THE MANAGEMENT OF EDUCATION IN ISLAMIC PERSPECTIVES

(Case study of thinking Prof. Dr (HC). Abdul Malik Fadjar., Drs., M.Sc)
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Abstract Development of education is not a simple matter, but an affair involving various parties, various aspects and dimensions with its very dynamic, complex, profound, and broad nature. Education is also not something that is instant, but requires a long time from a long process. Therefore, it requires perseverance and sincerity in handling it through good management. In the world of education, management has a strategic role, especially in the renewal, development, improvement and improvement of education. This must be done simultaneously and holistically and should not be partial. Islamic education is a balanced education in preparing students, namely students who are not only able to develop intellectual creativity and imagination independently, but also have mental spiritual resilienceand are able to adapt and respond to the problems they face according to the basic framework of Islamic teachings. On this basis it is not surprising that at this time, people are more interested in educating their children to schools that have advantages in accordance with Islamic teachings.
Key words: Management, Education, Islamic Perspective

I. Introduction

Today's education in general is too deification of the Western education model that is atheistic, secularistic, materialistic, rationalistic, empirical and skeptical. As a result of this philosophical view, graduates of the education world today tend to change their orientation and pattern of life in a direction that is more materialistic, hedonistic,secularistic and individualistic.

Such a philosophical view underlying the world of education is actually immediately replaced by an Islamic outlook on life that is adapted to the noble values of the Indonesian culture. This is in accordance with the views of education experts who say that the system and purpose of education for a society or country cannot be imported or exported from or to a country or society. It must arise from within the community itself. He is "clothing" that must be measured and sewn according to the shape and size of its use, based on identity, way of life, and values contained in the community or country (Abuddin Nata, 2003).

Western education only transfers three things: transfer of knowledge (transfer of knowledge, intellect), transfer of value (transfer of value), and transfer of skills (transfer of skills) (Tholhah Hasan, 2013). Meanwhile, transfer of worship is not

discussed in Western education. Though there are teachings in Islam, that which makes the Majus or Nashrani child abawāhu, his two parents. That means there is an obligation to transfer beliefs to children.

II. Research Methodology

From the various research and assessment data collected, the methodology will be presented as follows:

1. Methodology using descriptive analysis is an analysis that describes management education in an Islamic perspective
2. Analysis methodology about analysis to see the extent of the influence and development of Islamic education on society.

III. Discussion

A. Definition of Islamic Education Management

Management is closely related to leadership issues (Miftah Thoha, 2006), because management itself traced from its etymology comes from a word manage or manus (latin) which means leading, handling, managing, and (or) guiding (JM Echols and Hasan Shadily , 2000. A. Halim, et al., 2005).In particular, the term management is not contained in the Koran, but there are words in Arabic that are closely related to management, namely "Yudabbiru" which means thinking, regulating, mobilizing, implementing, managing, engineering, managing, making plans, trying, watching. The words (fi'il muḍari ')" yudabbiru "contained in the Qur'an are included in the letter as-Sajdah [32]: 5,He arranges affairs from heaven to earth, then (affairs) rises to Him in the moment (level) is a thousand years according to your calculations. (QS. As-Sajdah [32]: 5)

Terminologically, the meaning of management is defined by experts as "doing something that has been determined by the organization as a goal, through other people who cooperate in coordination and leadership" (Miftah Thoha, 2006). So, every manager, like it or not, must be someone who is able to maintain good relations with others (Imaduddin Abdulrahim in Firdaus Efendi 1999).

According to George R Terry, management can be interpreted as a typical process, which consists of actions; Planning (planning), organizing (Organizing), activation (Actuating), and also supervision (Controlling), which is more popular with the term POAC (Jawahir Tanthowi, 1983. Nanang Fatah, 2004). This is all done to determine or achieve the targets set through human resources (HR), as well as other sources.

Education is an attempt to mature humans, both mature physically and spiritually. And according to general provisions, Chapter I Article I of the Law on National Education System No. 20 of 2003 explains that: Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual power, self-control, personality, noble intelligence and skills needed by him, society, nation and state

(UUSPN, 2003).Islamic education is different from general education, although there may be some similarities. These differences do not make Islamic education lower than general education, but instead these differences form characteristics that later become his identity.

