

Integration – Interconnection Paradigm of Islamic Education Management Science

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Abstract:- The appearance of integration-interconnection science discourse is motivated by the dichotomy reality between religious science (Islam) and non-religious science. The dichotomy development actually came up later after the collapse of the golden age of Moslem that lasted until thirteen century A.D. Those ages was characterized by the progressive civilization and science in Cordova and Baghdad. The histories proceeded for approximately 700 first years the resurrection up to years of the glories of Moslem. At that time, the dichotomy of science has not appeared. Just after that it happened a turning point, marked by the invasion of Mongolian army destroying the facilities of science development in Baghdad, and the destruction of culture and civilization superiority of Moslems, including in Spain. It was followed by a decline in thinking culture of rational thinking among Moslems. The dichotomy of science in Islamic world occurred after the end of the golden age of Islam, along with the success of secularization in the West and the colonization experienced by many countries with a majority population of Moslem. In fact it has already been long enough; a large number of scientists Moslem aspired, tried, and even had worked hard to restore the non-dichotomy between religious sciences (Islam) with non-religious sciences among Moslems. Recently we could see stronghold Islamization of science pioneered by Naquib Alatas and Ismail al-Faruqi, and the creating of Islamic science triggered by Kuntowijoyo. Meanwhile, Amin Abdullah develops the integration-interconnection paradigm. Certainly there are still other scientists, even not a few other thinkers who develop different ways, but they still have similarity in one aspect, that is they are trying to remove the dichotomy between religious sciences (Islam) and non-religious sciences. In later development, it's proved that among one discipline with other disciplines, unlimited to religious sciences (Islam) and non-religious sciences, are actually needed each other. Each science is interconnected and mutually supported to other sciences, included science of Islamic Education Management. Beside it is closely related to the Islamic religion science, in almost overall it is also related to social and humanity science, including education science, psychology, sociology, communication, economic and so on.

I. INTRODUCTION

Integration-interconnection of science and other relevant things firstly needs to be explained before presented the role played by other sciences in Islamic education management, so this research will not lose the context and intended direction of discussion. The appearance of integration-interconnection science is motivated by the reality of dichotomy between Islamic religious science and non-religious science. The great ideas for integrated and interconnected between religious sciences sourced from revelation and other sciences both from physical science or social and humanities science have already appeared for a long time. Even if it is traced, those thoughts had already appeared from the 18th century when Syah Waliyullah and Sayyid Ahmad Khan in India encouraged the establishment of Aligarh University. Then, it was followed by the renewal of Al-Azhar University. It was partly because of the influence of Muhammad Abduh and Rashid Ridha, this university has grown from its previous state in form of the Islamic studies center, and then it has opened to modern sciences in balanced way (Rajasa Mu'tasim, Ed., 2006: viii). According to Rajasa, among the Islamic thinkers there is at least two side who are contradictory each other, but they have the same motivation background (removing the dichotomy between religious sciences and non-religious sciences). Those sides are stronghold of Islamization sciences developed by Al-Faruqi and stronghold of the creating of Islamic sciences pioneered by Kuntowijoyo. Meanwhile, Amin Abdullah took another way by developing integration-interconnection paradigm along with its spider webs theory. He did not follow the way of Islamization of science or scientifically of Islamic sciences (Rajasa Mu'tasim, Ed., 2006: xiv). In this context, Al-Faruqi was in line with Naquib al-Atas who was more previously initiated thus concept. The Islamization of sciences is striving to Moslem, so they will not follow offhand the methods from outside by returning the knowledge to its source which is monotheism. Monotheism produces three kinds of unity that are unity of knowledge source namely God; unity of the purpose of life which make sciences are full of values and are not free of values; unity of history means that knowledge must serve to the people and humanity. During Muslims are not or have not their own methodology,

