



Management of Social Relations in the Development of Islamic Education in Integrated Islamic Junior High Schools in Jambi Province

M. Junaidi Habe

UIN Sulthan Thaha Saifuddin Jambi, Jambi, muhammad-junaidi@uinjambi.ac.id

Corresponding Author: M. Junaidi Habe

Abstract: The phenomenon of increasing existence of the Integrated Islamic Schools (IT) model in Indonesia, including in Jambi Province, has caught the attention of many researchers. The rapid development is, of course, based on various hypotheses, one of which is the management of social relations which are constructed in such a way as to support the existence of the IT school. This paper aims to highlight how Junior High School (SMP-IT) in the Province manages these social relations and uses them as an alternative in school development. This research uses a qualitative approach with data analysis techniques; reduction, display, and verification. The findings of this study indicate that social relations between SMP-IT schools and the community (pentahelix) are woven in such a solid way to benefit both parties; schools and communities, and of course this solidity is responsible for the existence and development of these IT institutions to date.

Keywords: Manajemen, Relasi Sosial, SMP-IT.

INTRODUCTION

This research is based on the author's academic anxiety about several social-educational facts in Indonesia; First, the rapid increase in the existence of integrated Islamic educational institutions in Indonesia (Asyriah et al. 2022). *Second*, there is a social phenomenon in Indonesian society, including in Jambi, related to the trend of sending their children to schools with an Integrated Islamic (IT) platform. (Kurniawan and Ariza 2020). *Third*, there is a hypothesis about the strong social relations that are built between schools (IT) on the one hand, and service users (parents/guardians of students) on the other.(Hardianto 2014). *The three fundamentals above prompted the writing of this research.*

Islamic schools are now starting to feel different in society, their acceptance of Islamic schools is starting to increase, especially in integrated Islamic schools. Teaching in an integrated Islamic school which is quite interesting makes students not bored and gets to know Islam more pleasantly. One example is through various games that are inserted with wisdom, teaching memorization with children's songs, not forgetting to also convey stories

of Islamic history and the prophets by playing roles and so on. More interesting is the moral teaching that is applied by learning by doing and also taught directly by their ustadz or ustadzah. The main focus is to form Islamic morals.

Of course, the academic anxiety above has received responses from various parties. Several previous studies that attempted to explain the themes related to this paper include: a journal compiled by Latief which discusses philanthropy and Islamic education in Indonesia. He explained that the concept of infaq and waqf is a potential that can be packaged in supporting the growth of Islamic education to the tertiary level. (Latief 2016). Furthermore, it is a journal compiled by Iryani et al, which describes thinking in a social support system to improve the quality of education at MAS Al-Ihsaniyah in Muaro Jambi. In his research he explained that the concept of ta'awun could be developed to foster a sense of concern and mutual support in advancing the quality of Islamic education (Iryani, Ali, and Rosyadi 2021). Then, research conducted by Zahro explored community participation in educational development. In the journal, Zahro explained that society is an integral part that is inseparable from education and that both need each other (Online et al. 2021).

Based on the three previous studies presented above, it can be seen the position of this paper among existing previous research and at the same time becomes the novelty of this paper. The research above has indeed touched on how the relationship between the community and Islamic educational institutions, even to the point where technically put forward a system that can be applied to support this, such as the concept of alms, *ta'awun*, and so on. However, previous research has not specifically discussed integrated Islamic educational institutions (IT). Another difference is that the social relations referred to by previous research have not yet touched on the aspects of society that are how and are still speaking in a general context, while this paper attempts to provide a more rigid indicator of the word "society" itself in the meaning of the *pentahelix* as the embodiment of the relation social itself.