According to Azyumardi Azra, what distinguishes public education from Islamic education is more about the values that are transferred. In general education, the values that are transferred are cultural values from one generation to the next. Whereas, in Islamic education the values transferred are derived from sources of Islamic values, namely the Koran, Sunnah, and Ijtihad (Azyumardi Azra, 1998). Those values are sought by Islamic education to be transferred from one generation to the next, so that there is continuity of Islamic teachings in the community.

In the world of education, management has a strategic role, especially in the renewal, development, improvement and improvement of education. This must be done simultaneously and holistically and should not be partial. Renewal in the sectors of education, curriculum, educators, students and so on will not bring significant changes if not accompanied by improvements in management patterns and culture that support the renewal (Dede Rosyada, 2004).

B. Portrait of Education

Education in Indonesia must be based on main demand or the needs in the field, not based on production mainded (certificate mainded). Education should not only give birth to high numbers in the education report or count the number of graduates without paying attention to the quality of graduates and the quality behind those numbers. This was conveyed by Wardiman Djojonegoro in a lecture entitled "The Politics of Education in Indonesia" at Bumi Siliwangi Campus, Indonesian Education University (UPI), April 19, 2004.

According to Wardiman (2004) to be able to see a portrait of education as a whole, we must be like seeing traffic congestion from the air. The portrait of education as a whole is divided into four parts, namely the issue of basic education, secondary education, higher education, non-formal or sustainable education. Basic education must be directed towards completing the nine-year compulsory education program (Abdul Kodir, 2015). Therefore, all abilities must be directed towards this program, including the education budget of 20% of the APBN / APBD. SD / MI and SMP / MTs graduates are the basis for the continuity of education in high school / MA and PT. How can the quality of high school / MA and PT be good, if the SD / MI and SMP / MTs graduates are not considered?

Meanwhile, the impact of education received by students is only around 30%. The rest students interact with their environment. Various environments will influence the development of student behavior. Therefore, in the homeland the destructive behavior that is carried out by students, such as bullying between students is not solely caused by educational ineffectiveness. Too many factors outside of school that determine student behavior. Thus, looking at various social upheavals and behaviors of students cannot only be from one side, the education side, but it must be holistic from various sides so that education is not scapegoated. Said the former Minister of Education and Culture in the era of President Soeharto.

Furthermore, (still) according to Wardiman (2004) to address the nation's problems, especially in the field of education in the context of facing the era of globalization, especially related to the problem of unemployment, which reaches 40 million people, an education system that truly answers employment needs (link and match) is needed. The change in paradigm (mindset) includes: changes from producing insight (supply minded) to insight into demand minded which means that education is held on the request of outsiders; changes from certificate minded to insights that have competence and knowledge (competence and knowledge minded); from a rigid education system to a flexible / flexible education system; from a stand-alone school to a school that integrates with the outside world; from orientation inward to orientation to the outside; and there is no difference in understanding between education and training, the important thing is that both have added value to students.

C. Education System for Islamic Boarding Schools and Madrasas

In the course of history, at the beginning of the twentieth century the teaching system in Islamic Boarding Schools (Abdurrahman Masud, 2006) experienced a change to madrasas, namely teaching systems that used levels, exams, absences, report cards, and so on. Of course in terms of teaching, the madrasa system is far better than the wetonan system (Kiai reads a book at a certain time, and the santri carries the same book listening to and listening to the kiai's reading) and sorogan (Santri, and usually the clever, keen on a book to the kiai to be read in the presence of the cleric, and if there is a mistake, the mistake is immediately corrected by the kiai). Because teaching with the madrasa system is tiered and santri skills can be measured and known.

I think the best Islamic education and teaching system in Indonesia is the education system that follows the system of Islamic Boarding Schools, while the teaching system that follows the madrasa system, it is clear that madrasas in Islamic Boarding Schools are the best forms of Islamic religious teaching and education systems in Indonesia this. Thus said A. Mukti Ali (1981).If A. Mukti Ali (1981) says that Islamic Boarding Schools are Islamic Boarding Schools, A. Malik Fadjar (1999) says madrasas are madrasas.According to A. Malik Fadjar the madrasa will only be useful for its people if the madrasa is able to accommodate consideration of the considerations of modern society in choosing the type of educational institution (A. Malik Fadjar, 1999).