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they will always be unsteady and be in danger because they do not have a handle. The islamization of science means restoring knowledge to the text. So, knowledge may not be separated from faith (Kuntowijoyo, 2005: 8). Thesis of Al-Faruqi and al-Atas can be called as textualism of context. By its opponents, these are regarded as an effort to make science which is objective that has been universally accepted, so it will belong to Muslims and not objective anymore. Even UsepFathuddin says islamization of science as an uncreative effort because the results of scientist work are taken at once and claimed belongs to Islam. If coincidence these works done by those who are experts, paradigm of this science can change. If it is done by those who are not expert, probably it will be given an Islamic label or just a formality. So, many of Islamic thinker are disagree with this concept. Kuntowijoyo including brilliant thinker is also disagree. He offers an opposite paradigm. It is not textualism of context paradigm but contextualization of text paradigm. Islam must be scientific, it must try to develop knowledge of Islam(see, Rajasa Mu'tasim, Ed., 2006: xii-xvi).The development of integration-interconnection concepts that was triggered by Amin Abdullah and developed in Islamic State University Sunan Kalijaga Yogyakarta, concept of pengilmuan (objective) that was developed by Kuntowijoyo (Kuntowijoyo, 2005), and the previous concept of islamization of sciences that was held by NaquibAlatas and Isma'ilRaji Al-Faruqi, consciously or not, actually have similarity of fundamental objective which is to remove the dichotomy between religious sciences (Islam) and non-religious sciences (see, Wiji Hidayati,2009:8-12).

In Islamic epistemology there is no separation between religious sciences/theology (Islam) and non-religious sciences, and absolutely it is not a new thing. In the eleventh until thirteenth century where Muslims experienced a golden age, especially in the fields of science, theology/religious sciences and non-religious sciences were not separated, and each of these sciences highly developed. Europe at those times still stagnated in sciences (Samsul Nizar, 2009: 89-90 and 146). In Spain at those times it had stood University of Cordova which was decent to compare with University of Al-Azhar in Egypt and University of Nizamiyyah in Baghdad (Samsul Nizar, 2009: 99). In the field of science it was also known some scientist names that were well known until now, such as Avicenna who was an expert in medical science and also philosophy, Muhammad ibn Ibrahim al-Fazari who was an expert in astronomy, Al-khawarizmi who was an expert in mathematics, Alhazen an expert in optics, Jabir IbnuHayyan an expert in chemistry, Al-Biruni an expert in physic, Al-Mas'udi an expert in geography, al-Razi an expert in medical science and many other names (Harun Nasution, 1995: 142). The reality mentioned above illustrates that during more than 700 years of the first Islamic cultural history there was no dichotomy between religious sciences/ theology (Islam) and non-religious sciences. The dichotomy of science in the Islamic world happened after the collapse of the Islamic civilization, the movement of secularization in the West, and followed by the colonizationexperienced by Islamic countries. If it is done in-depth analysis, there are at least two factors that cause the dichotomy of science in the Islamic world. First is the destruction of facilities of science and library in Baghdad by Mongol armies and the destruction of the power of Muslims in Spain. Then, it was followed by the loss of a culture of rational thinking among Muslims (SamsulNizar, 2009: 233-234). It has been a long time that a large number of Muslim scientists aspired to work even harder to rebuild non-dichotomy between religious sciences/theology (Islam) and non-religious sciences. However on the level of the implementation, it still seems far away from the expectation.

II. INTEGRATION-INTERCONNECTION THEORY

According to Taufik Abdullah, the theory serves as a step to formulate some questions and to get the academic supports for information and result of descriptive terms (Taufik Abdullah, 1991: 32). Integration is derived from word "integration" which means incorporation (Peter Salim, 1996: 978). Meanwhile, interconnection is defined even further which is a relationship between people with others (Peter Salim, 1996: 981).Amin Abdullah in the Preface of his book explains: integration of knowledge (i.e. the religious sciences /theology of Islam and the non-religious sciences) is the way of immerse and pulverize the one into the other, both in terms of normativity-sacred religiosity thoroughly into the "profanity historicity" area or vice versa with immersing and negating the whole side of historicity into religiosity of Islam with normativity and sacred without reserve.Then, Amin Abdullah offers a paradigm of "interconnectivity" which is moreaccommodative and able to measure the ability, more humble and humane. Paradigm "interconnection" is to develop the assumption that it is to understand the complexity of life phenomena. Each building of any science, including the science of Islam or other religions, cannot stand alone. The cooperation, accosted to each other, requiring to each other, correction will be able to help people in understanding the complexity of life that they are facing (Amin Abdullah, 2012: vii-viii). In his other book, Amin Abdullah explained about the relationship pattern between the discipline of religious and non-religious sciences which metaphorically like the "spider web of science." In this spider web schema, among the various different disciplines are interconnected and interacted actively and dynamically. These relations also are inclined integration-interconnection. In the "spider web of science", the dotted line resembling pores attached to the dividing wall between the various sciences sometime are rarely read or escaped from observation. This circumstance should not only be understood in terms of the boundaries of disciplines, but also the limits of space and time, patterns of thinking or *'urf* in technical terms of

Islamic scholarship/scientific. Each of disciplines will still be able to maintain their existence independently, but they are always open space for dialogue, communicate and discussion with other sciences. Religious sciences have the same way. They cannot stand alone, be separated, be isolated from the relation and contact with other sciences outside of themselves. They must be opened up and willing to dialogue, communicate, receive feedback and critic, and synergy with natural science, social and humanities science.

