REVITALIZATION OF MANAGEMENT GOVERNANCE OF ISLAMIC UNITED EDUCATIONAL INSTITUTIONS IN EDUCATION DAARUL 'ULUM MAJALENGKA

Gunadi

gunadizahwah@gmail.com

ABSTRAK

Penelitian ini memberikan gambaran tentang Lembaga Pendidikan PUI sebagai salah satu Lembaga Pendidikan Islam yang perlu dibenahi Tata Kelolanya. Dalam rangka pembenahan diperlukan langkah sistematis dan terukur serta menjadi Rencana Strategis Struktur Ormas Persatuan Ummat Islam ke depan dalam rangka menjawab tantangan agar pengelolaan Lembaga Pendidikan PUI menjadi baik dan berkualitas. Selain itu juga menjawab pertanyaan bagaimana Legalitas Aset Wakaf dan Tata Kelola Lembaga Pendidikan dengan Model Perguruan Daarul 'Ulum Majalengka. Metode Penelitian ini adalah deskriptif kualitatif dengan pendekatan Fenomenologi dan *library research* (studi kepustakaan). Dari analisis kelembagaan dan sruktur terdapat alternatif formula untuk pengembangan manajemen lembaga pendidikan PUI dalam merespon problematika Aset Wakaf dan Lembaga Pendidikan PUI. Manajemen yang dimaksud berfokus pada Tata Kelola Aset Wakaf dan Kelembagaan Pendidikan PUI.

Penelitian ini bertujuan untuk (1) Memetakan dan menata Aset Wakaf PUI; (2) Mendata dan menata Lembaga Pendidikan PUI; (3) Membuat Sistem Tata Kelola Aset Wakaf dan Lembaga Pendidikan PUI; (4) Meningkatkan Kualitas Lembaga Pendidikan PUI untuk Pengembangan Pendidikan Islam.

Key Word : Revitalisasi, Tata Kelola, Kuallitas dan Lembaga Pendidikan

Islam

ABSTRACT

This research provides an overview of PUI educational institutions as one of the Islamic educational institutions whose governance needs to be improved. In order to improve it, systematic and measurable steps are needed and become a Strategic Plan for the Structure of the Islamic Ummah Unity Organization in the future in order to answer the challenge so that the management of PUI Educational Institutions is good and of good quality. In addition, it also answers the question about the Legality of Waqf Assets and the Governance of Educational Institutions with the Daarul 'Ulum Majalengka Model. This research method is descriptive qualitative with a phenomenological approach and library research (literary study). From the institutional and structural analysis, there is an alternative formula for the development of management of PUI educational institutions in responding to the problems of Waqf Assets and PUI Educational Institutions. The management in question focuses on the Governance of Waqf Assets and PUI Educational Institutions.

This research aims to (1) Map and organize PUI Waqf Assets; (2) Registering and managing PUI Educational Institutions; (3) Creating a Waqf Asset Management System and PUI Educational Institutions; (4) Improving the

Quality of PUI Educational Institutions for the Development of Islamic Education.

Key Word : Revitalization, Governance, Quality and Islamic Education Institutions

نبذة مختصرة

لاةللرادلذ جم ـدنذبممدنذبلايدةمـن يقد هذادلبذب لمد ذ ممدنذالمدنذادلذب ممىةدلتنب ة لـمـدنذب
ةل دنذ دذد

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A. INTRODUCTION

The Islamic Community Association (PUI) is a Religious Community Organization resulting from the fusion of the Muslim Community Association (PUI) based in Majalengka, with the Indonesian Islamic Community Association (PUII) based in Mount Puyuh Sukabumi on 5 April 1952 AD to coincide with 9 Rajab 1371 H is located at the Bogor National Building. As a child of the era who was born before the era of independence, PUI has struggled with political organizations and other Islamic organizations such as Muhammadiyah, NU, PSII, PERSIS, Mathla'ul Anwar, Al Washliyah and others to forge national unity and unity, especially the Union and The internal unity of the Islamic Ummah with all its strength to break away from the shackles of colonialism towards an independent Indonesia.

