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Management of Religious Development at the Insan Cendikia Gowa State Madrasah Aliyah and the Gowa Insan Cendikia Syech Yusuf High School

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ABSTRACT: This research aims to examine and analyze the management of religious formation at the Insan Cendikia Gowa State Madrasah Aliyah (MAN) and Syech Yusuf Insan Cendikia High School. The objects of this research were the head of the madrasa/school, the vice head of student affairs, and the supervisor of the Insan Cendikia Gowa State Madrasah Aliyah (MAN) dormitory and the Syech Yusuf Insan Cendikia High School. This research use descriptive qualitative approach. Data collection techniques were carried out using (1) in-depth interviews, (2) observation, and (3) documentation. Data analysis was carried out through a process of data reduction, data presentation, and drawing conclusions as well as data validity techniques through data triangulation. The results of the research show that: (1) in carrying out religious guidance, Madrasah Aliyah Negeri (MAN) Insan Cendikia Gowa and SMA Insan Cendikia Syech Yusuf carried out a planning, organizing, implementing and supervising process. (2) The similarity between the two institutions in carrying out religious guidance lies in the series of guidance processes carried out based on management functions and the time of guidance carried out after class learning or at night. (3) Differences can be seen in the content of religious formation carried out. At MAN Insan Cendikia Gowa, apart from memorizing the Qur'an, reading certain Surahs, and getting used to religious rituals, there is a yellow book study program for various branches of religious knowledge such as faith, morals, jurisprudence, and ethics as well as reading the sirah of the Prophet SAW in the form of poetry, reading Buku al-Barzanji, while at Gowa Insan Intellectual High School the emphasis is on religious formation with tadarus, memorization, and habituation to rituals and manners. The findings of this research are the model of religious formation in both schools and the contents of religious formation.

Keywords: Management, Religious Formation

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Introduction

The development of an educational institution really depends on the management or management process. If the management is good, the institution will develop well, and vice versa. Management is the

process of achieving organizational goals by carrying out activities from four main functions, namely planning, organizing, actuating and controlling. Thus, the conclusion is drawn that management is a continuous activity. These management functions are interrelated and influence each other between one function and another. This interrelationship and mutual influence produces the management process, so that the management process is essentially an interaction between management functions.

Educating and preparing the nation's next generation is not an easy task and responsibility. This process requires awareness, readiness, patience, tenacity, courage and consistency. This cannot possibly be done by one or two people or even by one institution, such as a formal education unit or school, but requires mutual cooperation and cooperation in a comprehensive, collective and comprehensive manner. Families, schools, communities, government and community organizations must work together to realize these common goals. In the Islamic perspective, children are a trust entrusted by Allah who must be looked after and educated well (Setiawan & Kurniawanto (2016). Preparing future generations who are strong and have noble dignity is a serious state task and is carried out through various comprehensive efforts. This is done so that The entire generation's potential can grow and become servants of God with good characteristics, having religiosity, and being able to radiate peace in the totality of their lives. To realize this ideal, education administrators must regulate the composition of the required subjects, which is then called the curriculum distinctive or certain characteristics that can differentiate it from other subjects.

Religious education in educational institutions will have an influence on the formation of a religious spirit in children, however the size of this influence really depends on various factors that can motivate children to understand religious values, because religious education is essentially value education.

According to Islam, value education is the core of education itself. Values from an Islamic perspective are akhlakul karimah, namely values extracted from two sources of Islamic teachings, the holy book Al-Qur'an and the Hadiths of the Prophet Muhammad. The aim of values education is the same as the aim of moral education, namely to carry out the commands of Allah SWT, not to obtain worldly possessions, positions, sensual pleasures, or simply the pleasure of life in this world. Thus, it can be understood that value education in Islam is very urgent in an effort to realize the presence of a complete human being or *insān kamil* (Imelda, 2017). In simple terms, a human being is a human being who lives according to the authenticity of his nature. Humans are present on the earth's stage to become servants of the Creator. This is human nature and returning to this nature is the basis of human life.

One effort that has the opportunity to bring human nature back to what it should be is good religious formation. For this reason, proper religious development management is needed. Religious formation must be carried out for the younger generation in the tricerter of education, at home, at school and in the community.

Religious formation in schools has a very strategic role in increasing students' faith, piety and noble morals. Religious formation does not only teach religion theoretically, but practically directs students to have high qualities of faith, piety and noble morals. Through religious formation in the formal education environment, it is hoped that the religious formation at home that has been carried out by parents or family will become stronger and then students will implement it in their daily lives, that is, they will interact with others with noble morals wherever they are and in whatever activities.

Religious formation should ideally be carried out synergistically, both by teachers, school officials, the community, and with the active involvement of students. The participation of other teachers, committees and the environment is a form of full support for the development of religious activities.

