

DEVELOPMENT OF EXCELLENT HUMAN RESOURCES THROUGH THE EMPOWERMENT OF ISLAMIC EDUCATIONAL INSTITUTIONS

Mega Palyanti

STAI Tulang Bawang

Email: megaa202112@gmail.com

Abstract

Islamic education is required to formulate a profile of what is actually expected by the education system when dealing with globalization. This formulation is very important because the *output* is relevant to the context of globalization which can be used as a basis for the realization of the expected ideal goals. Thus, superior human figures resulting from Islamic education are those who are intelligent, creative and civilized. With intelligence (physical, intellectual, social, emotional, and spiritual) it is believed that they will be able to face globalization and all its challenges. The response of Islamic educational institutions to these expectations is the starting point for the empowerment strategy for the development of educational institutions. The purpose of this research is to build efforts to empower Islamic educational institutions to prepare superior human resource outputs. This research is a qualitative research study with a phenomenological approach that discusses changes in the empowerment of Islamic higher education institutions that develop the universality of Islamic teachings and are globally oriented. The data obtained is tabulated, analyzed and concluded. The results of the study provide direction and views on changes in the vision of educational institutions, educational models, institutional culture, higher education policies and programs and supporting facilities for education with a global orientation in a structured and comprehensive manner. The implication of empowering higher Islamic education institutions is as a reference in developing superior human resources with Islamic character.

Keywords: *Empowerment of Educational Institutions, Human Resources*

Introduction

In this era of global competition, the *trend* of education is experiencing a shift in orientation that places complete human development through education and training of various types, levels, characteristics and forms. Indonesian human education as a whole is idealized to be the culmination of achieving national education which until now has been the dream of the Indonesian nation. A personal figure that is idolized has not yet been produced, so educational institutions are used as an alternative expectation, as the main instrument for the process of humanity and humanity, namely respecting and giving freedom of opinion and expression. Such appreciation is a seed that begins to grow, and as a process freedom is constantly being fought for (Mahmud, Adnan, Sahjad M Askan 2005, h. 256).

How can it be possible to become a real human being, if in reality Islamic education as a subsystem is considered dry from the pedagogical aspect, and is more mechanistic in carrying out its functions so that it seems that it will only give birth to students who are "dwarf" because they do not have their own world. According to Ma'arif, the concept of education has been forced to comply with the development-capitalist concept which has been elaborated in such a way, in order to meet the needs of industrialization, so that education, which should be a medium of empowerment, has instead become a means of systematic deception, the creation of intellectual robots programmed in a marathon and monotonous manner (Syamsul Ma'arif 2006, h. 105).

Islamic education today has really become one area that costs a lot. Education which is essentially for all (education for all), as an individual right of citizens and also citizens of the world have the right to get an education in a fair manner. In fact, what should have been a right has now been replaced by education as a commodity. On the other hand, according to Fadjar, the lack of public interest in choosing Islamic educational institutions is actually not because there has been a shift in values or religious ties that have begun to fade, but because most of the existing Islamic educational institutions are less promising for the future and less responsive to demands and requests. currently or in the future (Mudjia Rahardjo 2006, h. 11). In fact, there are at least three things that people

consider in choosing an educational institution, namely values (religion), social status and ideals.

By paying attention to the reality above, the substance of the problem is that the task of education does not experience a shift in values, namely educating students, while costs cannot be used as a measure of whether education is of quality or not. The idea of cheap education for the sake of achieving equal distribution of education is an idea that favors disadvantaged people so that they receive quality education. While the dual role of education is; 1) Education functions to foster humanity (*human being*), meaning that education is ultimately to develop the entire human person, including preparing humans as members of society, good citizens, and a sense of unity; 2) Education functions as the development of *human resources*, namely developing their abilities to enter a new era of life (Djuwarijah 2008).