The main purpose of this paper is to describe social relations in the development of Integrated Islamic Education (SMP-IT) in Jambi Province. Therefore, to describe the main objectives of this research, there are three things that are stated in this research, namely: to analyze what kind of social relations management is constructed in the development of SMP-IT education in Jambi Province, then to analyze the supporting and inhibiting factors of the construction of relations social relations, and want to analyze the form of crystallization of social relations that occur in the development of IT education in Jambi Province. In order to approach the purpose of this research, the authors used a qualitative approach with data collection techniques in the form of observation, interviews, and documentation. The data was then analyzed comprehensively in three stages; reduction, display, and data verification (Sugiyono 2018).

It is hoped that the results of this paper can contribute to several related parties, namely: for the scope of SMP-IT itself it is hoped that it can become material for evaluation in improving the management of social relations between schools and the community as service users. For the community (the *pentahelix*) it can certainly be taken into consideration to encourage them to take certain roles to support educational development, especially for SMP-IT in Jambi Province.

THEORETICAL FRAMEWORK

1. The Nature of Management

Management has existed since humans were on earth (Anon n.d.). Hendri Fayol revealed that management in the classical era was closely related to the economic context. He divided management into task groups; *technical, commercial, financial, security, akuntansi, managerial* (Anon n.d.). James D. Mooney said that management is management that requires

several actions: coordination, switch principles, functional principles, and staff principles (Anon n.d.). Mary Parker Follet explains that management is the activity of working together to achieve integrated interests (Anon n.d.). Chaster I. Bernard argues that management is essentially an art in formulating goals and procuring the resources needed to achieve certain goals (Anon n.d.).

Phiffner John F. Explains that there are five elements contained in management. That is, *men, money, materials, machines, methods* (George R. Terry 2013). Whereas Peterson O.F mentions that there are only four elements, namely: method, people, money, and materials (George R. Terry 2013). Then George R. Terry also believes that there are six elements of management, namely: *men and women, materials, machines, methods, money, markets* (George R. Terry 2013).

Henry Fayol Explains that the functions of management include: *planning, organizing, commanding, coordinating, controlling* (George R. Terry 2013). Luther M. Gullick also gave an opinion, that the management function is: *planning, organizing, staffing, directing, coordinating, reporting, and budgeting* (George R. Terry 2013). Pandangan George R. Terry States that the management function itself is POAC (*planning, organizing, actuating, controlling*) (George R. Terry 2013).

2. Social Relations Concept

Malinowski explains that social relations are conditions in which humans are involved in mutual interests and exchange of these interests. Reciprocal relationships that can be traced to social relations in exchange activities and services where the exchange in it has a moral essence that has been a frame in society since the past (Lampong 2018).

Woolcock said that social relations are one of three types of social capital. Social capital itself according to him is divided into three, namely: *bonding social capital, bridging social capital, and linking social capital*. All three can be interpreted positively or negatively, depending on how humans use social capital (Rahmatiah 2017).

Spradley dan Mc Curdy also explained that social relations are relationships between individuals that last for a long time so that patterns of relationships are formed; associative and dissociative (Ii, Sosial, and Sosial 2019).

Fiske through his dissertation on observing social relations in Burkina Faso, Africa found the theory that there are four types of social relations in society, namely: *communal sharing, authority ranking, equality matching, dan market pricing* (Ii et al. 2019).

a. Communal sharing

Is a form of social relations that has the characteristics of solidarity, identity similarity, and consistency (symbolism where one benefits while the other party is not harmed). (Ii et al. 2019).

b. Authority ranking

Namely social relations that include the presidency: one party has higher rights, power is asymmetrical, there is a respect or deference (Ii et al. 2019).

c. Equality matching

Is a form of relationship that includes quid pro quo (this is for that), ordering, and egalitarian and distributive justice (Ii et al. 2019).

d. Market pricing

Is a social relationship oriented to the value of the commodity or the calculation of profit and loss (Ii et al. 2019).

3. Educational Development

The development of education in Indonesia has taken place in line with the process of implementing the Nine-year compulsory education rule (B 2017). The aim of developing

Indonesian education is to make society *self-reliant, of high quality, modern and advanced* (Setiyawan 2017). One way to realize the development of education is through the curriculum. In the context of the development of Islamic education, the meaning is the development of abstract aspects with indicators: changes in mindset, changes in feelings and sensitivities, as well as changes in the outlook on life of students (M.sc 1982).

