-culture, and levels of students. Culture or culture can be divided into 5 (five) categories, namely: clothing, home industry, food, medicine, and production technology. If there are many other things that are perhaps more important, this classification is less precise. Therefore, culture cannot be separated or restricted. This classification is more complex according to Wagiran (2010) including handicrafts, agriculture, natural resource management, herbal and environmental, traditional food, trade, culture and arts, religion and culture, language and regional philosophy. The scope of culture can also be divided into eight, namely: 1) authorized local norms such as Javanese wisdom, practice and simplicity; 2) community traditions and rituals and other meanings; 3) myths, legends, songs, community leaders and fairy tales These stories usually contain certain moral doctrines or information that can only be understood by the local community, and are attached to data information and knowledge of the community's traditional elders, traditional spiritual figures, who are considered by members the local community as authentic scriptures or manuscripts. Likewise related to the cultural scope of the physical dimension of culture in the form of: traditional ceremonies, nature tourism, cultural heritage, traditional transportation, cultural infrastructure, traditional

games, cultural heritage, traditional clothing, museums, arts, cultural institutions, cultural villages, crafts and arts, folk tales, children's games, and puppets. Other cultural sources can also be in the form of the Javanese life circle which consists of: tingkeban ceremony, ngapati. Likewise, the cultural scope of the cultural material level includes: traditional ceremonies, natural tourism, cultural heritage, traditional transportation, cultural infrastructure, traditional games, reserves. culture, traditional clothing, museums, arts, cultural institutions, cultural villages, and handicrafts. , Folklore, children's games and dolls.

No	Cultural Scopes	Forms
1	Physical Dimension	Traditional ceremonies
		Nature tourism
		Cultural heritage
		Traditional transportation
		Cultural infrastructure
		Traditional games
		Cultural heritage
		Traditional clothing
		Museums
		Arts
		Cultural institution
		Cultural villages
		Crafts and arts
		Folk tales
		Children's games
		Puppets
2	Javanese Life Circle	Tingkeban ceremony
		Ngapati
3	Cultural Material	Traditional ceremonies
		Natural tourism
		Cultural heritage
		Traditional transportation
		Cultural infrastructure
		Traditional games
		Reserves culture
		Traditional clothing
		Museums
		Arts
		Cultural institution
		Cultural villages
		Handicrafts
		Folklore
		Children's games
		Children's dolls

The various cultural values above have the potential to improve Islamic religious education and regional culture-based teaching, which can then be described in detail and in detail as various aspects of the values of life. Therefore, in the world of Islamic religious education, it is very necessary to immediately design and determine the right model to apply local wisdom, as well as to clarify the humanistic Islamic education model. The purpose of culture-based Islamic religious education is in line with the content contained in the national Islamic religious education system in Article 3 of Law Number 20 of 2003. The law stipulates that the role of national Islamic religious education is to shape and develop intellectual character, abilities and dignity. nation in its life. civilization. . In addition, it also aims to make citizens democratic and increase the potential of students so that they become people who are pious, have faith in God Almighty, have noble character, are healthy, capable, knowledgeable, creative, independent and responsible. While the benefits of culture-based Islamic religious education are: 1) creating dignified and capable offspring, 2) reflecting various cultural values, and taking an active role in fostering national character, 4) participating in the creation of national identity, 5) playing an effect . Give the cultural strength of the country. While the benefits of culture-based Islamic religious education are: 1) creating dignified and capable offspring, 2) reflecting various cultural values, and taking an active role in fostering national character, 4) participating in the creation of national identity, 5) playing an effect . Give the cultural strength of the country. While the benefits of culture-based Islamic religious education are: 1) creating dignified and capable offspring, 2) reflecting various cultural values, and taking an active role in fostering national character, 4) participating in the creation of national identity, 5) playing an effect . Give the cultural strength of the country.

