

Prophetic Management to Improve Quality of Education A Case of

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Prophetic Management to Improve Quality of Education: A Case of Islamic Boarding Schools

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Abstract

Pedagogically, the quality of education can be seen from the process of providing education that is able to provide the best learning and learning opportunities that can be utilized by students to achieve the expected learning goals. The management of educational institutions/ Islamic boarding schools with prophetic management as an integrated concept between management functions and prophetic values promises establishment of education get better and qualified. The research method used is a qualitative method with a descriptive approach and field research. Data collection is used observation, interview and documentation. The data obtained were analyzed by using reduction data analysis, data presentation and drawing conclusions. Then, it was examined with validity and reliability test to measure the validity of the data. The purpose of the research was to determine the management/prophetic management to improve the quality of education in Pondok Modern Darul Hikmah. The results of this research is Prophetic management that can enhance the quality of education by increasing autonomy, sincerity, simplicity, self-reliance, Islamic brotherhood and students' knowledge.

Keywords: Prophetic management, Quality of Education,

Introduction

Islamic boarding school is the oldest educational institution in Indonesia, according to its history, the boarding school is a pillar of education and culture that plays an important role in the independence and to intellectualize the Indonesian's nation (Muhakamurohman, 2014). *Pesantren*/boarding school can be interpreted as a place for boarding students or staying and studying the Qor'an and so forth (Syafe'i 2017). In community of *pesantren*, there are religious leaders (*kyai*), students (*santri*), religious teachers (*ustadz*), religious studies, traditions and places for students to study the entirely day. The education system is handled by *kyai*, the learning method is used *sorogan*, *wetonan* and *bandongan* systems. The books taught are classic books (yellow books). Historically, the first boarding school appeared in East Java, was found in Ampel Denta, under the care of Sunan Ampel, 16th century, Sunan Ampel educated his students to be candidate and assigned to spread Islam Indonesia even in neighboring countries. The flourish of Islamic boarding schools in remote area is inseparable from the role of students of Sunan Ampel. At the beginning of the mid-19th century and early 20th century, the boarding schools change significantly, through his *pesantren* handled by Syech Kholil Bangkalan who was charismatic and skillful, created the great *kyai Nusantara* which produced many others *kyai*, so that almost in every district stood many *pesantren*. In its journey, the classification of *pesantren* in Indonesia was emerged and based on the system or type of educational institution that was held to answer the challenges of the times, the influence of technology and the

globalization of pedagogy (Muhakamurohman, 2014). Such as cottage of *tahfidz*, cottage of Qur'an, modern cottage, and so on.

In managing an educational institution, especially Islamic boarding schools, the spirit of Prophet hood is needed, and in every stage its management is colored with attitudes of true/right (*shidiq*), convey (*tabligh*), smart (*fatonah*) and trusted (*amanah*). The four characters avoid a leader or a manager in making wrong policies or bad decisions. The nature of *shidiq*, which means true, or can be trusted, in managerial stage, a manager or a leader with *shidiq* character which is manifested in attitude, honest, commitment and consistent in every policy and decision making, certainly will not do corruption, unfair and violate the law that have been set. *Tabligh*, it means to convey, a leader should be open minded, transparent in managing the institution. He leads the institution through fit communication between the members to the leaders, also the members to other members. *Fathonah* has a meaning "smart", intelligence is needed by the leader to take a right and wise decision in solving problems. Likewise, a trustful attitude which has the antithesis of an unfair attitude, which means it can really be trusted, if an assignment is left to him, he will not betray, and people will believe him, he will do his best and full responsibility. If a leader betrays the trust mandated by him, of course the people or citizens of the institution that he leads will not trust him. Because, it will cause suspicion and chaos in the management of his institution. A chaotic institution in its management will certainly have an impact on the quality of the planning, process and output. On the contrary, the institution with good management will certainly produce good quality.

In terms of the choice of management style, what is the most effective and efficient management implemented in schools or *madrasah* that can improve the quality of education? Particularly, nowadays the interest of parents to send their children to *madrasah* or Islamic boarding schools is very high, they assume that their children's education in *madrasah* and Islamic boarding schools will get balanced knowledge, between religious education and exact education. This is in line with the goal of national education, which is to form people with strong and religious characteristics. The output of high-qualified educational institutions, of course, cannot be separated from management which applied high religiosity values, namely prophetic management. The management which takes prophetic values is in the practice of planning, organizing, implementing, and evaluating.