4. Integrated Islamic School (IT)

The sociological basis for the emergence of the IT school model that began to emerge in the 1980s was due to the lack of attention to Islamic education in Indonesia, there was still an impression of a dichotomy between general-religious education. (Lubis 2018). Another reason is the existence of an ideological mission, namely trying to instill Islamic values in children from an early age. Research in 2013 revealed that the quantitative number of IT education in Indonesia has reached approximately 10,000 units spread across Indonesia (Lubis 2018).

The principle that characterizes integrated Islamic school education is integration. The point is that there is a collaboration between general education and religious knowledge (Islam). However, there are those who say that its characteristics continue from integration towards the Islamization of knowledge (Lubis 2018). The desired outputs from Integrated Islamic School education include: realizing complete (shamil) individuals in faith, mind; then kamil (perfect) in morals or actions/behaviors, then kaffah (perfect) in applying Islamic values to every aspect of the lives of its alumni (Lubis 2018).

The integrated Islamic school was initiated because it saw the effects of national schools educating secularistic children by separating religious life from social life. Then there are several Islamic schools which are also part of secularism which are very focused on mahdah worship so that they ignore the scientific side. This has an impact on Muslims who are getting worse off in the field of science and technology. In order to maintain the quality and quality of integrated Islamic schools, a number of practitioners and observers of Islamic education have formed a forum, namely the Integrated Islamic School Network, with its main mission; Islamic, effective and quality.

RESEARCH METHOD

The approach to writing this research is qualitative, that is to describe emically (descriptive-narrative) the primary and secondary data obtained from both field data and papers. (Moeleong 1991). Primary data writer obtained through the results of interviews, observations, and documents. While the secondary data was obtained through previous relevant research (Sugiyono 2016). The setting of this research was conducted at three IT schools in Jambi Province, namely: An-Nhal Integrated Islamic Middle School Jambi city, Ash shidiqi Batanghari and Al Azhar Bungo.

DISCUSSION

Social relations management developed by Junior High School (SMP-IT) Jambi Province

George R. Terry with the theory of management functions, namely POAC is used in looking at the implementation of management functions that occur in SMP-IT Jambi Province from the aspects of planning to controlling.

Planning prepared by SMP-IT in building and maintaining social relations with the community is carried out by: the school builds team solidity in the school. In this case the principal plays an active role as an actor who can build a solid atmosphere between the teaching staff and the education staff at the SMP-IT. In this planning stage, a strategy is set

on how to make the school widely known by the public in effective, communicative and efficient ways. (Observasi, 2022).

Organizing namely managing or dividing good roles to support social relations getting better in the future. Every time there is an activity or strategy to improve the quality of the school's social relations with the community, the principal leads and organizes the human resources in the SMP-IT as much as possible.

Actuating, namely the process of implementing or acting on plans that have been organized in the previous stages. For example, in the context of the goal of introducing SMP-IT to the community, the real action steps taken by the school are by "picking up the ball" by visiting the relevant stakeholders directly to inform the qualities possessed by the SMP-IT.

“At the beginning of the formation of the school, planning was carried out, namely gathering, especially community shops, RT and Lurah. By visiting all the RTs around the school, don't forget the head of the village and the community. Not only that, the school also divided teams to distribute flyers to introduce the school. Another plan is that the school invites the community and community leaders at the opening of the school/opening of the school. Not only that, the school also provides an opportunity for the community to deliver remarks about this school.” (Interview, 2022)

To support the broad reach of the target of cultural introduction and the quality that SMP-IT has to the community, the school maximizes it through the school's public relations department by utilizing IT advances. The school's IT party will be the spearhead in the socialization process to the community (Observation, 2022).