In the development of PUI preaching, both before and after Independence focused on education and improving human resources within Indonesian society. During the colonial period, PUI participated in fighting for Indonesian independence. The educational institutions owned by PUI were under strict colonial supervision. In order to save PUI's educational institutions, the PUI leadership implemented a strategy of handing over the management of educational institutions to PUI cadres who then formed the Islamic Education Foundation. At first, this strategy ran smoothly to save PUI educational institutions and education went well, but there were things that were not good with management as long as it went on, some even closed with the management of PUI cadres in various regions, especially in West Java and DKI Jakarta. In this study, there are two problem formulations,

namely the Problem of Governance of Waqf Assets and Governance of PUI Educational Institutions.

The focus of Da'wah in Education is closely related to human problems in order to give meaning and direction to one's own existence. Education itself can also be said to be a cultural process to increase human dignity and worth, and lasts a lifetime, which is carried out in the family, school and community environment as in the Three Centers of Ki Hajar Dewantara. Therefore, education is a shared responsibility between families, communities and the government. Education in the process of achieving its goals needs to be managed in an integrated and harmonious system.

Islamic education as a system, its development continues to be an interesting discussion among education practitioners. This is a manifestation of the people's attention and concern for the current objective conditions of Islamic educational institutions, although until now there is still no complete agreement on the boundaries of Islamic education. It can be concluded that institutionally what is meant here are educational institutions under the auspices of the ministry of religion such as madrasas, Islamic boarding schools, and Islamic tertiary institutions. Meanwhile, in substance, it is an educational institution that does not just make efforts to transform knowledge, but is much more complex and more important than that, namely transforming the values contained in Islamic teachings and forming a person who is in harmony with these values.

As a system, Islamic education has a basis in the form of Islamic teachings which are reflected in the Al-Qur'an and Hadith and a set of its culture. Along with the goal of coming to Islam, Islamic education aims

to create individual servants of Allah who always fear Allah and become true Muslims and can achieve a happy life in this world and the hereafter. In contrast to education in general, Islamic education has its own characteristics so that it has special meaning for the people. And what is characteristic is that Islamic education emphasizes the search for knowledge, its mastery and development, recognition of one's potential and ability to develop in a personality and experience of this knowledge as a responsibility towards God and society.

At present the development of Islamic education in Indonesia is not only separated from the role of mosques, Islamic boarding schools and institutions under the Ministry of Religion, but its development has penetrated the general education sector. Such as the development of boarding schools and general education in collaboration with integrated Islamic education. This development is certainly the starting point for the development of

Islamic education in Indonesia. Moreover, the progress of the current era requires that Islamic education be packaged in an attractive way and can be accessed easily by the community. The collaborative and integrative nature of society regarding Islamic education at this time seems to be a challenge for policy makers to create a collaborative and centralized education center. This means that these institutions create educational institutions that include formal, non-formal and informal education based on Islamic values.

In addition, the rapid development of Islamic education certainly requires human resources that are reliable and self-actualized based on Islamic values. At present the government through the Ministry of Religion and the Ministry of Education & Culture is

continuously producing higher education institutions as factories that produce reliable professional staff to produce professional educators, especially in the Islamic field. The emergence of academies, high schools, institutes and universities that organize Islamic education is one of the efforts made by the government.

In the latest developments, the leadership of PUI has consolidated its educational institutions, to strengthen networks in the midst of society. The steps taken were to make a Strategic Plan, one of which was to create an Integrated PUI Education Program by creating a Model School at Daarul 'Ulum Majalengka College. The previous incidents of education management, which were managed by cadres and PUI individuals, were repaired by forming PUI Education Management Bodies, one of which was the Daarul 'Ulum Majalengka Education Management Agency, which later became a Model school. In PUI Education Development, PUI educational institutions are connected in the PUI Education Integrated Program. Model schools that have been running well, such as Daarul 'Ulum College, are duplicated in target schools and in the Strategic Plan until 2025 it is hoped that there will be 100 target schools in West Java and DKI Jakarta.