III. MANAGEMENT, DEVELOPMENT AND ROLE OF VARIOUS DISCIPLINES

Management can be defined as providence (Husaini Umar, 2011: 5), stewardship (Manulang, 2009: 3) and a number of etymology definitions. Meanwhile, according to terminology definition, one of its understandings is “achieving objectives through others (Mackenzie, 1969: 80). This definition is in line with Stoner, J.A.F & Freeman (2000:5) who interpret management as the achievement of the first determined goal by using the activities of others. Of course it does not mean that management teaches how to manipulate others, but it shows its emphasis on the labor division which means there must be task delegation with authority or others in order to achieve the organizational goals. The definition of management that is operationally easy to understand is: coordination and empowerment of all available resources through the planning process, organizing, establishment of labor, the direction (mobilization) and supervision (control) to achieve the former intended purposes. Certainly it is in organization context. So, it will not be wrong, if management is defined as the governance. Management science can be called as the science of governance. Management is not only used in the business world, but it is also used in various fields. As the science of governance, management can indeed be used for various organizational activities (a group of people that tried to achieve collective goals), including the organization or institution of education. When we hear the term of “conscience” management, or management (organize) private room, it was certainly in a different context. As we know, the management was originally applied in specific areas such as in the construction of great things physically in business or economic activities. However in its progress, it is known as the term of management of development, governance, offices, hospitals, human resources, personnel, and even conflict management, reformation and so on, including the management of education and boarding school. Along with the growing use and management implementation in various areas which are very diverse and large, the science of management should be assisted by various disciplines either social science, science in accordance to the needs or objects which are managed. In fact, occasionally this knowledge needs to be assisted by a pure science. This is because there is science management and mathematical approaches in management (See, Hasibuan, p. 34). Meanwhile, the policy (including management) which is identical with policy is distinguished from discretion within the meaning of wisdom. By Harold Kootz policy is defined as: statements providing guidance to think in the decision making. Meanwhile, R. Terry defines it as comprehensive guidelines that provide direction and limit where governance will be implemented (Hasibuan 96-97). So, the basic policy typically contains a plan that gives general direction and guidance, either on the objectives or on how to achieve them. Then, for making an open policy this requires the role of various disciplines including management. Perhaps management needs to be associated with religion or philosophy when making a policy associated with one of these two fields. In his book Husain Usman (2011: 23-62) describes the historical development of management. According to this doctorate in Educational Administration, since 3000 BC the construction of the pyramid of Cheops in Egypt involving hundreds of thousands of workers had used management. Although at that time, this did not have name as management yet. Without the good governance, pyramid was impossible to build successfully. The term of management emerged in 1886. The development of management through three phases: 1. The phase of pre-history ended in year 1; 2. The historical phase ended in 1886; and 3. The modern phase lasted from 1886 until now. The figures starting and developing management which in turn became a science and profession were so many and from various background/professions. For example, Mooney (1800s) was one of the pioneers of the emergence of management applied in managing the Catholic Church. Of course he was a person close to the life of the church. Then, Small (1800s) gave contribution to the scientific management which was analysis of Cameralism, a group of administrators and scholars understanding from German and Austria emphasizes the systematic administration and the establishment of the university management. Watt and Boulton (1800s), two pioneering figures of scientific management, developed market research, production planning, procedure of labor, standardization of product components and control systems. Owen (1810), a manager of a cotton spinning factory in New Lanark Scotland, had emphasized the importance of the human element in production. He was known as the father of modern personnel management. Babbage (1792-1871), he was a professor of mathematics from the UK that was greatly contributed to the development of science of management. According to this mathematic expert, scientific principles at the working process will increase productivity. He was the first advocate of the division principles of labor through specialization. Every worker should be trained in accordance with their fields. There are still other figures from various professions that have contributed to develop of scientific management. This movement ended with the emergence of scientific management