It is necessary to develop an educational paradigm that positions individuals who are independent, learners, and strive for the development and empowerment of their potential to make themselves *khalifah fi al-'ardh*. That is, the necessary investment in human resources as members of society has the following characteristics: *First*, Humans with character, namely honest and *social capital*: trustworthy, like hard work, honest, and innovative. In other words, human beings who are ethically obediently carry out their religious teachings; *Second*, Proficient and intelligent; this intelligence must be developed according to what each individual has; *Third*, *Entrepreneur* (self-employed), the attitude of *entrepreneurs* is not only in the economic and business fields but also for all aspects of life, because the ability of *entrepreneurs* tends to be innovative and not tied to something fixed, so they do not recognize the term "unemployed"; and *fourth* Competitive, the human resources needed are those who have competitive qualities in an open world life to always achieve more value and improve the quality of work productivity. A competitive attitude must be cultivated from within the family, and also at every level of formal education (Hidayat 2021).

Islamic education is required to formulate a profile of what is actually expected by the education system when dealing with globalization. This formulation is very important because the *output* is relevant to the context of globalization which can be used as a

basis for the realization of the expected ideal goals. Thus, superior human figures resulting from Islamic education are those who are intelligent, creative and civilized. With intelligence (physical, intellectual, social, emotional, and spiritual) it is believed that they will be able to face globalization and all its challenges (Abdurrahman Mas'ud 2003, h. 70). Based on this background, what will be discussed this time are the problems faced by Islamic education and efforts to empower Islamic educational institutions to prepare excellent human resources (output) to face the challenges of the times.

RESEARCH METHOD

This research is qualitative research with a phenomenological approach where the researcher is involved in the process being studied. Qualitative techniques are used as an approach in this study, because these techniques are used to understand rational reality as a subjective reality. In the phenomenological study, the researcher carefully investigates a strategy, program, policy, event, activity, process or group of individuals. The purpose of this study is to describe the object under study through the process of exploring facts and data objects in the field as they are to reveal, find and explore information about the empowerment model of Islamic educational institutions to prepare quality human resource output.

The author begins the research step by identifying the problem as stated in the background of the problem, then collects evidence related to the research problem including literature and models of higher education in developing the quality of educational institutions. Then arrange alternative discussions according to the data collected, then determine the criteria for solutions that will be given in accordance with the problems found, after that, carry out a mutual analysis between the data found in the field and the theory built (according or not appropriate), then formulate the results research and make decisions to be analyzed and parse and describe it in more depth.

The data collection tool used was the researcher himself as the key instrument. Then the supporting instruments used were interview guides, observation guides, field notebooks. The data analysis technique in this study uses the Miles and Huberman model which includes several stages, namely data collection, data

reduction, data display, and conclusion drawing/verification (Matthew Miles dan A. Michail Huberman 1984, h. 12-14).

RESULTS AND DISCUSSION

Consequences of Islamic education institutions are required to formulate a profile of what is actually expected by the education system when dealing with globalization. This formulation is very important because the *output* is relevant to the context of globalization which can be used as a basis for realizing the ideal goals that are expected according to the challenges of the times.

1. Vision, Mission and Educational Goals

Projecting and transforming into a leading Islamic educational institution in providing education and teaching, research and community service to produce human resources who have spiritual depth, moral nobility, breadth of knowledge, and professional maturity, and become center of knowledge development, technology, and art that breathes Islam and become a driving force for the progress of society. Islamic education as a subsystem of national education. As a subsystem, Islamic education has specific goals that must be achieved, and the achievement of these goals will support the overall achievement of national education goals. This is done through the integration of Islam and science which is developed in forming Muslim individuals who are able to broadly understand *academic knowledge*. Scientific development instilled in students is not limited to the *ta'lim* (teaching, intelligence), but students are encouraged to climb the stages of the *tadris* (practice) as an academic culture and spirituality. Furthermore, HR candidates are also sent to complete their potential, to proceed in the *ta'dib* stage (training discipline) which at the end point leads to the *tarbiyah* (educating, nurturing).