One of the innovations in boarding schools in responding to the challenges of the era is with the emergence of modern cottage, boarding schools that collaborate traditional and modern education systems. according to Barnawi, quoted by Abdul Tholib, a modern *pesantren* is a *pesantren* that has undergone a very significant transformation both in its education system and its institutional elements. In addition, the management and administration are very neat, systematic. Also financial management is more transparent. The teaching system is balanced between general education and religious education. Besides, there were additional mandatory mastery of three languages, Arabic, English and Indonesian that were applied in daily communication (Tholib, 2015). Since the mid-1970s there have been major changes in *pesantren*, it had formal education under the organization of *pesantren*, from primary, secondary and even to tertiary levels, and have embraced the principles of management that is open and transparent (Tholib, 2015).

Indonesia has experienced a period of entire crisis in the dimensions of life, monetary crisis and even a crisis of confidence in the government (Tarmidi, 1999). Even though the problems that caused the monetary crisis are very complex, it is inevitable that the management of the state which is

related with the practices of KKN (Collusion, Corruption and Nepotism), is also the cause of the crisis. Bambang Sudibyo said that one of the multi-dimensional crises that occurred in Indonesia was caused by the high practices of illegal banking, the very poor control of Bank Indonesia over banking practices, the collapse of the economic centers around Suharto and business of Suharto's family and cronies (Sudibyo, 1999). State management practices that were susceptible with the KKN atmosphere were certainly far from the prophetic values taught by Muhammad SAW and of course, it had an impact on the quality of the country both in terms of economy, education, law, defense and security and other fields. Likewise, in the management of Islamic boarding schools, there is also an attitude of trust, trustworthiness, discipline and smart (*fathonah*) which are based on humanism, transcendence and liberation so that the quality of education becomes more significantly increased.

Prophetic Management

Prophetic management derives from two words, management and prophetic. Management itself comes from the word "to manage" which means to lead (KBBI, 1982). According to Hasibuan in Saefullah, management is the science and art of regulating the process of utilizing human resources effectively, which is supported by other sources in the organization to achieve certain goals (Saefullah, 2014). Meanwhile, according to Terry and Rue, management is a process or framework that involves the guidance or direction of a group of people towards organizational goals or tangible goals. So that management is an activity, while the implementation is "managing" or the management and the implementer is called a manager (Leslie, 2016). Management is a process or framework that involves the guidance or direction of a group of people towards organizational goals or concrete intentions. So management is the administering process, the framework of an institution or organization by directing all of its potential human resources and other resources effectively to achieve the objectives.

Management is carried out to utilize the resources owned in an integrated and coordinated way to achieve the goals of the school or an organization. Management is administered by a leader of the cottage with his authority as a manager through the command or decision that was determined by directing the resources owned to achieve goals (Nur, 2017). Someone who is a manager takes over new obligations, all of which are "managerial". The important thing to note is to eliminate the tendency to carry out all matters on personal own. So that operational tasks are achieved through the work effort of managers' subordinates. In essence, the duty of a manager is how to use the efforts of subordinates in an efficient manner. But in fact, managers are rarely able to really spend their time on management, usually they still carry out a non-management job (Leslie, 2016). Management is usually reviewed through its management functions, namely planning, organizing, commanding, controlling or planning, organizing, implementing and supervising its resources effectively and efficiently to achieve its objectives.

Prophetic management is the process of managing its resources which are based on professional values. Prophetic comes from English, "prophet" which has a meaning "Prophet or prophecy". Because of its use as an adjective the word prophet becomes prophetic or in Indonesian it becomes prophetic which means prophet hood (Fadhli, 2018). This English word comes from the Greek "prophetess", a noun to refer to someone who speaks early or someone who proclaims himself and means also someone who talks about the future. Prophetic or prophecy here refers to two

missions: a person who receives a revelation, is given a new religion, and is ordered to preach to his people is called an apostle (a messenger), whereas the second meaning is someone who receives a revelation based on existing religion and is not ordered to preach is called a prophet (Roqib, 2011).