Every region (especially Java) contains culture so that the ethics of this area is recognized as an area that has a variety of cultures. The moral concept of Javanese society includes the values of Javanese life, such as code of ethics, norms, habits, beliefs, ideas, and various symbols contained in life, as well as several languages which are the principles of life for people in Java. There are two or more principles of life, especially in Java, namely respect and harmony. Everyone who lives and lives will always try to obey the applicable guidelines so that they become citizens of society and their daily life will be more peaceful. These two principles are very effective as principles in Javanese life. This moral principle will lead society to a mental state of inner calm, free from various forms of emotional tension, namely human potential, religious potential, cultural potential, and natural potential. It selects specific tasks and other tasks so that job functions and roles portray its own color as a process requirement for perfecting the infrastructure and facilities required for the activity (Atmodiwirio, 2001, pages 12-13). Therefore, function is the main task that must be done to complete an activity. In management, a function is a special task that is completed separately (Siagian, 2014: 101). It selects specific tasks and other tasks so that the job functions and roles portray its own color as a process requirement for perfecting the infrastructure and facilities required for the activity (Atmodiwirio, 2001, pages 12-13). Therefore, function is the main task that must be done to complete an activity. In management, a function is a special task that is completed separately (Siagian, 2014: 101). It

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Pidarta (2011, p. 4) describes management functions in various ways, including: planning, organizing, directing, structuring personnel, coordinating and controlling, reporting through notes, and preparing budget plans and reports. Then it becomes simpler, including: planning, organizing, coordinating, issuing orders and controlling. On the same occasion (Handoko, 2012, p. 23) explained that there are five most important management functions, namely: planning, organization, staffing, leadership and control. In addition, Winardi pointed out that some of the basic functions of management include: planning, organizing, implementing and controlling (Winardi, 2000, p. 63). At the same time, George R Terry (George R Terry) explained that the form of management functions: planning, then organizing, implementing and controlling (Manullang, 2005, p. 19). The theory used to clarify the information from the author, and the organization is as follows:

**1. Planning Educator:** Educator plans basically occur in every type of activity, and educator plans are the basic process of determining goals and achieving them. An educator's planning or planning job is to connect and select an imaginary reality and formulate the steps necessary to get the desired result. As an articulator of future action, the educator's plan (plan) focuses on what the educator wants to achieve (Zaini Muchtarom, 1997, p. 38). Strictly speaking, some say that plans define goals to be achieved (quantitative time), if they are to be achieved, they must be achieved by people who have obligations, and why they must be achieved (Manullang, 2005, p. 48). In addition, educator planning can also mean the whole process of determining and careful thinking about the various goals that will be achieved in the future to determine the goals of educators that have been set (Handoko, 2012, p. 23). Educator plans are activities that are accomplished through processes and methods, future directions, decision making, and then formal and clear questions of various problems (Wirojoedo, 1985, p. 6).

Therefore, the educator's plan is to choose activities and determine what will be achieved. Good planning can be achieved by considering future conditions and conditions. From this understanding, it can be explained that planning is the process of compiling a set of alternative plans for future plans designed to achieve goals through the best or best efforts by taking into account various social, economic and cultural aspects of educators Real results.

**2. Organizing Educator:** Educator organizing has become an important function of the organic management or management of Islamic religious education. The completeness of the process of grouping many people, tasks, tools, powers and responsibilities in the end can create an educator who can move as an integrated unit to achieve the desired goals (Siagian, 2014: 116). To understand the nature of educators, it is necessary to provide an understanding of Islamic religious education organizations.



Organization is the process of regulating work and allocation of resources among workers or members of an organization or organization so that they can achieve the goals of the Islamic religious education unit or organization (James Stoner, 1996, p. 11). Organization is an act of seeking an effective relationship between several people so that they can work together effectively and gain personal satisfaction in the process of carrying out certain tasks in certain environmental conditions (Winardi, 2000, p. 217).