With this mission, Islamic education becomes alternative education. If education held by or other private institutions tends to be secular in nature or has other characteristics, then Islamic education wants to embody Islamic values. This characteristic is precisely formulated by Zarkowi Soejoeti. According to him, what is called Islamic education has the following three characteristics: 1) An education system that was established because it was driven by a desire to embody Islamic values; 2) A system that teaches Islamic

teachings, and 3) An Islamic education system that includes both of these things (A Malik Fadjar 1998, h. 1).

2. Educational Model

Normatively, the idea of the ideal human figure is contained in the Qur'an in the term "*ulul albab*". Based on the Qur'an it is known that there are 16 verses that discuss *ulul albab*. Based on Prof's analysis. Dr. H. Muhaimin, MA (2004) (Zainuddin 2004), Based on these verses, it is understood that the figure of *ulul albab* is a person who has the following characteristics:

"*Ulul Albab* is a person who: 1) has a pure and clear mind and a sharp eye in capturing the phenomena he is facing. , utilize the heart to remember Allah and use the mind (mind) to reveal the secrets of the universe, actively conduct studies and research for the benefit of life, likes to contemplate and examine verses (signs of His power and greatness and try to learn lessons from them, and trying to find guidance and lessons from historical phenomena or past stories, 2) always self-aware of God's presence in all situations and conditions, 3) more concerned with quality of life (physical and spiritual), 4) able to solve problems fairly, 5) ready and able to create a harmonious life in family and community life, 6) able to choose and apply the right path and good things that are blessed by Him and are able to distinguish which ones are more useful and profitable and which ones are less useful and beneficial for life in this world and the hereafter, 7) respecting the intellectual treasures of previous thinkers, scholars or scientists, 8) be open and critical of opinions, ideas or theories from wherever they come, henceforth try earnestly to follow the best opinions, ideas or theories, 9) be able and willing to teach, educate others based on teachings and values Divine in the right and good way, 10) patient and enduring even though calamity befalls and is disturbed by devils (jinns) and humans), 11) are aware of and care about environmental preservation and 12) do not want to cause trouble, unrest and riots, and commit treason in society.

The development of education seeks to produce whole human beings (*insan kamil*) (Wawan Sopiyan, Rahmat Hidayat, Rini Setiawati 2002), namely human beings who are not only superior intellectually and professionally but also spiritually. An educational institution that yearns for the birth of a human being who develops not only his physical and brain potential, but also the potential of his heart. The development of education that focuses on one potential

has proven not to produce perfect human beings. Therefore it is necessary:

First, the Integration of Islamic Boarding School and Higher Education Systems

The integrative education paradigm has high urgency, especially for students. The creation of an atmosphere of academic culture and the spirit of religiosity is used as the basis for a developed educational culture. Moreover, integrative education is an integral part of the formation of an independent university with *good university governance* and *good university culture*. The culture of a community, including the educational community, can be seen from the outside and the inside. Outward culture includes visible or visible works or appearances. For example, physical appearance such as buildings, arrangement of the school environment, educational facilities and the like. Meanwhile, the inner nature is the work that is not visible, but can be felt. For example, regarding the pattern of relationships between people, how to appreciate one's achievements, personal characteristics possessed by both strengths and weaknesses, and so on.

The resilience of a society is determined by three elements, namely its natural resources, quality human resources, and cultural and historical resources. Only cultured members of society, namely those who are proud of their society and culture, will become productive elements of human resources in the era of globalization. Humans who are not cultured will drown in the currents of globalization and they will have no identity (H. A.R Tilar 2002, h. 60).

All elements, especially educational institutions, are required to have a strong commitment to the educational culture within the institution. It is important to set an exemplary example to all institutional academics on how to behave and behave in accordance with the prevailing educational culture. Therefore, an educational culture is maintained with strict moral-academic integrity, a dynamic atmosphere, full of kinship, cooperation and mutual respect and always a source of inspiration (Susanti 2021). All of them are elements of the driving force towards progress, both from a spiritual, intellectual and professional stand point. Based on the reading of the reality, the focus of the development of integration in general leads to: first, the development of religious, educational and linguistic

traditions (*bi'ah lughawiyah*) in building spiritual depth, moral nobility, breadth of knowledge and professional maturity. Second, the creation of a conducive climate for the development of foreign languages (Arabic and English). Third, training in organizational life and shared responsibility. Fourth, practice caring for other people and their environment.