The basis of professional social science is the letter in Qur'an (Ali Imron verse 110) where there are three elements contained in the above verse, namely *amar ma'ruf*, *nahi munkar* and *tu'minu billah*. *Amar ma'ruf* is in accordance with the spirit of Western civilization that believes in the idea of progress, democracy, human rights, liberalism, freedom, humanity, capitalism and selfishness. Even an atheist like J.P Sartre called his existentialism humanism. They want humanization, humanizing human beings, or in the language of their religion - returning humans to their nature (Kuntowijoyo, 2001).

On the contrary, evil forehead (*nahi munkar*) is in accordance with the principles of socialism (Marxism, Communism, dependency theory, liberation theology) namely liberation. They believe that development can be achieved through liberation. *Tu'minu billah* is the same as transcendence which is the principle of all religions and perennial philosophy. So prophetic social science according to Kuntowijoyo is humanization, liberation and transcendence (Kuntowijoyo, 2001). Kuntowijoyo's idea was supported by Rosyadi who said that humanization as a derivation of *amar ma'ruf* contained human understanding. Liberation taken from evil forehead contains an understanding of liberation. While transcendence is a dimension of human faith. The three contents above have a very fundamental impact in order to frame human life more humanism. (Rosyadi, 2004).

Prophetic Management in Education

Basically education is a humanitarian problem. So, as the first aim of the crosshairs are humans (anthropology). Humanity-oriented education has the understanding that education must view humans as subjects of education. Therefore, the starting point of the education process begins with theological-philosophical understanding of humans. Thus, in the end, man will be introduced to his existence as the caliph of Allah on this earth. Education that is separated from these basics will eventually give birth to a way of life that is no longer constructive for the upholding of human values (Rosyadi, 2004).

a. Humanization in Education

Etymologically humanization means the growth of a sense of humanism and humanity. Humanization can also be interpreted as objective values that are limited by certain cultures, values of freedom, independence and happiness. Equal rights are human values that are built on the foundation of individualism and democracy (Thoha, 1996). Axiologically, humanization is seen as the main problem of human beings who have character as an inevitable concern. The indicators are: 1) Guarding brotherhood despite different religions, beliefs, social status and traditions. 2) Looking at someone totally. 3) Elimination of various forms of violence. 4) Disposal of hate towards others.

b. Liberation in Education

Etymologically, liberation comes from the Latin "liberrare" which means liberating. Whereas in terminology, liberation can be interpreted as deliverance, all with connotations that have social significance (Kuntowijoyo, 2001). Liberation is the language of science from *nahi munkar*. If in

the case of religious *nahi munkar*, it means to prevent all acts of crime that destroy, eradicate gambling, corruption and so on, then in the language of science, *nahi munkar* means freedom from ignorance, poverty or oppression (Kuntowijoyo, 2001).

From this understanding, liberation indicators can be formulated as follows: 1) Allegiance to the interests of the people, the underprivileged and *mustad'afin* groups. 2) Upholding justice and truth 3) Eradication of ignorance and social economic backwardness. 4) Elimination of oppression and violence. But freedom cannot be interpreted without limits. Because the absence of freedom limits will interfere with the freedom of others. This is equivalent to understanding rights and obligations. Freedom without control will only result in the loss of human values from humans themselves. While Islam is a liberating religion. Along with the vision of the prophet Muhammad SAW, who freed his people from ignorance to enlightenment, Islamic education is expected to be able to process liberating humans. Liberation is an attempt to free humans from the shackles of materialistic knowledge systems and the dominance of structures such as class and sex (Kuntowijoyo, 2006).

c. Transcendence in Education

Etymologically, transcendence comes from the Latin “transcendere” which means ascending to the top. In English, it is to transcend which means to penetrate, pass or exceed. In terminology, means travel above or outside. Whereas what Kuntowijoyo means is transcendence in theological terms, which means God (Kuntowijoyo, 2006). The purpose of transcendence is to add a transcendental dimension to culture and not give up on the flow of hedonism and materialism and decadent culture. Regarding this, we are required to believe that something must be done which is to cleanse ourselves by reminding the transcendent dimension that is a legitimate part of human nature (Kuntowijoyo, 1996).