Madrasah must be managed professionally, namely the headmaster and other leadership elements must have technical skills in education and have managerial skills, so that they can provide the best service for their clients. Especially in the context of improving school performance which is not enough by boosting physical facilities, as well as good curriculum concepts, but also must be balanced with visionary, innovative, and continuous management in the gradual improvement towards ideal quality. Human management requires work that is truly sustainable, not instant and in a short span of time. Finally, management is the main key to self-success and social humanity (A. Malik Fadjar, 2005).

D. Management of Madrasah Education

One of the fundamental changes of education reform in this reform era is the birth of Law No. 22 of 1999, as well as Law number 20 of 2003 concerning the National Education System (Sisdiknas) (Dede Rosyada, 2004). The two laws bring a very revolutionary new perspective in the context of improving the education sector, which encourages education as a public affair and public affairs in general by reducing government authority both in curriculum, management policies and various policies for developing educational institutions themselves.

According to Husni Rahim (2001) the improvement of madrassas must begin with the determination to realize the madrasa as a "superior school" that is able to integrate the power of science and technology. One of the characteristics of Indonesian Muslims that is often echoed by the leaders of the community ahead of independence is the existence of educational institutions that are able to prepare "prospective scholars who are scholars and scholars who are scholars". With other terms, preparing students who can integrate science and technology.

Steps to improve and improve the quality of madrasah education include:institutional arrangement, improvement of facilities and infrastructure, curriculum and teacher staff (A. Malik Fadjar, 2005. M. Arifin, 2000).

a. Institutional Arrangement

The problem of choosing the type of educational institution is actually not simple. Many considerations, both strategic, political, economic, and religious. At least there are three things that are considered by the community in choosing an educational institution for their children, namely: ideals and images of future life; Position and social status; and Religion (A. Malik Fadjar, 2005).

The more educated the community, the more aspects that become consideration in choosing educational institutions. And vice versa, the more lay people the simpler the considerations in choosing an educational institution or perhaps, even just being a makmum with their beliefs.For educated people, these three aspects can be considered objectively. But if the three are not met, for example religious education is considered lacking, they will undoubtedly look for other ways, for example by inviting private religious teachers. However, ordinary people usually do not have clear considerations. It may be solely because of religious factors, namely so that their children have noble character or affordable education costs, and so on.

This statement is evidenced by the reality in the community, that when there are "Islamic" educational institutions that fulfill the three criteria above, the public will be increasingly interested, especially the educated community (A. Malik Fadjar, 1999, 2005).

Such educational institutions turned out to be "purchasing power" of the community is high even though the cost of education is quite high. And the government does not seem to object and does not limit the efforts to develop educational institutions that bear these characteristics. Even the government recommends the school as one of the "superior schools" models.

b. Improvement of Facilities and Infrastructure (Sarpras)

The second problem is regarding facilities and infrastructure. Based on observations, it was obtained the impression that physical facilities and facilities owned by madrasas (MI, MTs, MA) in various places were inadequate, both in quantity and quality. This is partly due to the fact that most madrassas are private and in rural areas. Even the government allows madrasas to be private or self-supporting. In fact, most of the existing madrassas are built on waqf land, the building materials are mostly borne by individuals and carried out by the community together (swadaya).

c. Curriculum

The third problem is curriculum issues. Because Education is a struggle that will never be over and always seen together with the times. Religion advised, "Educate your child according to his era because he was born not in your era!"
Therefore, I was surprised that there were people who asked about the ever-changing curriculum. It must be realized that the curriculum is not a dead text that must be held forever. The curriculum must continue to be developed in accordance with the demands of the times for the advancement of education (A. Malik Fadjar, 2005).