Second, Language Development Program

The development of foreign languages is important in today's modern era. There are at least two important reasons related to this, namely: first, learning Arabic must be a development priority because this language is a tool for understanding the main sources of Islamic teachings, namely the Qur'an and al-Hadith. Moreover, as an Islamic tertiary institution that must teach and develop Islamic and scientific values based on Islamic sources. Therefore the development of Arabic is not only based on theological reasons but also academic-professional reasons. Second, learning foreign languages other than Arabic like other UN international languages, especially English, must also be developed to welcome internationalization integration. These two languages need to be developed so that Muslims are able to take part in a broader realm in the international world (Andriani 2015).

The low ability of foreign languages in the community of Islamic education institutions can be seen when a selection of various exams is held where many experience difficulties in completing the main Arabic and English test subjects. It is suspected that this phenomenon lies in two things, namely weakness in scientific methodology and mastery of foreign languages. Higher education institutions view that the ability to speak Arabic is an absolute requirement that must be met by every student who will conduct Islamic studies such as interpretation, hadith, Fiqh, creed, Sufism and kalam as well as other Islamic disciplines. This is based on the fact that these sciences were written in Arabic.

Third, Information Systems and Technology

Development Program Educational facilities and infrastructure play a direct role in the learning process in the classroom so that it functions to expedite and facilitate the process of transferring knowledge from educators to students. Standards for facilities and infrastructure are National Education Standards relating to minimum and maximum criteria regarding classrooms,

places of worship, places to exercise, laboratories, libraries, canteens, student health units, and other learning resources needed to support the learning process.

Improving the quality and competitiveness of educational institutions is influenced by several things, one of which is the fulfillment of infrastructure (Utama et al. 2022). Utilization of Information and Communication Technology in the education sector, both in administrative data processing and teaching and learning activities, is an important element in today's digital era. In addition, mastery of ICT in the long run is expected to be able to answer the challenges of future technological advances. Therefore, in addition to adequate facilities and infrastructure, it is also necessary for the younger generation to have expertise in the ICT field so that they can keep pace with technological advances. Because now everything is online, all technology, so ICT facilities, or information and communication technology is very important (Relisa 2016).

3. Institutional Culture (Quality Assurance System)

Facing various global challenges, Islamic higher education institutions must be able to produce quality graduates, because only quality graduates will be able to create their own jobs and be able to compete in the local, national and international job market. To achieve this goal, a healthy organizational system is needed, namely the ability of higher education institutions to carry out responsibilities such as academic freedom, innovation, creativity and *knowledge sharing* (Apriyansyah, Novianto, and Rahmat Hidayat 2022). One of the components of a healthy organization is *quality assurance* (Maza, Rina El, Yuyun Yunarti, Nazeri 2022) at the higher education institution concerned. Management's efforts to achieve this goal include:

- a. Evaluating and reviewing the curriculum according to market needs and developments in information technology.
- b. Improving the Quality of Human Resources (Educators and Employees) by placing educators and employees according to the appropriate competencies.
- c. Improving customer satisfaction (HR) through improving the quality of academic activities and adequate academic services.

- d. Improving the quality of learning to improve the quality of graduates so that they are absorbed by the market.
- e. Creating a conducive academic atmosphere in supporting the success of the teaching and learning process.
- f. Carry out financial administrative management and carry out payment of financial transactions to all parties in accordance with established rules.
- g. Creating a climate for research and its application as well as dedication through collaboration with related bodies and institutions.
- h. Improving communication and information that can be accessed by customers
- i. Providing optimal and adequate improvement of academic administration services to students.
- j. Increasing educational cooperation with educational institutions or the business world both at home and abroad.