From the above understanding, transcendence indicators can be formulated as follows: 1) Recognition of the existence of supernatural powers, namely God. 2) Effort to approach ones' self to God. 3) Efforts to obtain God's goodness as a dependent place. 4) Understanding an event with a mystical (occult) approach. 5) Linking behavior, actions and events with the teachings of the scriptures. 6) Work on something accompanied by hopes for happiness of the end (doomsday). 7) Acceptance of problems or problems of life with a sincere sense and hope in order to get a reply in the hereafter. Therefore, hard work is always done to achieve His grace.

Thus, according to Kuntowijoyo, it is proper for Muslims to place Allah SWT as the authority holder. God the Most Objective with 99 Beautiful names. If humans do not accept God as the authority, it will appear:

- Full relativism, where values and norms are entirely personal.
- Value depends on the community, so the value of the dominant group will tend to master.
- Values depend on biological conditions, so social Darwinism, egoism, competition and aggressiveness are virtue values (Kuntowijoyo, 2001).

Thus, the values above have different meanings, but must complement each other. The values of humanization and liberation must be at the starting point of the values of transcendence. Humanitarian work and liberation work must be based on values of faith and liberation work must be

based on values of faith in God. Because the value of transcendence requires Muslims to put Allah's position as the highest authority holder.

While prophetic management or leadership is God's representative on this earth as the delivery of all teachings of the Qor'an in the form to replace the prophetic function to preserve religion and govern the world. Prophet Muhammad SAW is a perfect example. Muhammad Has the following properties: 1) *Shiddiq* has the meaning of right, true and honest. Honesty includes honesty with God, self or conscience, others and being honest with duties and responsibilities. Patience and consistency are also included in the nature of *shidiq*. 2) *Amanah* has a professional, trustworthy, loyal commitment to the conscience, towards God, to the leader, follower and also his coworkers, as long as the leaders, followers and coworkers are loyal to their Lord. 3) *Tabligh* comes from the word "*balagha*" which means up. The purpose is to convey information as it is. *Tabligh* in leadership also means open management, as well as implementing *amar ma'ruf nahi munkar* (inviting to do good and avoiding evil. 4) *Fathonah* has an intelligent meaning that is built from submission to piety to God and has proven skills. *Fathonah's* leadership attitude is expressed in the work ethic and performance of leader who have tested and skillful skills, and are able to solve problems quickly and accurately (Fadhli, 2017).

Based on the above understanding, it can be concluded that prophetic management is managing/leadership that is carried out to utilize the resources owned in an integrated and coordinated way to achieve the school/*madrasah* goals by using prophetic values.

1. Definition of School Quality

Quality or etymologically, means rust. Good or bad something, quality, level or degree (intelligence). In terminology, quality has various meanings, depending on which point of view in defining quality. Because there is no clear and standard size regarding the quality itself. Only what becomes a collective agreement about something that is of good quality is when something is considered good and has good value and meaning. Quality is also to show the size of the assessment and appreciation of an item or a person's performance. Sallis revealed that quality can be defined as something that satisfies and exceeds the wants and needs of customers (Sallis, 2012).

Pedagogically, an activity of organizing education is seen as quality if education is able to provide the best learning opportunities that can be utilized to teach students to achieve goals. Thus academic quality involves certainty about suitability and effective learning, support, assessment and learning opportunities for students (Usman, 2009). To measure quality education of course criteria/indicators are needed. Sallis in Muhammad Fadhli, revealed that there are many good quality indicators in educational institutions. Among them are: a) high moral values; b) excellent examination results. c) the support of parents, business and the local community; d) plentiful resources; e) the application of the latest technology; f) strong and purposeful leadership; g) the care and concern for pupils and students; h) a well-balanced and challenging curriculum (Fadhli, 2017).

In improving the quality of education, it can be influenced by factors of educational input and factors in the process of education management. Educational input is everything that must be available because it is needed for the process to take place. Educational input consists of all available school resources. Components and school resources according to Subagio Admodiwirio consist of a) Human (man), principal, teacher and administrative staff, students, participation and community role.

b) Funds (money), financing. c) Facilities and infrastructure (materials), Educational facilities and infrastructure, are learning media or tools which in essence will be more effective communication and interaction between teachers and students in the educational process, curriculum, organization and science and technology. d) regulations (policy). The form of the National Education System Law and other regulations and educational policies (Atmodiwiryo, 2002). One of the success factors of Islamic Education Institutions in achieving the quality of education they aspire to is the leadership factor. Leadership is the process of influencing others to carry out and engage in an activity that aims to bring better change for the common good towards an expected future (Fadhli, 2018).