“Yes, so at each meeting, a photo shoot will be made by the MCA team, the public relations team will make a pamphlet to attract enthusiasts to study at Annal, and to introduce the culture of the Annal school, and social media itself in the form of websites, YouTube, Instagram, and Facebook. Then those who hold the official Annahl account are from the MCA (an Nahl media center) but each teacher is very enthusiastic about sharing activities at Annahl, because indeed teachers who often share activities at Annahl will be given appreciation in the form of gifts. Because every teacher is a publicist, that's how Annal's school sees it.” (Interview, 2022).

In addition to the professional management of social media in connecting schools to the community, it turns out that IT in the PR/IT section is also systemically connected from the kindergarten level to high school and even tertiary institutions. This is one key why social relations continue to work well. So that the community as users feel comfortable entrusting their students from elementary to secondary levels.

“If the MCA has a team per unit, there is a representative, such as from the SMP, the chairman, namely Solihin, from early childhood there is a public relations member who joins, and from junior high there is also a public relations member who joins and from junior high schools besides ustadz Solihin there are still others. MCA has a schedule to post activities from Elementary Middle School to High School but if there is an event or activity at the same time it will still be made.” (Interview, 2022)

Controlling or supervision of social relations that are built, namely by way of schools instilling awareness/concern about the importance of maintaining solid relations between the community and SMP-IT. “Schools and the community mutually maintain order in the community environment because schools are in the midst of society, so they must be able to maintain security and order, and comfort. In accordance with the programs that the school has previously set.” (Interview, 2022)

To maintain connectivity between the IT school and the community, especially the student's guardian/parents, even during school holidays, the SMP-IT homeroom teacher conducts greetings containing special messages to the parents of students in their respective

homes to monitor developments. children, children's memorization, and children's worship during holidays at home. (Observation, 2022)

“Significantly it has never happened, especially in the curriculum, parents wa regarding learning, not protesting but only to confirm, such as parents asking whether there is a teacher or not because their child says there is no learning in that subject, so the result of good communication things like that can also be communicated directly. Unlike other schools, Annahl's school has a relationship with students for 24 hours.” (Interview, 2022)

Factors for the Growth of Social Relations in the development of SMP-IT in Jambi Province

There are various factors that can lead to social relations in the existence of SMP IT in Jambi Province. These factors are influenced by internal and external. Internally, the efforts made by schools to maintain social relations with the community are by building mutual trust with friendship, tabayyun if there is a miss of information or a problem at school.

“In building good relations in an-nahl there is HKA (an-nahl family law). There is something good, namely management techniques, such as management techniques in the West, where he applies a win-win technique, he progresses, while in Asia he has a system of eating together, while in An-Nahl, he absorbed the hospitality system. to make the relationship even closer. When there is a problem, come and ask what the cause is, this is good for the future face to face. Because if via WhatsApp when there is a conflict when we chat in a low tone. Like getting angry when you meet face to face, you can speak in a low tone and give gifts and there are no misunderstandings.” (Interview, 2022)

Besides fostering friendship, the growth of social relations is also formed because SMP-IT has special programs or their special characteristics compared to non-IT schools. This is what becomes special and is a factor why social relations are increasingly being formed. SMP-IT has a number of excellent programs.

“There is a program daily, there is a daily flyer program, children's activities once a week do children's activities. In junior high school, the schedule is Wednesday. Akhwan's boarding is on Monday, the Akhwan's bonding is on Tuesday.” (Interview, 2022)

Other special activities that are also obtained at SMP-IT are as follows:

“One of the tips to show that the Annahl school is worth choosing is to develop a number of programs that are continuously being upgraded, such as junior high schools which increase their language programs, namely Arabic and English, every 8th grade semester 1 goes to the English village of Pare for one month, that's one of the things that the annahl school broadcasts to the public so that it attracts parents to send their children to annahl school, apart from that, tahfiznya tahsinyya, because indeed the annahl school uses the umi method which has now spread in Jambi, which has been from the beginning An Nahl School uses the UMI method, then repairs and improves the school program to prove that the An Nahl school can compete outside. In terms of the language of the Qur'an and also shows the annahl school structure, namely the school of stars who love friends with character and based on the Qur'an.” (Interview, 2022)

Another factor is communication. SMP-IT regularly makes social contact with the community. So that creates familiarity. This is also a factor why the social relations that are formed can survive.

