

PARTICIPATORY MANAGEMENT AT SMP AR RAUDLOH IN MANAGING THE DEVELOPMENT OF FORMAL INSTITUTIONS BASED ON PESANTREN

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Abstract. The process of applying school management requires the involvement of several parties, starting from the central government, regional government, local government, the head of the foundation, the principal, teachers, parents, students, and even the local community. The involvement of the community in the progress of school management will have a positive impact on the sustainability and advancement of the school. Community involvement in educational management will create synergy between stakeholders, which in the end, can produce a generation of future leaders ready to face the challenges of a global world. The fundamental reason why multiple parties are needed in educational management is because education is one of the pillars of national development. Education is a key foundation in a country to build the nation's civilization, and therefore, all parties have a role and responsibility to contribute to the advancement of education. to analyze participatory management in the development of religious culture of students at SMP Ar Raudloh. The research method used is qualitative research, where data is collected through interviews, observations, and documentation. Informants such as community members, parents, and stakeholders provided data that supports this research. The results of this study indicate that community involvement in educational development can be done through: 1) participation in meetings for the development of the educational institution, 2) conveying the vision, mission, and goals of the educational institution to the community, and 3) participation in the management process of the educational institution from a supervisory aspect.

Keywords: participatory management, pesantren

INTRODUCTION

National education is organized based on Pancasila and the 1945 Constitution of the Republic of Indonesia, which is rooted in religious values, Indonesian national culture, and responsive to the demands of changing times. The function of national education is to develop the ability and shape the character and civilization of a dignified nation in order to enlighten the nation's life. Meanwhile, its goal is to develop the potential of students to become individuals who are faithful and devoted to God Almighty, noble in character, healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens.

The goal of formal education is to provide a place for acquiring knowledge, a space to educate the nation's children, and to raise awareness in society about the importance of education as preparation for the future. These educational goals, in their achievement, are broken down into the objectives of each subject, including the subject of Islamic Religious Education. The objective of the islamic education subject in senior high school is to encourage students to behave in accordance with the religion they adhere to, in line with their adolescent development (Fatimah et al., 2022).

Forming students who behave according to the religion they follow requires an environment that is conducive to supporting efforts in habituation and the cultivation of religious practices in the learning environment through the development of religious culture (Fatimah et al., 2022). Religious culture is the way of thinking and acting based on religious values (religiosity). In Islam, being religious means practicing the teachings of the religion comprehensively (kaffah). The religious culture of a school is an effort to realize the values of religious teachings as traditions in behavior and organizational culture followed by all members of the school. By making religion a tradition in

the school, consciously or unconsciously, when school members follow the established traditions, they are actually practicing the religious teachings.

The development of religious culture in schools is one of the efforts to internalize religious values within students. Religious culture is also a comprehensive method of value education because it includes the inculcation of values, role modeling, and the preparation of young generations to be independent by teaching and facilitating responsible moral decision-making actions and other life skills. As an educational institution that prepares students for life in society, schools must be able to prepare students to consistently engage in efforts that result in the internalization of Islamic religious values, which then become integrated into the students' personalities, forming a strong character that is reflected in their daily habits. In this way, schools can function to transmit culture (Cahyaningrum et al., 2017; Lubis et al., 2024).

The development of religious culture requires the involvement or participation of all school members. The level of involvement of school members greatly determines the process of developing religious culture in the school. However, in reality, not all components of the school have the concern, responsibility, and high level of involvement. Therefore, a strategy is needed to increase the awareness and involvement of school members in the development of religious culture, namely through effective participatory management.

SMP Ar Raudloh Alian is a school that develops a religious culture (based on pesantren) with participatory management. The forms of religious culture development programs at this school include Ilmiyah Amaliyah, Amaliyah Ilmiyah, and a healthy environmental awareness, such as the mandatory recitation of the Qur'an, mandatory congregational prayers, and practicing noble character, among others. Participatory management is used as a strategy for managing these programs so that they can continue sustainably from year to year, from one leadership of the Foundation Chair to the next Head of Institution. In addition to the continuity of a program, the number of religious culture development programs for students has also increased year by year, and can run smoothly with good participation from school and pesantren members. Even though efforts to develop religious culture face both internal and external challenges, including the fact that most of the students come from communities that do not have a fundamental understanding of Islam and are mostly uneducated and uncivilized, the varying backgrounds of students' religious education within their families also pose challenges.

The implementation of participatory management in the development of students' religious culture at institutions under the Foundation of PP Roudlatul 'Ulum involves the participation of the Foundation members, the Committee, the Pondok (Islamic boarding school) management, and the school management in decision-making, implementation, control, and evaluation. The members include the Foundation management, the Pesantren, the school management, all educators, education staff, parents, and if necessary, other relevant parties. The types and levels of participation are in accordance with their roles and functions proportionally. This aims to optimize the use of available resources, organize them systematically, and ensure a sense of shared responsibility for the development of students' religious culture. With participatory management, the development of students' religious culture proceeds effectively (Iwan Sopwandin et al., 2020).

The implementation of participatory management in the development of students' religious culture at SMP Ar Raudloh Alian, owned by the PP Roudlatul 'Ulum Education Foundation, includes decision-making, implementation, control, and evaluation of matters related to the programs for developing students' religious culture. Continuously and sustainably, from 2021 to 2023, there have been two focused programs: the Pesantren-based School Program and the Industrial Program. Overall, the Pesantren-based cultural development program at SMP has been running well and continuously from year to year, with an increasing number of programs. This is something unique and extraordinary, considering that while creating a program may be easy, maintaining its continuity and making it a cultural practice is very challenging. A program that runs continuously and becomes ingrained in the culture requires good participatory management. When many parties are involved in decision-making, they are more likely to support, feel ownership, and take responsibility for the continuity and success of the program.