movement pioneered by Taylor (1856-1915) in 1911 which further developed into approach of classical organization theory. The results of his research presented in front of congress of undergraduate engineering America. Actually he was an expert of mechanical engineering. In 1886 he researched the productivity of labor based on time and movement, and the result was written in a book entitled *The Principles of Scientific Management*, published in 1911. Since then Taylor was known as the father of scientific management. Gant (1861-1919) developed the Taylor's management principles which were then known by the principles of Gant. Gant's contribution widely was used until today such as techniques to make a schedule (time schedule). From the classic management experts, it was also known the name of Gilberth (1886-1924) and his wife. Gilberth's wife (1878-1972) already interested in the human aspects such as selection problem, the determination and the training of personnel, although it was still within the framework of the increased production. Among the leaders of scientific management, it was also known the name Emerson (1853-1931) who emphasized the engineering efficiency. Criticism of the workings of management of Taylor and his followers is treated the workers as a factor production to inhuman. Perhaps this "mechanization of man" happened because of the background of Taylor as a technical expert. Some figures of the classical management including scientific management actually have background of engineering experts supported by their experience in the field of business and economics.

To overcome the weakness of the classical management approach, it came the idea from the following management experts which later known as classical organization theory. One of famous figures of this theory is Fayol (1841-1925). He was mining expert from French royal family. This theory combines scientific management and administrative management. There are many figures in this theory, such as Gulick, Urwick, Sheldon, and including Max Weber (1864-1920), a German who was a founder of modern sociology. In the field of management he is known as the father of bureaucracy. Another figure named Follet (1863-1933) was a philosopher and social psychologist. His well-known opinion is management through others. Of course there are lots of experts who are not mentioned here. Furthermore, there is management that develops Human Relation Approach. It becomes a new stage from management. Some figures of this theory are such as Munsterberg (1863-1916), Mayo (1880-1949) which is famous for Hawthorne research, Roger (1951), and Morino (1953). After this approach it appears a new approach management again which called Behavioral Approach. In this theory there are some figures such as Maslow, McGregor, Herzberg and McClelland (all of these figure are psychologists). In addition there are other experts such as Likert (expert of education and research), Fiedler, Argyris with his theory of organizational as a cultural system, and a series of other names. Several principles of human relation approach include: motivation approach needed in the management; management cannot be regarded as a rigid technique process; management must be systematic; the human element becomes the major key; and controls should be built in a positive sense which is not used to find the fault/error but to prevent the occurrence of errors. In management the human relation approach and behavioral approach are very popular and become the most developed nowadays. From the description above, it can be concluded that the pioneer and expert of management actually consist of people who are from various background and professions since former until now. They are certainly affected and use their each expertise and discipline in implementing and developing the management, both theoretically and practically. Management is also used to manage in almost all kinds of organizational work such as in governments from lower, middle until higher class, in hospitals, in corporations, in educational institutions and so on. In accordance with a managed object and the background of the developer and practitioner of management, reasonably the management was "integrated and interconnected" with a wide range of disciplines involved in supporting it. So many objects can be managed with management science. Most of them are dealing with a process that merges with the reality of human life as an individual and/or as social beings, and the management was necessary and should be supported by the Social Sciences and Humanities, including religion and philosophy, according to the needs. Such a thing will appear more clearly, if particular circumstances require their policies. For example is a policy that is religious or philosophical. At the same time when the management regulates matters that require calculation or reality that has characteristic of "steady" or natural law, of course management science is also required to integrate or at least to interconnect with science subjects and Natural Sciences. So, modern management science is integrated and interconnected with various sciences.