Methods ¹⁶

This type of research is a qualitative research, which describes all the activities and implementation of prophetic management in improving the quality of education in the cottage of Darul Hikmah Tawang Sari Tulungagung. A qualitative research is a study which is based on the principle that every finding is displayed on data, so that the findings are validated before being stated a theory (Alwasiyah, 2003). In the process of collecting data, all data are described in written or oral and obtained from data sources, both in the form of words and behaviors that can be observed both individual or groups.

Data collection methods used in this research are observation method, interview method, and study of documentary. is used to obtain accurate, reliable and qualitative information about prophetic management in improving the quality of education in the cottage of Darul Hikmah Tawang Sari Tulungagung.

Results and Discussion

Pondok Modern Darul Hikmah addresses at Jln. K.H Abu Mansyur, Tawang Sari, Kedungwaru. Tulungagung is a modern cottage that has a motto with the Five Souls "Reason, Simplicity, Self-Reliance, Islamic brotherhood/*Ukhuwah Islamiyah* and Freedom" which seeks to animate every step and activity of the students, because at Darul Hikmah, it is not only an educational institution found, but also an institution of culture. Discipline and Islamic life are not only as obedience but more than awareness and even needs. (PPDB 2017/2018 brochure).

1. Analysis of data about prophetic management planning at Pondok Modern Darul Hikmah is covering;

1) planning is broken down from a vision and mission that is full of prophetic values and results in the work plan of the supervisor, the work plan of the management and the work plan of the board supervisor, 2) curriculum structure that is full of transformational prophetic values consisting of a combination of Pondok Gontor curriculum, the Ministry of Religious Affairs and Ministry of Education and Culture, 3) has a "five term" consisting of five plans which are revealed to be short and long term.

The vision of Pondok Modern Darul Hikmah is very loaded with prophetic content, namely the establishment of Islamic Boarding Schools, formal and non-formal education, social, religious, humanitarian, research, and development of moderate and *Rohmatan lil'alam* human resources. Likewise, the mission is derived from a prophetic vision. In this vision contains the contents

of humanization (humanity) which is reflected in the words "social" and "humanity". Kuntowijoyo interprets it as *amar ma'ruf*, *Amar ma'ruf* is in accordance with the spirit of Western civilization that believes in the idea of progress, democracy, human rights, liberalism, freedom, humanity, capitalism and selfishness. An atheist, J.P Sartre called his existentialism humanism. They want to humanize, humanize human beings, or -in the language of their religion - return humans to their nature (Kuntowijoyo, 2001).

The vision also includes the value of liberation, which is reflected in the words "research" and "human resource development". As Rosyidi said, "Liberation taken from evil forehead (*nahi munkar*) contains an understanding of liberation." Kuntowijoyo interprets it with evil forehead. In this case liberation can be interpreted by combating ignorance and socio-economic underdevelopment (Rosyidi, 2004).

In addition, the vision also contains transcendence content that is reflected in the word "religious". As Rosyidi said, "transcendence is a dimension of human faith. The three contents have a very fundamental impact in order to frame human life more humanism (Rosyidi, 2004).

The three prophetic pillars contained in the vision are framed with moderation and spirit of *rohmatan lil 'alamin*. Which then gave birth to the formulation of a work plan or program that was loaded with prophetic values. Both the work plan of the board³ of directors, caretakers and supervisors. As Burns revealed in Aan Komariah and Cepi Triatna that transformational leadership is a process that basically "leaders and followers raise one another to a higher level and motivation" (Komariah & Triatna, 2005). So, each of them has their own duties and responsibilities which are carried out safely.

The curriculum used in the cottage is a combined curriculum² collaborated from Islamic Boarding School of Gontor Ponorogo, Ministry of Religious Affairs and Ministry of Education and Culture. This shows that prophetic values are visionary and transformational. How can a leader be able to monitor the direction of a progressing future in accordance with the needs and challenges of the times?