d. Teacher Staff

In the field of management, so far it appears that most madrassas (MI, MTs, MA) have not been adequately managed to make improvements or efforts and professionalism is still very low. All of that will greatly affect the teaching and learning process in the classroom. Among madrasa managers themselves, the application of modern management principles still seems to be a luxury.
Viewed from the aspect of the teacher, the condition of most madrassas, especially in rural or suburban areas is still very alarming. In terms of quantity, there is still no balance in the ratio of the number of teachers and students. Or, even if it's balanced, the teacher doesn't work full-time. In terms of quality, the madrasa condition is even more concerning.They are generally from non-teacher education backgrounds, besides the situation is not homogeneous. Most of them teach in madrasas not because of the profession, but with a variety of other motives. There are those who are solely for da'wah, filling in their spare time, waiting for appointments as civil servants, waiting for marriage, and some who are indeed civil servants. Therefore, it is not too wrong if the people doubt the ability of these teachers, both scientific capacity and methodology. It is not too wrong if people are also reluctant to send their children to school in madrasah even though They really want it.In terms of teacher concentration in teaching, the state of madrasas in general is also less encouraging. Madrasas, often changing (unloading) teachers because they teach as part-time jobs (singing, driving) or just waiting time. Teachers often take turns because of the limited number of permanent teachers, both public and private. The existence of these disadvantaged teachers causes the teaching and learning process to not work well.

The low quality of education causes public trust in madrasas to decrease so that the number of students studying in them becomes small. Sociologically, schools that are less qualified will usually only be entered by middle to lower socio-economic circles. Students who are few in number and from middle to lower families are usually difficult to develop, especially those who build (read: teachers) are less eager (insecure). Even though a good teacher based on the Prophet ḥadīth below is a teacher who nurtures not a destroyer.If an affair is submitted not to the experts, then wait for the destruction. (Narrated by Bukhārī)

The meaning of thadīth according to Hasan Langgulung means "Indeed Allah loves someone who when doing something he does it well and with quality" (Hasan Langgulung, 1998).According to A. Malik Fadjar, the ḥadīth is the basis for Islamic education institutions (madrasas) to use honest and fair management, and fill positions in accordance with their abilities or professionalism (Anwar Hudijono and Ansari Thayib, 2009).The authority of the teacher (personal branding) and the authority of the school (institutional branding) are two things that are difficult to separate. Authoritative schools will make their teachers respected by the community. School authority increases teacher authority. Conversely, one or two teachers who are seen by the community as authoritative figures will make a school a more respected institution of society. So, the authority of the teacher influences the authority of the school (Mochtar Buchori, 2005).

The deterioration in the authority of the teacher and the dignity of this school if allowed to continue will lead us to a very dangerous situation. Without authority, the school will not be able to produce an educational process that guides students to an awareness of values and obedience by voluntary values. Therefore, the process of growing awareness and structuring these values finally occurs in various environments outside of school.What can be done so that the teacher is authoritative?What we need to realize together in this relationship is that authority cannot be prosecuted. Wibawa comes thanks to people's recognition of the ability of teachers to pioneer new ways in the life of the nation. For this reason, the old provisions regarding the characteristics that teachers should have are still valid, but must be manifested in behavior that is in accordance with the character of the times.The teacher should be someone who is quite knowledgeable. In our day, this "fairly knowledgeable" nature cannot be realized in the form of a teacher who knows everything. What must be pursued by today's teachers is to be a person who has a "learning capability" and has a "flexible personality" (Mochtar Buchori, 2005).

In the future, with the challenges of the times that are so complex, the progress of the era is so fast, and also the situation of education that is not easy, obviously teachers are more professional and qualified. In the field, complaints about teacher education graduates are lack of mastery in the field of science and less professional when teaching in class. Many teachers, especially those who have just graduated from the Tarbiyah College of Sciences (STIT / FITK / FKIP), do not master the material taught and taught incorrectly. In addition, there are also many complaints that they have not been competent in teaching teaching materials to students. In fact, some graduates are afraid and nervous (gurubak-gurubuk) standing in front of the class so the learning process becomes chaotic. They are also less skilled at

addressing students who often interfere. Thus, competence in the field of science and learning is very important.

In general, professionalism is realized in the mastery of teaching materials correctly and appropriately, in the ability to convey materials to students so that students are more willing to learn and become competent. The teacher is also expected to develop his personality as a teacher and educator who is responsible, who understands the condition of students, and can communicate well with students. Because, the teacher is also an educator, so he must be able to be an example in terms of the value of life. In practice in the field, there are still many teachers who cannot be role models for their students, for example, there are religious teachers who actually abuse their students. This is where the teacher's personality must be developed so that he can work as a teacher appropriately. In the framework of directing this profession it is necessary to develop teacher professional ethics. Personality skills - in this case the morality of the teacher needs to be put forward if the problem of teachers in this country is to be addressed. No matter how great the curriculum, training facilities, and teacher welfare, without good morality will be in vain.