This research aims to (1) Map and organize PUI Waqf Assets; (2) Registering and managing PUI Educational Institutions; (3) Creating a Waqf Asset Management System and PUI Educational Institutions; (4) Improving the Quality of PUI Educational Institutions for the Development of Islamic Education.

The method used in this study is descriptive qualitative through a phenomenological approach and library research (literary study),

namely a research that uses phenomena that occur in society to obtain information data through case studies and literature. Researchers use data sources that come from books, journals, and records as well as written sources that are relevant and support the issues discussed. In general, descriptive research is non-hypothetical research. The research step does not require a hypothesis (Arikunto, 1998). Descriptive method is a method used to explain existing facts and phenomena and the results are in the form of expressions and presentations as they are (Sudaryanto, 1998). The researcher conveys in general (globally) the current situation regarding the Governance of PUI Ormas Education Institutions, especially in the Provinces of West Java and DKI Jakarta as the main bases of PUI Ormas. Researchers are trying to collect some of the obstacles faced by PUI Islamic educational institutions in the last 2 years starting in 2020.

From the analysis of the data, several alternative formulas are offered for the development of management of PUI Islamic education institutions in response to the constraints of Governance Management. The management in question includes governance, human resource management, optimizing educational facilities and focusing on governance and education actors (educators, education staff and students).

B. THEORETICAL STUDY

Revitalization in the Big Indonesian Dictionary means the process, method and act of reviving something that was previously powerless. Actually revitalization means to make something or act becomes vital. While the word vital means very important or very

necessary (life and so on). The general understanding of revitalization is efforts made to make something very important and very necessary. Revitalization is an effort to revitalize a movement system so that it has value, is more efficient, actual and relevant. So revitalization is a way of presenting something that is not optimal and then making improvements to develop something again. Various understandings of revitalization from many circles appear in such a way. In the realm of contemporary scientific dynamics, this naturally occurs because in principle there will be no definitive definition. This means that the definition of a certain term is limited, it is difficult not to say that it is impossible to describe the term as a whole and comprehensively.

Some definitions of revitalization by experts are as follows: according to Gouillart and Kelly (1995) defines revitalization as an effort to encourage growth, linking the organization to the environment. Meanwhile, according to Asbhy (1990) revitalization includes changes that are carried out in a quantum leap, namely a big leap that does not only include gradual or incremental changes, but goes straight to goals that are far different from the initial conditions of the organization. In this way, revitalization is a change in something that generally develops, then declines due to a problem, then is developed again to provide benefits for organizations, especially PUI educational institutions.

On this basis, the revitalization and development of PUI Islamic educational institutions is very strategic for the sustainability and excellence of the nation's children in the future. Revitalization must be carried out through good planning, appropriate approaches, and effective Islamic Education Institution Management Management methods. In accordance with the nature of a value, Asset Management and

Governance of PUI Islamic Education Institutions is a joint effort of PUI Ormas, therefore it must be carried out jointly if necessary as outlined in a Strategic Plan and described in an annual Work Program. Education in general has the function of developing cultural values and past achievements into national cultural values that are in accordance with present and future life, as well as developing new achievements which are the main mission of the PUI Islamic Education Institute, namely increasing human resources. for national excellence.

Etymologically, Islamic educational institutions are bodies or organizations that aim to carry out scientific research or do business. In English, an institution is called an Institute (in a physical sense), namely a means or organization to achieve certain goals, while an institution in a non-physical or abstract sense is called an Institution, which is a system of norms to meet needs. Institutions in the physical sense are also called buildings, and institutions in the non-physical sense are called institutions.

In terminology from the Ramayulis quote by Hasan Langgulung, that educational institutions are a system of rules that are abstract in nature, a conception consisting of codes, norms, ideologies and so on, whether written or not, including material equipment and symbolic organization. : human groups consisting of individuals who were formed intentionally or not, to achieve certain goals and the places where the groups carry out these regulations are: mosques, schools, kuttab and so on.