This is consistent with Surya's explanation that leaders are people who are aware of the principles of organizational development and human performance¹² so that he seeks to develop the aspect of his leadership as a whole through motivating staff and calling for higher ideals and moral values such as independence, justice and humanity, not based on emotions, such as greed, jealousy or hatred (Surya, 2017). Thus transformative prophetic leadership becomes an appropriate form of leadership to be applied in managing an organization.

The curriculum structure that refers to prophetic values is to include Islamic Date courses from Pondok Gontor and Hadith subjects by using the book "*Bulughul Marom*". Then required to practice their knowledge in everyday life. So as such, it is hoped that there will be a balance between the *shiroh wa shari'ah*. This is in line with Umam's opinion which says that prophetic education is identified as an educational paradigm that seeks to collaborate between the education system that focuses on moral values and religious culture with the education system modern (new educations) which develops forms of human values (humanism).

In addition, Pondok Modern Darul Hikmah has the principle of "*Panca Term*" which there are five principles namely education and teaching, regeneration, buildings, treasure¹⁵ saved (*khizannah*) and businesses outside the cottage. These five principles can be reduced to short-term

plans and long-term plans. For short-term plans, after graduating from Pondok Modern Darul Hikmah, the students are expected to become role models for the community. Among them is through education. The long-term plan is to improve the quality of education, which is planning to establish a tertiary institution. In 2020 or new teachings next year, the Tahfidzul Qur'an program will open. This is a visionary plan for the creation of a prophetic institution.

Implementation of Prophetic Management in Pondok Modern Darul Hikmah

Data analysis about the implementation of prophetic management at Pondok Modern Darul Hikmah includes; 1) Forming OPPM (Pondok Modern Student Organization) with 18 unit units, 2) Launching five terms "*Panca Jiwa*" in all activities for all residents of Pondok Modern Darul Hikmah; namely sincerity, simplicity, self-reliance, Islamic brotherhood (*ukhuwahislamiyah*) and knowledgeable, 3) Applicate humanization in the management of the cottage that is tolerance in various differences; room arrangement consisting of various regions; school uniforms; all regulations are adjusted to their level, 4) Instill liberation in the management of the cottage that is the obligation of two foreign languages (Arabic and English) for 24 hours, the provision of punishment in accordance with the level of violations, study tour to share home industry or entrepreneurs, learning is emphasized in the process not the results, high discipline, extra scout obligations, ICT supplies, 5) Instilling transcendence in the management of the cottage, namely the obligation to pray five times a day, the fasting of the *sunnah*, the discipline of evening prayer, 6) the financial management of the cottage which is based on uniform clothing, kitchen and cooperative cottage with added from outside parties.

The establishment of OPPM (Modern Pondok Student Organization) with 18 unit units is an effective program in managing an organization that encompasses complex affairs as a pondok foundation. Management is a process or framework that involves the guidance or direction of a group of people towards organizational goals or concrete intentions. So, the important thing to note is the elimination of the tendency to carry out all matters themselves. So that operational tasks are achieved through the work effort of managers' subordinates. Because of its nature, the task of a manager is how to use the efforts of subordinates in an efficient manner.

In the management of Pondok Modern Darul Hikmah, it has launched "Five Souls" in all 24-hour activities for all residents of Pondok Modern Darul Hikmah, both supervisors, administrators and all students. Namely sincerity, simplicity, self-reliance, Islamic brotherhood and knowledgeable. From here the content of prophetic values is very rich. These five souls are loaded with prophetic values. If detailed, sincerity is a reflection of noble transcendent values. Simplicity and *ukhuwah Islamiyah* is a reflection of the value of humanization. While being independent and knowledgeable reflects high liberation efforts.

In establishing the management of the cottage, with tolerance in ethnic, racial, religious, and political differences; room arrangement consisting of various regions; school uniforms; all regulations are adjusted to their level. This is in accordance with the understanding of humanization, namely the growth of a sense of humanity (KBBI, 1990). Humanization can also be interpreted as objective values that are limited by certain cultures, values of freedom, independence and happiness. Equal rights are human values that are built on the foundation of individualism and democracy (Thoha, 1996).

To carry out the liberation management of the cottage is by requiring two foreign languages (Arabic and English) for 24 hours, giving penalties in accordance with the level of violations, study tours to share home industries or entrepreneurs, learning is emphasized in the process of not results with the absence studying on the eve of the exam, high discipline, extra scout obligations, ICT briefing.