Broadly speaking, manpower development programs can be divided into two, namely *on the job* and *off the job training*. The *on the job* can be in the form of activities such as:

- a. *Coaching*, which is a program in the form of guidance given by superiors to subordinates regarding various matters related to work.
- b. *Planned progression*, namely programs in the form of transferring workers to other parts through different organizational levels.
- c. *Job rotation*, namely a program to transfer workers to different sections and different tasks, so that the workforce is more dynamic and not monotonous.
- d. *Temporary task*, namely the assignment of an activity or project or a certain position for a certain period of time.
- e. *Performance appraisal* or performance appraisal program.

As for the *off the job* that can be done include:

- a. *Executive development program*, which is in the form of a program sending managers or workforce to participate in various special programs outside the company related to case analysis, simulations, and other learning methods.

- b. *Laboratory training*, namely in the form of programs aimed at the workforce to participate in programs in the form of simulations of the real world related to company activities where the methods usually used are in the form of *role playing*, simulations and others and finally.
 - c. *Organizational development*, namely programs aimed at workers by inviting them to think about how to advance their company (Husaini Abdullah 2017).
4. Policies and Programs

In forming quality HR outputs/graduates, several policies and programs are needed, namely:

First Policies, and programs in the field of teaching

Policies in the field of teaching (*teaching*) aim to improve the quality of the learning environment (*learning environment*). Based on these several programs, there are several policies and programs that need to be carried out, namely;

- 1. Academic Reputation Improvement Policy; a) Internationalization of curriculum, b) Development of international class programs.
- 2. The Policy on Increasing the Quality and Quantity of Education and Education Personnel achieves an ideal ratio; a) Increasing the number of teaching staff with doctoral qualifications, b) Increasing the number of academic staff with a minimum master degree qualification), and c) Minimum take home pay play achievement.
- 3. Research Based Learning Development Policy.

Second, Innovation and Industry Affiliation Policies and Programs

Policies in the field of innovation and industry affiliation aim to increase synergies between higher education and industry and the development of innovative programs beneficial for industry. Some policies and programs that need to be carried out are

- 1. Applied technology development policies; a) Development of appropriate technology programs (applied technology), b) Utilization of research results in the industrial sector.
- 2. Policies for developing sources of funding through industry affiliations; a) Strengthening industrial research-

based business development institutions, b) Development of entrepreneurship among the academic community.

Third, Policies and Programs in the Field of Public Relations

Policies in the field of public relations aim to improve and strengthen the international outlook of higher education institutions. Several policies and programs that need to be carried out are:

1. International resource development policy;
 - a. Development of programs to improve students and foreign educators through exchanges of foreign students and educators.
 - b. Recruitment of academic staff from abroad in various fields.
2. International cooperation development policy;
 - a. Increasing international standard academic programs (seminars, conferences, and *short courses*).
 - b. Development of overseas collaborative community service.
 - c. Collaborative development of scientific journal publications.
 - d. Collaborative development of scientific book publishing with experts abroad.

Conclusion

The world of Islamic higher education today must be able to answer two important issues: globalization and competition. That globalization is a reality that cannot be avoided, and in conditions like this there is a very competitive life. If you are unable to compete, you will be left behind by itself. The presence of Islamic higher education in the World Class University arena here then becomes important and meaningful for bringing world progress while still paying attention to its ethical values.

Higher education institutions through the developed educational model strive to produce output/graduates who have spiritual, moral, scientific and professional excellence. By developing the universality of Islamic teachings or Islam *rahmatan lil 'alamin*, educational institutions must be able to take part in this kind of global constellation. The hope is clear that through human resources produced with such character it will contribute to the global world in the future.

The orientation of educational institutions is to become one of higher education with international class so that universal Islamic values can be instilled in the minds of the nation's children from various parts of the world. Islamic teachings are universal teachings. Teachings that bring mercy to the universe (*rahman lil 'alamin*). Therefore, universities that teach and instill these values are universities that have a universal or global orientation. And, this can be achieved one way through the transformation of world class Islamic higher education institutions (*world class university*).