Meanwhile, what is meant by an Islamic educational institution according to Hasbullah is a container or place where the process of Islamic education takes place which coincides with the acculturation

process. Islamic educational institutions are a subsystem of society or nation. In its operations, it always refers to and responds to the needs of community development. Without this attitude, Islamic educational institutions can create social and cultural inequalities. This gap is a source of conflict between education and society. It was from there that the educational crisis arose, the intensity of which varied according to the level or level of community needs. Therefore, Islamic educational institutions must comply with the demands and aspirations of society, because without taking this into account, perhaps achieving progress in its development is rather difficult.

The word institution in the Big Indonesian Dictionary is an agency (organization) whose purpose is to carry out a scientific investigation or to carry out a business. (KBBI

Compilation Team, 1999: 579-580). Whereas what is meant by Islamic education according to Omar Muhammad Al Toumy Al Syaebani is as a process of changing individual behavior in his personal life or social life and the natural surroundings through interactions carried out by the individual (Omar Muhammad Al Toumy Al Syaebani, 1979: 57). So, what is meant by an Islamic educational institution is an institution or place where the educational process takes place with the aim of changing individual behavior towards a better direction through interaction with the surrounding environment. And the change in question is of course based on Islamic values.

Talking about Islamic educational institutions, there are indeed many types and forms. Broadly speaking there are three types of Islamic educational institutions, namely: informal educational institutions, non-formal educational institutions and formal educational institutions.

However, in the context of the discussion regarding the Revitalization of Governance Management for PUI Islamic Education Institutions it is limited to Asset Management Management and Governance of Islamic Education Institutions for PUI Islamic Organizations.

Islamic educational institutions are the result of ideas sparked by the needs of society which are based on, driven and developed by the soul of Islam (Al-Qur'an and As Sunnah). Islamic educational institutions as a whole are not something that comes from outside, but in their growth and development they have a close relationship with Islamic life in general.

Islamic Education Institutions are not frozen institutions, but flexible, developing and according to the will of time and place. This is in line with the extent of the Islamic area which has an impact on the increase in the number of Muslim population. And the desire to obtain adequate learning activities. In line with the growing development of thinking about education, various kinds of Islamic educational institutions were established which are organized and directed.

Quality issues always have implications for the selling value of an educational institution. Institutional achievements and prestige are highly dependent on the quality of learning, facilities and infrastructure, supporting facilities, teachers and students, as well as learning outcomes. The higher the quality of graduates produced, the higher the selling value and interest in entering these educational institutions. Conversely, if low quality results in low quality graduates, it will also have an impact on low interest and absorption into educational institutions. This is what makes the quality of education very important for an educational institution.

Improving the quality of education is not only in one aspect, but includes all aspects related to the educational process starting from input, process and output. One of the benchmarks for this increase is in improving aspects of good management. If management has been implemented properly, any institution including educational institutions will be able to produce quality performance and work.

Related to the Revitalization of Governance for Improving the Quality of Islamic Education Institutions in general, the authors found several previous studies relevant to the Revitalization of Governance conducted by Nur Khoiri (2014), Endah Andayani (2011), M. Miftahul Ulum (2017) or related more specifically with the Quality of Islamic

Education Institutions as written by Mardan Umar, Feiby Ismail (2017), Ramdanil Mubarok (2019), Syamsul Bahri (2021), or more specifically and specifically with regard to Islamic Education Institutions by Hasan Baharun (2018) and Ahmad Taofik (2020), Akmal Hawi (2017).

C. DISCUSSION

The Islamic Ummah Association at the 3rd Syuro Council meeting in 2020 which carried the theme Wasathiyah Islam and Organizational Re-Engineering Towards Advanced Indonesia gave birth to the Statutes and Bylaws, Visions and Strategic ideas to develop and strengthen PUI organizationally and decided Strategic Plan with 13 Goals and Targets.