This is in line with the interpretation of liberation according to Kuntowijoyo, which is derivated with evil forehead (*nahi munkar*). If in terms of religion, *nahi munkar* means to prevent all acts of crime that destroy, eradicate gambling, corruption and so on, then in the language of science, *nahi munkar* means freedom from ignorance, poverty or oppression (Kuntowijoyo: 1996).

The implementation of transcendence at Pondok Modern Darul Hikmah, is the obligatory five-time prayer, the discipline of the fasting of the *sunnah*, the discipline of the evening prayer. This is in line with Kuntowijoyo's statement that we are required to believe that something must be done is to cleanse ourselves by reminding the transcendent dimension that is a legitimate part of human nature (Kuntowijoyo, 2001) It is proper for Muslims to put Allah SWT as the authority holder.

Thus Pondok Modern Darul Hikmah balances these three values in daily practice, and is complementary. The values of humanization and liberation are at the starting point of the values of transcendence. Humanitarian work and liberation work are based on the values of the faith in God. Because the value of transcendence requires Muslims to put Allah's position as the highest authority holder.

Supervision/Evaluation of Prophetic Management at Pondok Modern Darul Hikmah

Analysis of data about prophetic management supervision at Pondok Modern Darul Hikmah includes; 1) weekly cottage evaluation meetings, 2) monthly cottage evaluation meetings, 3) standards according to each level, 4) report cards that are full of honesty values. Evaluation is assessing all activities to find indicators that cause success or failure to achieve a goal, so that it can be used as material for the next study. In addition, alternative solutions are also formulated that can improve existing weaknesses and improve the quality of success in the future. In the management of Pondok Modern Darul Hikmah there are weekly cottage evaluation meetings and monthly cottage evaluation meetings. This shows how disciplined and strong in progressing towards its prophetic and transformational vision.

The standards are in accordance with each level and this reflects high prophetic values. Likewise, the report cards at Pondok Modern Darul Hikmah are full of honesty and truth. Awareness that every human being has different and diverse capacities so tolerance is the highest attitude that must be instilled. How to respect differences in humanitarian frames, based on the vision of the establishment of Islamic boarding schools, formal and non-formal education, social, religious, humanitarian, research, and development of moderate and *Rohmatan lil' alamin* human resources.

If it is found in the evaluation, something is not in accordance with the plan and the success of the predetermined plan, it will be continued by the next management.

Conclusion

Prophetic management planning at Pondok Modern Darul Hikmah includes; 1) breakdown of the vision and mission which are full of prophetic values and produce the work plan of the

supervisor, the work plan of the executive board and the work plan of the board supervisor, 2) curriculum structure that is full of transformational prophetic values consisting of a combination of the Pondok Gontor, Ministry of Religious Affair and Ministry of Education and Culture , 3) has a "five terms" consisting of five plans which are reduced to short and long term.

The implementation of prophetic management at Pondok Modern Darul Hikmah includes; 1) Forming OPPM (Pondok Modern Student Organization) with 18 unit units, 2) Launching five "Panca Jiwa" in all activities for all residents of Pondok Modern Darul Hikmah; namely sincerity, simplicity, self-reliance, brotherhood (*ukhuwah islamiyah*) and knowledgeable, 3) Instill humanization in the management of the cottage that is tolerance in various differences; room arrangement consisting of various regions; school uniforms; all regulations are adjusted to their level, 4) Instill liberation in the management of the cottage, namely the obligation of Arabic and English 24 hours, the provision of penalties in accordance with the level of violations, study tours to share home industries / entrepreneurs, learning emphasizes the process of not results, high discipline, obligation of extra scouts, ICT briefing, 5) Implementing transcendence in the management of the cottage that is the obligation to pray five times a day, the discipline of fasting *sunnah*, and evening prayers, 6) financial management of the cottage which is autonomous handled, home industry of producing uniforms, kitchens and cottage cooperatives with the additional outside parties.

Supervision/evaluation of prophetic management at Pondok Modern Darul Hikmah includes; 1) weekly cottage evaluation meetings, 2) monthly cottage evaluation meetings, 3) standards according to each level, 4) report cards that are full of honesty values. If the planning has not been successfully carried out, it will be continued by the management in the next period.

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