E. Management of Featured Islamic Schools

Today there is a new trend among Muslim middle classes in large cities to include their children in quality Islamic / madrasah schools. This choice is very rational because public schools are perceived as not fulfilling their desire to educate their children. This trend is certainly a challenge for the Islamic school / madrasah to offer alternative education that is in accordance with the demands and needs of the community. And it lies in improving quality.

According to Azyumardi Azra, "superior schools" or "superior Islamic schools" can be said to be "elite schools" of Islam for a number of reasons. The first reason is that the schools are elite from an academic point of view; in some cases, only the best students can be accepted by these schools through highly competitive entrance exams. Teachers who teach in these schools have also been selected competitively; only those who meet acceptable requirements for teaching. The schools also have a variety of educational facilities that are far better and more complete, such as libraries, laboratories, workshops, computer rooms, mosques and sports facilities. All that makes students from these schools far better academically than not only with other Islamic schools, but also with public schools run by the government (Azyumardi Azra, 2002. Abuddin Nata, 2001).

a. Madrasah Construction of Syarif Hidayatullah UIN Jakarta.

Among the most popular examples of excellent schools / madrasas are the IAIN Jakarta Madrasah Development. This Madrasah was originally a laboratory school for the Tarbiyah Faculty of IAIN Jakarta (now UIN Jakarta), in recent years it has become a favorite madrasah among parents in South Tangerang, although they have to spend ten times more than the cost they have to pay for madrasas and public schools. Madrasah development is one of the best educational institutions in South

Tangerang, not only among madrasas, but also among existing schools. Many of the graduates are accepted in the best schools in the region. When we read AL'Ashri, a Development Madrasah journal, we can find out the various achievements that have been achieved by these madrasah students.

b. MIN 1 Malang. Another prominent example of elite madrasas is the State Islamic Middle School (MIN) I Malang, East Java. As can be seen from its name, this is an elementary level madrasa.

This madrasa was originally founded in 1962 as a "private training school" for students of Religious Teacher Education (PGA). However, in 1979 the local Ministry of Religion decided to make it a separate state madrasa. Since then, MIN I Malang has repaired itself. With good collaboration and support from POMG (Student Parents and Teachers Association), this madrasa is now able to provide quality education.

Now, because it is famous for its academic achievements, MIN I Malang is the best Madrasah in East Java. MIN I Malang has become a model and model school in Indonesia. Given its achievements, it is not surprising that MIN I Malang became a favorite madrasa among Muslim parents in recent years, although it is the most expensive madrasa not only among madrassas, but also among schools in Malang. Like other favorite schools and madrasas, only rich Muslim families can send their children to MIN I Malang.

There is no doubt that the success stories of the elite madrasas have encouraged the Ministry of Religion (now the Ministry of Religion) to develop "model madrassas". In addition, there is another important trend, namely that madrasas gain new momentum. There were a number of elementary schools which were closed because many of their students moved to madrasas. All these developments led to Ministry of Religion officials and Islamic education experts to begin to believe that the quality of madrasa education could be improved (Azyumardi Azra, 2003).

c. Al-Azhar School Jakarta, Muhammadiyah 1 High School Yogyakarta, and Madania Boarding School

In addition to Madrasas for the Development of Syarif Hidayatullah State Islamic University in Jakarta and MIN 1 Malang, examples of other Islamic elite schools are schools at Al-Azhar colleges in Jakarta, Muhammadiyah 1 High School Yogyakarta, and Madania Boarding School (A. Malik Fadjar, 1998, 1999, 2005. Anwar Hudijono and Ansari Thayib, 2009).

d. Al-Azhar Jakarta Islamic High School, SMA Plus Muthahari Bandung, High School, Muhammadiyah 1 Yogyakarta, Superior High School Darul ulum Jombang, High School. Plus al-Azhar Medan, Athirah Makasar Islamic High School, and Dwiwarna High School Parung

Examples of other leading Islamic schools are the seven leading Islamic high schools as examined by Halfian Lubis (2008) in the Dissertation of the Growth of Leading Islamic High Schools in Indonesia: A Study of Educational Quality Improvement Strategies namely Al-Azhar Jakarta High School, SMA Plus Muthahari Bandung, High School Muhammadiyah 1 Yogyakarta, Superior High School Darul Ulum Jombang, Plus High School al-Azhar Medan, Athirah Islamic High School, and SMA Dwiwarna Parung.