Based on this explanation, this research aims to analyze the participatory management of school members in the development of students' religious culture at SMP Ar Raudloh, a formal institution under the PP Roudlatul 'Ulum Education Foundation. This research can serve as a

recommendation for stakeholders, especially in educational institutions, to implement Pesantren-based education programs in public schools.

RESEARCH METHOD

A qualitative case study methodology was employed in this study. The present investigation employed a field research methodology at SMP Ar Raudhah. Techniques for gathering data include documentation, interviews, and observation. The triangulation technique is used to ensure the validity of the data. Additionally, the Miles, Huberman, & Saldana model—which consists of three stages—is used for data analysis (Miles et al., 2014). These stages are data condensation, data display, and data verification. Data condensation is the process of simplifying, selecting, or transforming raw data into a more focused and meaningful form. Data display is the step of presenting the results of data condensation in a systematic and organized format, helping to understand and analyze the information. The final stage involves interpreting the displayed data to identify meaning, patterns, or relationships, as well as verifying the conclusions drawn.

RESULT AND ANALYSIS

Participatory management in the context of schools is an approach that prioritizes the involvement of all parties in the management and decision-making process, including the principal, teachers, students, parents, and other school members. This approach aims to create a sense of ownership and shared responsibility in advancing the school, including developing a religious culture within the school environment. Participatory management in the development of religious culture refers to the active involvement of all school members in designing, implementing, and evaluating programs aimed at strengthening religious values at school. In this regard, participatory management is not limited to administrative aspects but also includes spiritual and moral aspects that shape the character of students, teachers, and the entire academic community. The development of religious culture in schools is an integral part of character education, aiming to instill religious values in daily life, both in social interactions, learning, and various school activities. Through participatory management, this religious culture can be more easily accepted and applied by all parties involved in the school. The following is participatory management in implementing religious culture:

1.1. Planning

The first step in participatory management is formulating a vision, mission, and goals related to the development of religious culture. All parties, including the principal, teachers, parents, and students, are involved in this planning process. Planning that involves all parties will ensure that all aspects of life at school reflect religious values. The planning that has been carried out by the school includes holding annual meetings to create religious education programs, curriculum design, and classroom management.

The annual meeting held by the institution serves as a means to plan more directed programs for the institution in order to achieve its educational goals. Additionally, the purpose of the annual meeting is to evaluate the institution's performance over the past year and plan the work programs for the upcoming year. The effective implementation of the annual meeting can enhance transparency, accountability, and collaboration among all parties involved. This finding aligns with research conducted by Narung et al., which stated that good deliberation can generate creative ideas (Narung et al., 2022).

Integrating character education into the curriculum is an appropriate step because children engage in learning in the classroom and interact with teachers every day. Character education integrated with the curriculum is an approach in which moral and ethical values are systematically instilled in all learning activities, both in subjects and other activities at educational institutions. Character education is not a separate program but an inseparable part of the learning process. This is supported by interviews with the principal and teachers, who stated that the curriculum design at RA Tunas Harapan Jatijajar focuses on character education in addition to the development of

knowledge and skills. With the right curriculum design to develop character education in children, activities during the learning process or outside of learning activities will be more directed (Aluf, 2024; Fawzi et al., 2022).

Classroom management is one of the important aspects in creating a conducive learning environment that supports students' character education (Nurizka & Rahim, 2019). In the context of character education, classroom management not only focuses on organizing academic activities but also on developing students' attitudes, behaviors, and moral values that will shape their personalities. Effective classroom management can facilitate the creation of a positive atmosphere that supports optimal character learning (Hidayat et al., 2020). Classroom management is key to the development of children's character. When children feel comfortable in the classroom, teachers can more easily guide students, including in instilling character education. Based on observations, teachers have managed the classroom well by consistently guiding children to behave well. Some of the classroom management techniques used by teachers to develop children's character include implementing character-based learning, providing ample opportunities for children to explore and express themselves, and always giving recognition to students

1.2. Implementation

After the planning, the next stage is the implementation of programs that support the development of religious culture. These programs can include religious activities, such as congregational prayers, study circles, teaching religious values in daily lessons, and religious-based social activities. All parties must be involved in these activities with a spirit of togetherness and responsibility. The implementation of religious culture is carried out using two methods: habituation and role modeling. This result is consistent with previous research, which found that the habituation method is an appropriate approach to enhance disciplinary character (Anggraeni et al., 2021; Fatimah et al., 2022). This result is relevant to previous research, which found that the role modeling method is effective in character development in children (Cahyaningrum et al., 2017; Fatimah et al., 2022).

1.3. Evaluation

Participatory management does not stop at the implementation of programs but also involves joint evaluation to assess the effectiveness of the religious culture development program. This evaluation is carried out by all members of the school, including students and parents, to ensure that the programs implemented truly have a positive impact on strengthening religious culture. The evaluation is important to determine the effectiveness of the programs and activities that have been carried out in creating an atmosphere that supports the development of religious character in students, teachers, and the entire school community. The evaluation results show that religious education can be effectively applied at SMP Ar Raudhah. By optimizing the methods of habituation and role modeling, it will have a positive impact on the religious character of students.

CONCLUSION

The results of this study indicate that community involvement in educational development can be done through: 1) planning: annual meetings, curriculum design, classroom management; 2) implementation: habituation and role modelling; 3) evaluation: conducted periodically. The recommendation in this study is the need for strong collaboration from various parties in the development of religious character. The role of each stakeholder needs to be explained in more detail in the development of children's religious character to facilitate the implementation of religious education.

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