The Insan Cendikia Gowa State Madrasah Aliyah and the Gowa Insan Cendikia Syech Yusuf High School have various quality and well-organized religious activities. Administratively, the government of these two schools, namely MAN Insan Cendikia Gowa, is under the guidance of the Ministry of Religion, while SMA IC Syech Yusuf Gowa is under the auspices of the Ministry of Education and Culture. The fact that students in both schools are boarded is an interesting reason for research regarding differences in the management of religious formation in the two schools. Apart from that, these two schools have relatively

good achievements in various fields. MAN Insan Cendikia Gowa won the best title no. 1 in South Sulawesi in 2022 according to the Higher Education Entrance Test Institute (LTMPT) based on the 2022 Computer-Based Written Examination (UTBK) scores and included in the Top 1000 Schools in 2022 according to the LTMPT version based on UTBK scores (Mawardi (2023). MAN Student Cendikias won 1st place in the 6th Arabic Language Olympiad (OBA) on September 23 2023 which was held by the MGMP Arabic Language Forum (Hatala, 2023). 2019, four students of Insan Cendikia Syekh Yusuf Gowa High School won 4 Students of Insan Cendikia Syekh Yusuf Gowa High School won the Green Environment and Eco-Lifestyle Festival at the South Sulawesi Province level (Nurwahidah, 2023, one student of Insan Cendikia Syekh Yusuf Gowa High School too). is a finalist in the National Science Olympiad at the provincial level in the field of chemistry held by the Ministry of Education and Culture (SMA IC Syekh Yusuf Gowa).

Literature Review

The term religious formation in English is often referred to by two terms, namely religious formation and religious guidance. Even though two different vocabularies are used, formation and guidance, both are described with similar meanings. This term implies an effort to shape religious behavior that has not yet been implemented and to strengthen/direct existing religious behavior to a better one.

Based on this formulation, it can be concluded that religious formation is an effort to guide, maintain and develop or perfect religious understanding (Islam) in all its aspects, both in terms of faith, worship and morals.

Student religious formation is basically created to establish daily relationships with students accompanied by actions to shape students' religious enthusiasm for the better. Coaching is also a method for carrying out the role of parents, namely by providing guidance and experience as well as providing supervision so that children can face future life well, because in the family which is a social group in individual life, children will learn and express themselves as social humans. in relationships and interactions between groups.

Religious formation of students is basically carried out so that students in their lives can establish harmonious relationships between themselves and God, fellow humans and their surroundings. This religious formation in this concept is in line with the function and goals of Islamic education.

To produce effective and efficient coaching management, several procedural steps must be implemented. This procedure can be divided into five steps, namely as follows; (1) Collecting information, information collected through facts or events that actually occur in activities based on predetermined plans. Information collection that is considered effective is carried out periodically and continuously using monitoring and reviewing activity reports; (2) Identifying the problem. This problem is raised based on the information from the first step. Problems will occur if there is a mismatch with or deviation from planned activities; (3) Analyzing problems. The analysis activity is to find out the types of problems and the factors that cause these problems. These factors may come from the activity implementers, activity targets, facilities, costs, processes, time, environmental conditions and so on; (4) Search for and determine alternative problem solutions. The first activity that needs to be done is to look for alternative solutions to the problem. This alternative is prepared after paying attention to supporting sources and obstacles that may be encountered in solving the problem. The next activity is to determine priorities for problem solving efforts selected from existing alternatives.

Carry out problem solving efforts. This effort can be carried out by the supervisor either directly or indirectly. Directly, coaching efforts are carried out by the coach for the party being coached during the activity. Indirectly, problem solving efforts are carried out by the coach through other parties.

Methods

The approach in this research is phenomenological with a type of descriptive qualitative research, namely research that provides a systematic and factual description of situations and events regarding the factors, characteristics and relationships between phenomena. This research was carried out at the Insan Cendikia State Madrasah Aliyah (MAN IC) Gowa and the Insan Cendikia High School (SMA IC) Gowa.

Result and Discussion

Religious formation at MAN IC Gowa is carried out systematically starting from planning, organizing, implementing and supervising.

Religious development planning is prepared together with all madrasah residents and involves supervisors, committees and community leaders. The planned religious formation program is included in the Madrasah Work Plan and Budget (RKAM). MAN IC Gowa's religious development planning adheres to the principles of independence, achievement and Islam.

After the planning activities have been completed, the activities are organized. In this process, the duties and responsibilities of each individual at MAN IC are regulated. Organizing is done by dividing work into more detailed tasks, assigning tasks to personnel according to their abilities, and allocating existing resources so that work becomes more effective and the targets set can be achieved.

The implementation of religious formation at MAN IC Gowa is carried out in two sessions, namely the morning session until noon or until after school and the evening session. The religious formation activity program carried out in the afternoon session consists of Duha prayer activities, congregational prayer activities, and a seven-minute lecture or kultum. Religious formation at night consists of (a) recitation of the yellow book after evening prayers. The yellow books studied at MAN IC are the Tafsir al-Jalalain book, the 'Aqidatul awwam book, the Arba'in al-Nawawiyah Hadith book, the Ta'limul Muta'allim book, and the Safinah al-Najah book. (b) Tahfizh al-Qur'an, (c) Amaliyah or habituation of Islamic activities such as congregational prayers, reading selected letters, reading the Book of Maulid Al-Barzanji.