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F. Management of Islamic Higher Education

Understanding the suggestions and efforts of A. Malik Fadjar in managing Higher Education (PT), saving the author's worth to get appreciation and worthy of being applied in managing Islamic education institutions (Islamic boarding schools, madrasas, and schools) (Anwar Hudijono and Ansari Thayib, 2009. M. Yunan Yusuf et. Al., 2005).In A. Malik Fadjar's view that what is meant by educational institutions, especially Islamic Higher Education, is not merely a higher education institution labeled Islam, such as Muhammadiyah (1912), Mathla'ul Anwar (1916), Nahdlatul Ulama (1926), or identifying with Islamic figures such as KH Ahmad Dahlan, K.H. Mas Abdurrahman, K.H. Hasyim Asy'ari, and others. It is also not just a higher education institution in which it presents studies on Islam.

More than that, besides labeled Islam and in it presents a study of Islam, higher education in its motion and breath is always inspired by the spirit and values that emanate from the teachings of Islam. For example, using fair and honest management, filling in the position according to the ability of the person or professionalism. The basis is the words of the Prophet Muhammad:

If an affair is submitted not to the experts, then wait for the destruction. (Narrated by Bukhārī), The view of A. Malik Fadjar put forward the substance of Islam, even though without having to be packaged in formalized or labeled with Islam. These thoughts will be carried out by him in realizing representative and adequate Islamic educational institutions. In this effort, A. Malik Fadjar was very happy when invited to assist in raising UMM and UMS because they saw it as an opportunity to realize his thoughts in advancing educational institutions, especially Islamic higher education.In short, after understanding the complexity of the problems faced by the University of Muhammadiyah Malang (UMM), A. Malik Fadjar made a breakthrough step in the future. He built big aspirations to make UMM a great, prestigious (prestigious) and prestigious (Anwar Hudijono and Ansari Thayib, 2009) higher education institution of Islam.Of course, to achieve these big goals can not be done in a short time. The first step taken by A. Malik Fadjar was to formulate big ideas or aspirations with a far-reaching dimension, concerning the issue of where UMM should be brought?

When starting to become UMM Chancellor, the condition of this higher education institution was very sad even though it was almost 20 years old. "Life is reluctant to die do not want to," said A. Malik Fadjar, describing the condition of the UMM at that time (Anwar Hudijono and Ansari Thayib, 2009).So, when that cynical nickname emerged, UMM was not an acronym of the University of Muhammadiyah Malang, but "Morat Marit University", a university that is not known, both its academic process and management. There are also those who call it the "Mondar Mandir University", because employees and lecturers who work at UMM also work elsewhere. Not even a few who work at UMM are just as part-time to earn an additional living. Although the addition of UMM is actually not much. There are also those who call it "Forward University Backwards", then "Festive Cheap University". In addition, there are also those who call it "The University Is Getting Forward." It means that there is public recognition that UMM continues to move forward (Anwar Hudijono and Ansari Thayib, 2009).

What is being attempted by A. Malik Fadjar in advancing UMM (1983-2000) and UMS (1992-1997) would be one of the values that can be proud of (Anwar Hudijono and Anshari Thayib, 2009). From a PT that has never been glimpsed, a person becomes a PT that attracts a crowd of people to enter their children there. From the campus which does not have its own building and seems to be slum until now it is the most magnificent and elite campus when juxtaposed with the surrounding campuses. From less promising future academic programs to academic programs that are able to produce graduates who have competitive advantages in the global era. The key word, said A. Malik Fadjar, is only "one", namely angrem on campus for leaders and academicians. "Do not expect chicks to hatch well if the mother does not want to incubate seriously," he said (A. Malik Fadjar, 2005).

This angrem attitude is only owned by native chickens. PT leaders and lecturers must always be on the campus if they want to give birth to students who are ready to face global change and competition. Lecturers, for example, are not enough to just teach and deliver knowledge to students, after that then go home and do not care about what happens to their students (A. Malik Fadjar, 1998).This angrem attitude requires the lecturer to always and stay on campus, by providing services, guidance, counseling, and even if he can make himself a consultant bureau for all students. Guidance starts from the way students learn on campus well until they get a bachelor's degree, even if possible until they get a job. Guidance starts from something personal to something that has to do with social-global relations. It is this angrem (incubation) that is often done and often voiced by A. Malik Fadjar in advancing a Higher Education.After obtaining a sufficiently adequate picture of the direction and ideals that UMM wanted to achieve, A. Malik Fadjar then undertook stages in managing this higher education, namely the stages of consolidation, physical development and academic development (Anwar Hudijono and Ansari Thayib, 2009).