1. PUI STRATEGIC PLAN FOR THE 2020-2025 PERIOD

NO	SASARAN	TARGET
1	A new PUI congregation was formed	500,000 people
2	The establishment of an established jama'ah	50,000 people
3	Establishment of an effective structure for Regional Leadership	Minimum in 18 regions with Leaders Regional 25% and 10% Branch Manager.
4	Organized PUI assets and waqf	1. All PUI assets and waqf are recorded. 2. Certified 25% of PUI assets and endowments 3. Development and Optimization 10% of recorded assets and waqf.
5	Availability of secretariat offices for REGION, PD, and PC.	One unit each

6	Registration and integration of PUI educational institutions into the PUI Integrated Education system	1. PUI school/madrasah registration with a nameplate. 2. The integration of 100 colleges/schools/madrasas.
7	Establishment of superior PUI educational institutions based on PTP as a model	One institution per level of educational unit
8	Formation of Mubaligh Corps in Center and Regions	One institution in Central and Regional
9	The implementation of the PUI Ta'lim Ishlah Assembly in a sustainable manner.	One board at each level of structure/management and educational institutions
10	Formation of business entity	One business entity unit owned by PUI at the central level

VISION

To become a strong and rooted Ishlah movement organization towards superior, independent and dignified congregations within the framework of the Unitary State of the Republic of Indonesia.

MISSION

Running the *Ishlah Tsamaniyah* movement (Eight Improvements: Improvement of Aqidah, Worship, Education, Family, Society, Traditions/Customs, Economy, and People).

2. ACHIEVEMENTS OF THE 2020-2025 PUI STRATEGIC PLAN

3. WORKING PROGRAM FOR EDUCATION

1) HR Development and Strengthening

2) Content/Material/Curriculum Development towards Model Schools.

3) Revitalization of PUI Campuses and Schools.

4) Encouraging UHS BPMS and BPH to make UHS successful.

To create good organizational governance at the direction of the Syuro Council to produce the Guidelines for Islamic Ummah Unity. It is hoped that these guidelines for the Organization of the Islamic Ummah Unity can support more operational work and services so as to provide great benefits to all levels of PUI in carrying out everything contained in the Organizational Guidelines.

In this study the authors focus on Asset Management and PUI Educational Institutions which are interrelated. These educational assets and institutions are the main thing in PUI Organizational Development with the main practice in the education sector.

11	Formation of LAZ PUI and Waqf Board at the national level	One agency
12	PUI Legal Aid Institute was formed	One at Central Level
13	Center for Education and Training PUI was formed	1. Center for Education and Da'wah 2. Center for Women's Education and Training 3. Education and Training Center for Youth

1) WAKAF ASSET GOVERNANCE

So far, PUI assets that function as worship facilities and educational institutions are located everywhere and are managed by PUI cadres and are not integrated in the PUI Forum. Within the framework of improvement, it is necessary to revitalize and improve PUI Asset Management so that all organizational assets of the Islamic Ummah Association (PUI) obtained from Waqf and Non-Waqf need to be regulated by Basic Guidelines. Whereas the Basic Guidelines are guidelines which are the basis or reference in the elaboration of the Articles of Association and Bylaws of the Islamic Ummah Association (PUI) for making Work Guidelines whose authority belongs to the Working Committee of the PUI Syuro Council. With regard to the Management of PUI Assets obtained from Waqf and Non-Waqf, Basic Guidelines concerning the Management of Organizational Unity of the Islamic Ummah (PUI) Assets are stipulated.

Assets are all property/wealth owned by the PUI Organization. Waqf assets are all assets/wealth that become waqf and have long-lasting

durability and/or long-term benefits or for a certain period of time and have economic value according to sharia that are donated by the waqf. Non-Waqf assets are all assets/wealth obtained from grants, wills and other businesses such as purchases, donations, or other gifts.