To achieve the stated goals, the educational organization can act as a means or infrastructure for managing educators so that the organization can study two aspects. The first aspect of the organization is working together as a forum rather than a group of individuals, and the second aspect of the organization is the process of dividing people into effective work units (Soedjadi, 1995, p. 17). Therefore, organization can mean a process in which work is done in several parts that can be processed and activities are carried out to coordinate the realization of various results to achieve certain goals (Winardi, 2000, p. 375). In another book, it is explained that the organization (organization) of educators is a kind of business, it is necessary to pay attention to the organizational structure itself, the division of tasks, the division of responsibilities, and various things. If done with care, they will ensure effective use of educator performance (Muhtarom, 1997, pp. 38-39). ).

**3. Actuating or Motivating:** (moving) Educators: The success of the individual in achieving his goals is very dependent on self-control. Successful leaders are those who recognize and understand the forces most relevant to their actions at any given moment. He truly understands that he is an individual and a group, and the social environment in which they live. The ability to motivate or encourage, guide, influence, communicate or interact with subordinates or themselves or subordinates who want to determine the effectiveness of performance. The organizational development and mentoring parts of the organization begin with motivation, because unless leaders are prepared or motivated to follow their wishes, they will not be able to act. (Admodiwiro, 2000, p. 146). Terry (2013, p. 15) He explained that in the management function there are planning, organizing, motivation and control. Motivation is the movement of participants or group members in the way they try and hope to achieve the desired business goals. In other words, planning is like a movement and a starting line, namely moving the car to its destination in the form of a finish line. Without the form of a sports car, the finish line cannot be achieved. The understanding of sports develops into three methods, namely psychological methods, sociological methods, and behavioral methods. Controlling Educators Without the form of a sports car, the finish line cannot be reached. The understanding of sports develops into three methods, namely psychological methods, sociological methods, and behavioral methods. Controlling Educators Without the form of a sports car the finish line cannot be reached. The understanding of sports develops into three (three) methods, namely psychological methods, sociological methods, and behavioral methods.

**4. Controlling Educators:** Educator guidance or control, which is also called educator control, is to carry out several management functions in the form of correction, so that the work that is carried out can be directed in accordance with the objectives of achieving the

goals that have been set since the beginning (Manullang). , 2005, p. 23). In addition, Stoner (in Admodiwiro, 2000, p. 12) provides an understanding that supervision is a process to determine that work is actually in accordance with the planned activities. Control (supervision) of educators also refers to actual instructions or orders, but as regulated in management terms, control refers to checking whether the progress of implementation is in accordance with the plan. If the achievement is sufficient to achieve the goal, the person concerned will certainly improve it (Michelon, 1986, p. 10).

Thus it can be concluded that teacher supervision is a definite process. Get reports on beforehand, choose criteria, control progress, take action, and ensure that your goals are being met. Whereas the supervision of Islamic religious education in this regard is an observation process which aims to monitor the implementation of Islamic religious education programs. Results and activities require continuous data collection from start to finish. Therefore, if needed, suitable materials can be obtained to achieve priority improvement and basis for evaluation (Isa, 1994, p. 163).

## CONCLUSION

The monitoring system used will provide a lot of useful material to get facts about how to carry out the monitoring process and how to implement the monitoring system, to guide or simply make amends for community weaknesses or mistakes. Culture is the “basic wisdom of traditional culture” of all ethnic groups. Wisdom that leads to a broader meaning is not enough to become cultural values and norms. Culture becomes part of the culture of the local community which cannot be separated from the language of the community. Culture (often called local wisdom) will be passed down from generation to generation through oral stories. Its existence is in local or folk stories, songs, proverbs and local folk games. Culture-based educators teach, educating and learning to students so that children pay more attention to the specific situation of all the things they face. The pillars of cultural Islamic education include: 1) Building an educated human civilization based on an understanding of human survival; 2) Islamic religious education which is based on truth and nobility, keeps away from thoughts that are not real, even far from the origin of unpleasant behavior or influence; 3) Islamic religious leadership education is important for morals (character)/ethics is easy), then the spirit (emotional realm) is not only a cognitive and psychomotor domain, but 4) synergizes with culture, Islamic religious education and tourism, and needs to be developed in a coordinated manner in Islamic religious education with real regional characteristics.

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