1. Consolidation Phase

The consolidation phase is an effort to organize and develop intentions, thoughts and concentrate all potentials and eliminate all challenges and obstacles in order to

achieve the goals that are intended. The consolidation stage includes three aspects, namely ideal, structural, and personal consolidation (Anwar Hudijono and Ansari Thayib, 2009).Consolidation of these three fundamental aspects is followed by control in the fields of academic, financial and operational administration.

Including uniting single management from campuses I and II, which previously stood alone. Of course, at first A. Malik Fadjar faced a tough challenge, but skillfully he finally made it through these critical times. Consolidation of these three aspects continued from time to time, especially during the first period of his leadership, 1983-1986.Of course, the success of A. Malik Fadjar in passing the initial rounds which were so difficult in commanding UMM was inseparable from the leadership typology he developed. He developed a flexible, dialogical model and leadership style, and eliminated bureaucratic barriers. But he can also be hard. Especially to protect the interests and broader safety. "Pak A. Malik Fadjar sometimes has a hard style. In fact, it seems authoritarian. But because it was successful, it was not criticized, "said Syafi'i Ma'arif, Chairman of PP Muhammadiyah, at that time.

"Pak A. Malik Fadjar is very hard on dishonest people. Because according to him, UMM must be built on honesty. Damage in an organization or movement often starts from dishonesty. If the leaders are dishonest, the people will not trust the institution they lead, "said Imam Suprayogo. UMM Vice Rector I.In building the image of UMM, A. Malik Fadjar was also hard. So he can be angry if there are actions or events that can damage the image, because for A. Malik Fadjar, Citra is capital. From that image, trust or public trust can be grown. If trusts already exist, it will easily spur growth. It is like that, even without promotion and campaign the people will sympathize. Students will come by themselves (Anwar Hudijono and Ansari Thayib, 2009).

Wakidi has experience. At that time he served as Head of the Finance Bureau. Brangkas containing Rp. 10 million in burglary. "Conceded it was my fault. The insider's thief. A janitor and indeed often borrow money. So often that he found out that I kept the lock in my drawer. At that time, the lock on the drawer and the drawer key I carried. My drawer was broken down to find the lock. The event entered the mass media. UMM is considered careless. I was scolded by Pak Malik. Not because the money is lost, but the image of an insecure institution. This carelessness is considered not good for a management, "said Wakidi who works at UMM starting from rude workers.

Various regulations and chains of bureaucracy that have been able to clog the growth and development of academic culture have been cut down. So, it is not surprising that A. Malik Fadjar has an office room on the bottom floor, with doors always open to serve anyone. Both students, lecturers, employees, and guests from outside the campus.

The door policy is always open so that A. Malik Fadjar can always keep abreast of outside aspirations. Can know the development of its citizens directly. In addition, the open door is more efficient. Imagine, how much time will it take for him to open the door, if you use a closed door. In addition, he did not want to create the impression of being an arrogant or arrogant leader. That impression will hinder the familiarity of the leader with the one led. Inhibiting a leader knowing the aspirations

that develop in his environment. Reducing egalitarian values. Even though Muhammadiyah was built with the value of egalitarianism.

2. Physical Development Stage

After A. Malik Fadjar succeeded in carrying out the consolidation stage of the three aspects above (ideal, structural, and personal consolidation), then he took strategic steps to spur UMM growth by improving the physical appearance of his educational facilities and infrastructure, although in ḥadīth it was mentioned:Indeed, Allah does not see (see) your form (waruwar) and your wealth, but He looks at (your intentions and sincerity) your heart and actions. (Narrated by Muslim)

According to the thadīth, Allah la yanẓuru ila ṣuwarikum (Allah does not look at things, but not with humans. Humans are generally the people of ila ṣuwarikum_manusia who look at things. It is something (in this case, an educational facility) as an attraction that is very important in educational activities.A. Malik Fadjar realizes that physical measures, starting from the magnificent appearance of the building, the comfortable atmosphere of the lecture, and the status of majors or study programs, are the main attraction for prospective new students. Therefore, the stages of physical development and academic development must go hand in hand (Anwar Hudijono and Ansari Thayib, 2009).