“Maybe one of them is regular communication, for example communication with the student's guardian, homeroom teacher with the student's guardian, if it's like the local residents, when distributing zakat, the local residents also get it, when the sacrifice,

the local residents are also involved in cutting it and some RTs can enjoy meat sacrifice, then there are routine junior high school activities, such as student activities taking children to the residents' neighborhood, so the residents feel "oh there is a school in our neighborhood like that". " (Interview, 2022).

Another internal factor is the existence of an academic culture and professionalism in the SMP-IT HR itself. They work hand in hand in informing the excellence of the school to the public:

"More to the culture, because it is customary to say that every teacher is a public relations officer. each teacher captures student moments and shares them with the group, MCA immediately waits for the group and discusses the activities that are shared. Waka said that the Annahl school had more communication and more communication for the Annahl school's strategy in fostering good cooperation." (Interview, 2022)

These are a number of internal factors that lead to the establishment of neat and solid social relations between SMP-IT and related parties. While externally, the factors that influence this are: the existence of a sense of public concern about globalization and technological advances. These two external factors indirectly batter and erode Islamic values in children, especially teenagers who are at the junior high school level. This concern is the reason why parents choose SMP-IT as a place for their children to gain knowledge. At least with the special program offered by SMP-IT, it can become a stronghold for teenagers in warding off the negative influences of globalization and technology.

Crystallization of Social Relations in the Development of Islamic Education in SMP-IT Jambi Province

The author looks at social relations between groups (SMP-IT and society) using Fiske's theory, namely four forms of social relations; communal sharing, authority ranking, equality matching, and market pricing. Of the four forms of social relations that exist in Fiske's theory above, the author sees that the crystallisation is more to the communal sharing relationship. This means that the form of the relationship that is formed is dominated by mutual need between SMP-IT and the community (Observation, 2022).

SMP-IT itself benefits from the quantity of students which continues to increase from year to year. Thus, directly and indirectly the operational costs of schools can be covered through certain legal levies/bills from service user communities. On the other hand, people who send their children to SMP-IT also get benefits in the form of increasing their children's cognitive, affective and psychomotor capacities, both from the aspect of general science and Islamic knowledge. (Observation, 2022).

To perpetuate these social relations, and find out what programs really have benefits for the school and the community, SMP-IT conducts dialogue with the community in determining specific programs that need to be followed up by the school.

"Must maintain ukhuwah so that community and school relations continue to run well. The school and also the community are determined to coordinate with the community shop about things that are not liked, from children to teachers, activities that will be carried out by the school always involve the community. Not only that, the school also asked for data for underprivileged communities. If there are social assistance activities, they will be given many programs that involve the community, as follows: Ramadhan staples, Eid parcels, Zakat fitrah, Qurban." (Interview, 2022)

This form of communal sharing has the effect that the community feels they own the school, and the school feels they own the community. Both parties have a social bond that is more closely intertwined, because of a feeling of belonging. This feeling of belonging, then brings a sense of caring for each other's existence.

“Schools and the community mutually maintain order in the community environment because schools are in the midst of society, so they must be able to maintain security and order, and comfort. In accordance with the programs that the school has previously set.” (Interview, 2022)

CONCLUSION

Management of social relations between SMP-IT in Jambi Province is an activity that is interconnected and systemized starting from the planning, organizing, actuating, and controlling stages. The existence of established social relations is supported by internal and external factors. These conditions grow and are increasingly crystallized into an increasingly solid social relationship in the form of common sharing between the complementary interests of the school and society.

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