In this Basic Guideline, Asset Management is fully under the authority of the Syuro Council, whose management is handed over to DPP PUI and all assets on behalf of DPP PUI. Furthermore, the DPP PUI makes a Power of Attorney for Assets, namely a Power of Attorney issued by the DPP PUI for parties who use assets owned/controlled by PUI, both for internal and external parties of PUI. The use or utilization of PUI assets is determined through the Determination of a

Power of Attorney for the Use of Assets issued by DPP PUI. PUI internal parties who can utilize PUI Assets are: Syuro Council, Central Leadership, Autonomous Bodies, Regional Leaders, Regional Leaders, Branch Management Councils, Branch Management Councils, Foundations/Agencies/Institutions affiliated with PUI and Congregations/Citizens PUI. External parties who can utilize PUI assets are required to have a letter of recommendation from one of the elements of the PUI organizational structure as well as a recommendation for a feasibility study from the PUI Waqf and Assets Agency as a prerequisite for the issuance of a Power of Attorney for the Use of PUI DPP Assets.

Utilization of the proceeds from waqf and non-waqf assets is used for:

organizational programs and PUI da'wah activities at all levels of the structure regulated and stipulated in the Work Guidelines and or Decisions of DPP PUI. Working capital for the field of business charity

within the PUI environment, such as the Education, Economy, PUI-Owned Business Entities, or other productive businesses. Apart from that, it can also be used for asset development, Nauquf 'alaih, social assistance activities, and operational costs for Waqf and Asset Managers.

The PUI Board of Trustees and Board of Trustees of Waqf and Assets must maintain good relations with the community, both PUI members and outside PUI residents. The Daily Management strives for mutually beneficial cooperation for all parties in terms of implementing the work program of the Waqf Board and PUI Assets. The authority to terminate relationships and cooperation with other parties rests with the PUI Waqf and Assets agency with the approval of the PUI DPP.

2) GOVERNANCE OF EDUCATIONAL INSTITUTIONS

With regard to the Revitalization of Asset Management, both Waqf and non-Waqf have an impact on the Governance of PUI Educational Institutions. PUI Educational Institutions that are scattered and managed by PUI cadres are organized and managed and integrated under one PUI Ormas command. The first step is to collect data on PUI educational institutions to be managed by PUI Ormas and integrated into the PUI Education Integrated Program.

TABLE OF PUI BOARDING SCHOOLS WEST JAVA PROVINCE AND DKI JAKARTA

No	Dati II	Kokab	Provinsi	Jumlah	Keterangan

1	City	South Jakarta	DKI Jakarta	1	
2	Regency	Indramayu	West Java	6	
3	Regency	Ciamis	West Java	4	
4	Regency	Kuningan	West Java	5	
5	Regency	Majalengka	West Java	8	
6	Regency	Cianjur	West Java	1	
7	Regency	Cirebon	West Java	3	
8	Regency	Tasikmalaya	West Java	6	
9	City	Tasikmalaya	West Java	5	
10	Regency	Sukabumi	West Java	2	
11	City	Sukabumi	West Java	2	
12	Regency	Bandung	West Java	1	
13	Regency	Bandung Barat	West Java	1	
14	Regency	Garut	West Java	2	
15	Regency	Sumedang	West Java	5	
	TOTAL			52	

PUI HIGHER EDUCATION TABLE WEST JAVA PROVINCE AND DKI JAKARTA

No	Dati II	Kokab	Provinsi	Jumlah	Keterangan
1	Regency	Ciamis	West Java	1	
2	Regency	Majalengka	West Java	1	
3	City	Sukabumi	West Java	2	

4	Regency	Cirebon	West Java	1	
5	City	Bandung	West Java	1	
	TOTAL			6	

TABLE OF SCHOOL PUI SMA/MA/SMK LEVEL

WEST JAVA PROVINCE AND DKI JAKARTA

No	Dati II	Kokab	Provinsi	Jumlah	Keterangan
1	City	South Jakarta	DKI Jakarta	1	
2	City	West Jakarta	DKI Jakarta	1	
3	Regency	Majalengka	West Java	12	
4	Regency	Kuningan	West Java	4	
5	Regency	Indramayu	West Java	4	
6	Regency	Ciamis	West Java	2	
7	Regency	Tasikmalaya	West Java	2	
8	Regency	Cianjur	West Java	2	
9	City	Bogor	West Java	3	
10	Regency	Bogor	West Java	2	
11	City	Cirebon	West Java	2	
12	Regency	Cirebon	West Java	2	
13	Regency	Subang	West Java	2	
14	City	Sukabumi	West Java	2	
15	Regency	Sukabumi	West Java	2	
16	Regency	Garut	West Java	1	