IV. ISLAMIC EDUCATION IN INDONESIA AS A BASE OF MANAGEMENT STUDIES

Discussion about education (Islam) with the Indonesian context, necessarily will involve boarding schools, schools and madrasah². The presence of three educational institutions is because of the reality of Islamic institutional education that is most established and influential in the country. The author makes the sequence as mentioned above is based on the fact of the historical process. Boarding School is the former education institution of Islam in Indonesia. It was born with the end of the Majapahit kingdom and

²Muslim school

before the birth of Demak kingdom. Boarding school founded by Sunan Ampel and Raden Patah certainly included the earliest boarding school in Indonesia. Although there is an argument declaring that there was already another scholar who taught Islam before the existing of educational institution headed by Raden Patah. Nevertheless, it is still questionable whether a previous teaching place already represented as institutionalized boarding school and influential or just as place to learn where a cleric/scholar giving religious instruction (Islam) to some students. This is different with the educational institutions of Sunan Ampel proven to produce students who later founded the boarding school such as Raden Patah. So, it is not excessive that those educational places are appropriate to be categorized as boarding school educational institutions. The conclusion is this type of educational institution that already existed in the 13th century (Compare, Suthon Masyhud, Moh. Khusnurdilo, Ed., 2003: 1). Characteristics of boarding school education system in the first period are such as: 1. The boarding school is an educational institution "belong to Kyai", because this figure is the forerunner to the establishment of boarding schools; 2. The curriculum is focused on the lessons of religion (Islam) including life skills in the sense of knowledge or skills to fulfill the needs of daily life in order to live more prosperous. Of course, martial arts or "kanuragan" is included inside it; and 3. The teaching methods of boarding school at that time were still not classical. Of course there is no test or assignment as on the formal educational institution. There is type of individual learning called "sorogan" and also collective learning called "bandongan and halaqah." All of this learning type is not formal yet. Meanwhile, educational institutions of schooling in Indonesia only appeared a few centuries later, in the 19th century after a several reign such as the empire of Demak, the empire of Pajang and partly the reign of Mataram kingdom. Schooling system emerged in Indonesia after the arrival of the VOC and the Dutch colonial period that was originally organized the educational institutions for them. Then, in order to implement the ethical policy when the colonial system done by the Netherlands it has been criticized by a number of nations of the world at that time (Compare, Suthon Masyhud, Moh. Khusnurdilo, Ed., 2003: 1). The critic is about the Dutch colonial system that was too oppressive, ignorant and destitute for people of Indonesia (it was much different from when compared with the British colonial system that contains properties educate colonized). Thus, it was as a political "reciprocation". Then, the Dutch government made policy to give opportunity for the public to study at their school. This opportunity only gave for the son of nobles and sons of prominent people. What and how the process and circumstances, the school education system in Indonesia was in fact emerged at that time. So, this system exists after a long period of time from the time of first appearance of the boarding school. It should be noted that the boarding school during the colonial era, especially in the latter part of the reign of Mataram became one of the centers of resistance against colonizers. Generally "people of boarding school" was very hated with the invaders. Nevertheless, it should be recognized that due to the ethical policy intentionally or not, and directly or not, education of Netherlands schooling gave the opportunity for some teens of Indonesia to follow education of schooling that they hold. It has brought a breath of fresh air and provide a positive inspiration for educational boarding school, related to the way the organization (more or less related to management) it. It was estimated that the emergence of madrasah education system cannot be separated from the influence or even "the progress" directly or indirectly from the young people of Indonesia who followed the Dutch school education system. In the boarding school environment it focused on the curriculum for religious instruction and life skills in the sense as mentioned above. Then, from considering the need the boarding school gives general subjects of non-religious, like arithmetic, algebra, geometry, and Indonesia language. Boarding School also began in organizing the learning classical system at part of its time. Certainly, the system is not leave the distinctive tradition of learning like a method of "sorogan" (students read a book in front of the teacher), methods of "balaghan" (follow the reading book to be read by teachers or senior students), muthala'ah (read individually), *halaqah*, *bandongan*, methods of mudzakah (students read the book together or in rotation), munadzoroh method (with using reference to the book, students discuss to improve the ability to solve problems), teaching practice in order to learn (a kind of practice teaching / training to be teachers or preachers), and so on. With the implementation of the teaching of non-religious sciences beside the religious sciences that given in the classical way in some educational institutions as non-formal education institutions, it means that there is new models in other educational institutions which further called madrasahs. From that moment boarding schools that have madrasahs developed in everywhere, not even a little they later held a school system inside it, beside pure religious schools. Boarding school became more varied. In line with the existence of madrasah in boarding school and also outside of boarding school, so it can be explained that in Indonesia there are three kinds of popular and well established education system: boarding school, school and madrasah (as, if it called in order according to which that first stand and which that followed, based on history). Related to this fact, it perhaps raised a proposal/idea of courses which is namely Management of Education based on Boarding School, School and Madrasah. In the development of the three most influential educational institutions in Indonesia, the existence of each of this system are growing steadily, especially for madrasah system. Until after Indonesia's independence, madrasah has developed and grown outside the boarding school while in the early time madrasah was always a part of boarding school. Moreover, after the Department of Religious Affairs of the Republic of