For loan services from the Bank, A. Malik Fadjar then remodeled UMM Campus I on Jl. Bandung from a simple campus, some of the walls are made of gedek, into a magnificent three-story building. Campus I which occupies this strategic position is now used for the Postgraduate Program (PPs).Next, A. Malik Fadjar polishes and extends the campus II building which stands on Jl. Sumbersari, also a three-story building. To expand campus II, it must release the land of local residents. A. Malik Fadjar has a desire for how the people whose land is freed are not deteriorated, but rather are growing. However, houses around the campus have economic value, namely for boarding houses. So if the house is freed do not let the economic resources collapse.

A. Malik Fadjar holds the principle that land acquisition must not be forced at all. He learned from the story of Amru bin 'Ash. During the reign of Umar bin Khattab, Amru bin 'Ash wanted to build a mosque in Damascus. For this purpose, it must displace the house of a Jewish widow. Then the widow complained to Umar about Amru's actions. Umar rebuked Amru by sending a letter over his bones. That is to say Umar reminded that humans will become mere bones. And that action is not justified. Finally Amru returned the house of the Jewish widow. Seeing Umar's wisdom, finally the widow sincerely practiced his house and land for the mosque. Besides not being forced, land acquisition is carried out by offering prices above the average. Distributing his family to workforce at UMM. It turned out that in its development, it was precisely the residents who requested that their land be released.

Campus II is only about one kilometer west of Campus I. It is located adjacent to UB, IKIP Malang and IAIN Sunan Ampel. A decent physical appearance, better than this IAIN, then made UMM as a university which previously had never been a

conversation, suddenly became a byword. A. Malik Fadjar managed to attract new students (Anwar Hudijono and Ansari Thayib, 2009).

3. Academic Development Stage

Next, A. Malik Fadjar commissioned Imam Suprayogo as Assistant Rector I to work hard in managing the status of departments and study programs from the Directorate General of Higher Education at the Ministry of Education and Culture. Because this status is very decisive in order to attract prospective students. Then the registered status is increased to be recognized. And whose status is recognized to be equalized. And for UMM to have academic authority, a program to improve the quality of lecturers was made by recruiting permanent lecturers (Anwar Hudijono and Ansari Thayib, 2009).

According to A. Malik Fadjar, education must be managed according to modern and futuristic management as an effort to deliver students to certain positions in the future. Namely, a management that pretends to build human-intellectual and skilled professionals in terms of how they are able to get along with the global community dynamically, creatively, and innovatively (A. Malik Fadjar, 2005).

Management A. Malik Fadjar is a unique management. On the one hand he always demands the professionalism of his ranks. The ethos of hard work, discipline, uses objective measures. However, he does not want someone's professional in the context of money-services as a measure developed in the world of business professionals. A. Malik Fadjar still uses dedication and dedication as a measure. Working at UMM must be based on the intention of worship. Still in the frame of teaching KH. Ahmad Dahlan (1868-1923): Live Muhammadiyah, and do not live in Muhammadiyah (A. Malik Fadjar, 2010). If you only want to find wealth, you are welcome outside UMM. UMM is also not a place to get a car or position, even though in the modern world, service or worship of lillhi ta'āla is often used as an indicator of amateurism (Anwar Hudijono and Ansari Thayib, 2009).

IV.   Conclusion

The world of Islamic education in Indonesia, such as: Islamic boarding schools, Islamic schools, Islamic schools and Islamic higher education must try to reach a level of input (input) that is evenly distributed, quality output, enthusiasm and high learning motivation, great morale and trust from various parties.

It is important for Islamic education institutions to gain high trust from the community. Because only institutions that make improvements to management (complete work) get public trust.

At least there are three things that are considered by the community in choosing an educational institution for their children, namely: ideals and images of future life; Position and social status; and Religion. The more educated the community, the more aspects that become consideration in choosing educational institutions. And vice versa, the more lay people the simpler the considerations in choosing an educational institution or perhaps, even just being a makmum with their beliefs.

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