Supervision activities are carried out periodically, daily, weekly, monthly, quarterly, semesterly and annually. Supervision of the implementation of religious formation is carried out by teachers, dormitory supervisors, madrasa heads, school committees and guidance supervisors. The supervision carried out aims to find out about the obstacles, shortcomings and strengths that occur during the implementation of religious formation, both in terms of material aspects and the performance of students and teachers who carry out religious formation.

The management of religious formation at SMA IC Syech Yusuf Gowa consists of planning, organizing, implementing and supervising.

The planning carried out by Insan Cendikia High School in implementing the religious formation of students begins with an annual work meeting which is attended by the principal, teachers and school administration staff. The meeting scheduled 2 activities, namely evaluation and planning. Evaluations are carried out to see how far activities have been achieved in the previous academic year, the obstacles faced, and which activities need to be handled more seriously, while planning activities discuss programs that will be prepared for the current academic year, including programs related to religious formation..

The organizing process applied by the school principal in religious formation is by delegating authority and responsibility to the student and dormitory coordinator. Next, the coordinator created a smaller work team. The aim is for everyone involved to carry out their main tasks and functions proportionally. In addition, by delegating responsibilities and dividing responsibilities into smaller organizational units, cooperation and working relationships will be established between individuals at Insan Cendikia Syech Yusuf Gowa High School.

Insan Cendikia Syech Yusuf Gowa High School is a general educational institution, but the school implements religious activities which lead to fostering students' religious attitudes, especially Islam. The aim of religious formation at Insan Cendikia Syech Yusuf Gowa High School theoretically includes activities that are based on Islamic religious principles and are also in line with the school's mission

statement, namely implementing effective and efficient school management and implementing effective and creative learning that integrates the development of science and technology and immorality. .

The forms of activity for fostering students' religious attitudes at Insan Cendikia Syech Yusuf Gowa High School consist of scheduled (routine) habituation, spontaneous habituation, and habituation through events. Routine habits for students in general (living in a dormitory or not) include morning assembly, congregational duha prayers, praying before and after studying, congregational noon and asr prayers, istighasah, breaking the fast together in the month of Ramadan. Specially scheduled habits for students who live in dormitories are: five daily congregational prayers, congregational tahajud prayers, sunnah fasting, Al-Qur'an tadarus, muhadharah every Friday night, tahsin and tahfiz guidance, and tahfiz exams.

Spontaneous habits carried out include moral development, kissing the teacher's hand when entering the classroom or when students enter the school environment, cultivating the 5 S's (smile, greeting, salutation, politeness), maintaining manners in dressing and speaking, and equipping prayer facilities. Habituation through events includes: holding Islamic holiday celebrations (PHBI) such as commemorating the Isra' Mi'raj of the Prophet Muhammad SAW, commemorating the birthday of the Prophet Muhammad SAW, commemorating the Islamic New Year. This activity must be attended by the academic community of Syech Yusuf Insan Cendikia High School, including students who do not live in the dormitory.

The religious formation carried out at MAN IC Gowa and SMA IC Gowa was successful when seen from the facts that researchers encountered in the field such as; (1) Students carry out worship regularly and on time; (2) Students have the confidence to perform in activities designed by the school such as appearing in cultural activities, English speeches, etc.; (3) Students comply with the rules and regulations in force at school as indicated by minimal student violations of the rules as recorded in the discipline book in the student affairs section or BK; (4) Students live a clean, healthy, fit, safe life and make good use of their free time; (5) Students are able to communicate and interact effectively and politely; (6) Students understand the rights and obligations of themselves and others in relationships within the school environment; (7) Students show a passion for reading and a great curiosity about knowledge.

Conclusion

From the results and discussion, the researcher can conclude that; (1) The management of religious formation at Madrasah Aliyah Negeri (MAN) for Gowa Cendikias is as follows: Planning is carried out at each meeting at the beginning of the school year by referring to technical guidelines and the vision and mission of the madrasah. Organizing is carried out by distributing tasks to educators who will provide guidance in the dormitory. Optimal implementation of religious formation is carried out at night. Supervision of religious formation is carried out periodically when activities take place and at the end of the year an evaluation is carried out; (2) The management of religious formation at the Insan Cendikia Syech Yusuf Gowa High School (SMA) is as follows: Planning for religious formation is carried out at each meeting at the beginning of the school year. Organizing is carried out by distributing tasks to educators who are tasked with providing guidance in the dormitory, consisting of student and dormitory coordinators, and dormitory supervisors. The implementation of religious formation is divided into religious formation for students who live in dormitories and students who do not live in dormitories. Supervision is carried out continuously when activities take place and at the end of the year an evaluation is carried out; (3) There are differences in religious formation at MAN Insan Cendikia Gowa and SMA Insan Cendikia Syech Yusuf Gowa, namely in the institution's vision and mission, planning process, and implementation, especially for the students being coached and the content of religious formation, and supervision of religious formation.

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