Indonesia (now called Ministry of Religious Affairs of the Republic of Indonesia) reinforced the existence of madrassas, so a lot of madrassas became state schools, starting from the level of *ibtidaiyah*³, *tsanawiyah*⁴ and *aliyah*⁵. The state madrasah was later developed luxuriantly, so there were very large numbers of madrasah and they were within the management of the Department of Religion Affairs and conduct their own examination until nowadays. The private madrasah either standing in boarding school or standing independently has very much more numbers precisely compared with the state madrasah. It is not exaggerating if it states that the number of madrasah entirely in Indonesia has reached the level of "hard to count", even it is not equal with the number of schools that are under the management of the Ministry of Education and Culture. The quality of madrasah is also recognized, especially since there were "SKB 3 menteri"⁶ in the 70s. It was proved with many graduates of madrasah successfully received and continued in public university. Actually among them there are many students that are successfully becoming scholars in various faculties and diverse scientific fields. In the meantime, education management is the management applied to the management of education. In education, the management can be defined as an activity that systematizes educational resources to be centralized in order to achieve the goals of education (Syaiful Sagala, 2011: p. 44). Implementation of the management science at each of the institutions. In this context the concept of management that is operationally easy to understand is such as: coordination and empowerment of all the existing resources at the institution through a process of planning, organizing, establishment of labor, the direction (mobilization) and supervision (control) in order to achieve those objectives determined earlier. The extent to which it is applied in three educational institutions: boarding schools, schools and madrasah. The numbers of boarding schools are reaching the amount of tens of thousands (Suthon Masyhud, Moh. Khusnurdilo, Ed., 2003: 4) with their diversity, including a unique educational institution that are different from the others. The prominent characteristics of boarding school is such as the figure of clerics that have extraordinary roles and authority of boarding school. This authority in the perspective of management science often causes "severe problem" or it is incompatible with the roles or ethical codes. For example, they are related to the delegation of tasks and authority, authority level, the problem of intervention, and others. The other characteristics of boarding schools are students, cottages, mosques and studying the "yellow book" which is identical to the book using Arabic words without vowel marks. However, there are also boarding schools that implement modern management in good ways. Pondok Modern Gontor Ponorogo and Az-Zaitun, may be included in this category. With the implementation of modern governance in accordance with the science, evidently those two boarding schools have experienced very rapid progress (apart from the attitude to agree or not to the each content of education). However, it cannot be denied that mostly boarding schools in this country have not applied the modern management in accordance with common science. Islamic boarding schools around Indonesia which have tens of thousands for its number have various levels of educational contents and practices: good level, fairly good level, less good level and bad level. The major advantage of boarding schools with madrasah exists in the system that combines formal education, informal and non-formal in a single unified system. Thus the education system is the best religious education. Inside of this system, it can be developed the education way in the form of teaching, habituation, modeling, guidance and counseling, *riyadhaah* (educate themselves to more intensive in worship such as prayers, *tahajjud*, fasting, sacrifice, and so on), as well as the methods *Targheeb* and *tarhib* in one system education. Why many boarding schools are considered as worse boarding schools on the side there are many good boarding schools? The answer is beside its superior education system, at least there are three other factors that have a big influence and become the cause of this unique educational institution to be good or bad. They are: 1. The management factors, 2. The content of education or curriculum factors, and 3. Cultural factors. So, management of boarding school plays one of significant central roles that will determine the quality of this educational institution. In order to obtain an initial assessment material, a degree to which a boarding school developing management, of course, it can be done by asking the ways of planning, organizational structure, job descriptions, and other management functions, including the controlling system. From the real answer on the field, the extent to which the application of management functions will be known. With the publication of Law No. 16 year 2001 on Foundations and Law No. 28 year 2004 on the Amendment of Act No. 16, 2001, which regulates the management of the foundation that shall consist of Trustees, and the Board of Trustees (Chapter I, Article 2) with each function that are different and should not have double position (Article 29), actually this provides an opportunity for the boarding school to reconstruct its management. Clerics positioned as a trustee that is equivalent to the founder, is entrusted with duties and respectable authority, namely to maintain the ideology of boarding, making public