Reference

- A Malik Fadjar. 1998. *Madrasah Dan Tantangan Modernitas*. Bandung: Mizan.
- Abdurrahman Mas'ud. 2003. *Menuju Paradigma Islam Humanis*. Yogyakarta: Gema Media.
- Andriani, Asna. 2015. "Urgensi Pembelajaran Bahasa Arab Dalam Pendidikan Islam." *Ta'allum: Jurnal Pendidikan Islam* 3(1):39–56. doi: 10.21274/taalum.2015.3.01.39-56.
- Apriyansyah, Dede, Erik Novianto, and Rahmat Hidayat. 2022. "Relevansi Pendidikan Akhlak Terhadap Pengintegrasian Nilai Moral Pada Pendidikan Non Formal." 4(1):8–15.
- Djuwarijah, Djuwarijah. 2008. "Peningkatan Kualitas Sumber Daya Manusia Melalui Pendidikan Islam." *El-Tarbawi* 1(1):13–26. doi: 10.20885/tarbawi.vol1.iss1.art2.
- H. A.R Tilar. 2002. *Membenahi Pendidikan Nasional*. Jakarta: PT Rineka Cipta.
- Hidayat, Rahmat Hidayat. 2021. "Partisipasi Politik Dalam Pemerintahan Non Muslim Perspektif Yusuf Qardawi." *Istinarah: Riset Keagamaan, Sosial Dan Budaya* 3(2):50. doi: 10.31958/istinarah.v3i2.4837.
- Husaini Abdullah. 2017. "Peran Manajemen Sumberdaya Manusia Dalam Organisasi." *Jurnal Warta* (51):1–14.
- Mahmud, Adnan, Sahjad M Askan, M. Adib Abdushomad. 2005. *Pemikiran Islam Kontemporer Di Indonesia*. Yogyakarta: Pustaka Pelajar.
- Matthew Miles dan A. Michail Huberman. 1984. *Analisis Data Kualitatif: Buku Sumber Tentang Metode-Metode Baru*. Jakarta Indonesia: UII Press.
- Maza, Rina El, Yuyun Yunarti, Nazeri, Rahmat Hidayat. 2022.

- “Sharia Economic Law Regulation on The Development of Sharia Financial Institutions in Indonesia.” *Journal of Social Work and Science Education* 3(2):154–67. doi: <https://doi.org/10.52690/jswse.v3i2.290>.
- Mudjia Rahardjo. 2006. *Quo Vadis Pendidikan Islam Pembacaan Realitas Pendidikan Islam, Sosial Dan Keagamaan*. Malang: UIN Malang Press.
- Relisa. 2016. “Kajian Prasarana Pendidikan Sekolah Dasar Sebagai Salah Satu Indikator Pencapaian Standar Nasional Pendidikan Study of Primary School Infrastructure As One of Indicator In.” 1(19):81–96.
- Susanti, Heri. 2021. “Manajemen Pendidikan, Tenaga Kependidikan, Standar Pendidik, Dan Mutu Pendidikan.” *Asatiza: Jurnal Pendidikan* 2(1):33–48. doi: 10.46963/asatiza.v2i1.254.
- Syamsul Ma’arif. 2006. *Revitalisasi Pendidikan Islam*. Yogyakarta: Graha Ilmu.
- Utama, Esen Pramudya, Nina Ayu, Puspita Sari, Yuli Habibah, sugianto, and Rahmat Hidayat. 2022. “Edukatif: Jurnal Ilmu Pendidikan Transformasi Pendidikan Berorientasi Kewirausahaan Pada Perguruan Tinggi Islam Swasta Provinsi Lampung.” 4(2):2491–2500.
- Wawan Sopiyan, Rahmat Hidayat, Rini Setiawati, Fais Nurul Hadi. 2002. “Integrasi Sosial Dalam Masyarakat Beragama Sebagai Mediasi Konflik Sosial.”
- Zainuddin, dkk (ed). 2004. *Memadu Sains Dan Agama*. Malang: UIN Malang Press.