³Elementary or primary school

⁴Junior high school

⁵Senior high school

⁶A joint decree released from three ministers such as the Ministry of Education and Culture, the Ministry of Interior and the Ministry of Religious Affairs

policy, and to foster administrators and supervisors. However, the issue of operational management is fully assigned to the administrators, and the task of supervisory becomes the responsibility of the supervisor. With rules based on the Constitution, clerics are no longer eligible in giving instructions or in directing intervention in the implementation of activities or units under the Administrators. So, it now opens the opportunity for the administrators of boarding school to apply modern governance in accordance with their knowledge.

The management that is implemented in schools and madrasahs, especially in state madrasah, is relatively more established and more appropriate with modern management science. Its dynamics of management is much easier to identify than the dynamics of management in various boarding schools. There are many similarities management principles developed between schools and madrasahs, although naturally each institution has dynamics that is not similar. It is because both the school and madrasah that are equally as formal educational institutions and especially for state institution that are equally regulated and controlled by the government with its management. Vision, mission, educational content and curriculum of each are clearly different. Moreover, many private madrasah are based on boarding school and/or the community. In the meantime, the numbers of private madrasah precisely are more numerous than the state madrasah. The difference between madrasah based boarding school and community is in the aspect of tendency to organize the curriculum and its "action" according to each vision, mission and culture, but in certain matters, especially about the state exam, they do a lot of adjustments. School management that exist in boarding schools generally do the same ways that is by maintaining the vision and mission of boarding school and by doing adaptation for the material and rules related with examination. In its development, management strategy or management of schools and madrasah has many similarities.

V. INTEGRATION-INTERCONNECTION OF SCIENCE IN EDUCATION MANAGEMENT COURSES BASED BOARDING SCHOOL, MADRASAH AND SCHOOLS

The main themes in Education Management based Boarding school, Madrasah and School course include: Introduction of boarding school, school and madrasah deeply, especially boarding school with variation and diversity including the uniqueness of philosophy, curriculum, content and culture as well as management. It is because almost of those aspects can be influential and connected with the science of management. Study of the boarding school should be a priority, among others, due to its uniqueness and extraordinary diversity. Meanwhile, a representative of written references is very limited. If school and madrasah is combined, the numbers are more numerous than boarding school. However, in reality variety and uniqueness of their management are not as complex as boarding school's management. Managerial of School and Madrasah has much controlled and managed by the Ministry of Government (Ministry of Education and Culture and the Ministry of Religious Affairs), so it is more easily to be studied. The references related to the management of those two "model" formal educational institutions are very numerous. So, a lot of things can be read and studied by student outside the lecture hall. The theme of educational management that should be deepened is how theoretical idealization and application of management functions in the educational institutions management: Boarding school, School and Madrasah including how the planning, organizing, placement of people, mobilization, motivation, and control system and the controlling ways. While themes of internal education that is very relevant and supporting the knowledge and insight related to this subject must also be studied, such as: management of curriculum, teaching, educators, students, personnel, facilities as well as environmental facility, public relations (PR), and so on. These also include the Total Quality Management (TQM), Leadership, Conflict Management, Transformation Management and others that were very helpful in the management of Boarding Schools, School and Madrasah. Therefore, so many objects need to be managed by education and almost entirely dealing with the process that merges with the reality of human life as an individual and / or social creatures that are so dynamic. So, the management also must be supported by the social sciences and humanities completely, including economics, religion and philosophy in accordance with the needs. Especially that is very relevant to the management of education are such as psychology, humanities, communication, sociology, economics and science education. Plus Religious Studies and Philosophy of Islamic Education are for Islamic Education Based boarding school, Madrasah and Schools.

VI. CONCLUSION

From the above description, regarding the integration and interconnection of Islamic Education Management Sciences, the conclusions can be drawn as follows:

1. Science of modern management is inherently as a science which is integrated and interconnected with various sciences, both incorporated in the Social and the Humanities Science and Nature of Science, and even Pure Sciences, Religious Studies and Philosophy, according to the needs as well as things that are made as the object of governance.

2. Science of educational management is also integrated and interconnected with the social and humanities science. Especially, sciences that are relevant with the management of education are such as psychology, humanities, communication, sociology, economics and science education.

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