17	Regency	Sumedang	West Java	1	
	TOTAL			45	

TABLE OF PUI SCHOOLS AT SMP/MTs LEVEL WEST

JAVA PROVINCE AND DKI JAKARTA

No	Dati II	Kokab	Provinsi	Jumlah	Keterangan
1	Regency	Majalengka	West Java	25	
2	Regency	Kuningan	West Java	5	
3	Regency	Indramayu	West Java	8	
4	Regency	Ciamis	West Java	11	
5	City	Tasikmalaya	West Java	4	
6	Regency	Cianjur	West Java	8	
7	Regency	Garut	West Java	2	
8	Regency	Bekasi	West Java	1	
9	City	Sukabumi	West Java	1	
		TOTAL		65	

TABLE OF PUI SCHOOL LEVEL SD / MI   WEST   JAVA   PROVINCE

AND DKI JAKARTA

No	Dati II	Kokab	Provinsi	Jumlah	Keterangan
1	City	Centre Jakarta	DKI Jakarta	1	

2	City	Majalengka	West Java	43	
3	Regency	Kuningan	West Java	13	
4	Regency	Indramayu	West Java	19	
5	Regency	Ciamis	West Java	23	
6	Regency	Bogor	West Java	19	
7	City	Tasikmalaya	West Java	8	
8	Regency	Kuningan	West Java	4	
	TOTAL			130	

TABLE OF PUI SCHOOL LEVEL Kindergarten – RA WEST JAVA PROVINCE AND DKI JAKARTA

No	Dati II	Kokab	Provinsi	Jumlah	Keterangan
1	Regency	Majalengka	West Java	10	
2	Regency	Kuningan	West Java	3	
3	Regency	Indramayu	West Java	9	
4	Regency	Ciamis	West Java	9	
5	City	Tasikmalaya	West Java	6	
6	City	Depok	West Java	2	
7	Regency	Subang	West Java	6	
8	Regency	Cirebon	West Java	6	
9	City	Cianjur	West Java	7	
	TOTAL			58	

The PUI Educational Institution data above continues to change in line with the development of PUI da'wah which focuses on the field of

Education as a Center for Da'wah Expansion. For the Revitalization of the Governance of Educational Institutions, PUI Basic and Secondary Education Work Guidelines and Work Guidelines for the Implementation of the Integrated Islamic Ummah Unity Education Program (PTP-PUI) were issued.

That in order to realize PUI Elementary and Secondary Education as an integrated and sustainable unit that includes all elements involved in the Implementation of PUI Primary and Secondary Education, it is necessary to make Working Guidelines on PUI Primary and Secondary Education. PUI education is a conscious and planned effort to create a learning atmosphere and learning process that integrates general education and progressive Islamic religious education so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and skills that are needed by himself, his family, society, nation and state.

PUI Elementary and Secondary Education is PUI Education's charity business at the Formal Education level which consists of Basic Education and Secondary Education in the form of Schools, Madrasas, Islamic Boarding Schools which are held integrally. The PUI Education Standards are the minimum criteria standards regarding the implementation of the PUI primary and secondary education system. PUI school is a formal education unit at the elementary and secondary levels under the Ministry of Education and Culture which organizes general and vocational education with the specificity of Khitah PUI where all or part of its assets belong to PUI. Madrasah PUI is a formal education unit at the primary and secondary levels under the Ministry of Religion which organizes general and vocational education with the specificity of Khithah

PUI where all or part of its assets belong to PUI. Model Schools are Pilot Laboratory Schools / Madrasahs built and managed with certain standards to become a reference for PUI Schools / Madrasas designated and determined by the DPP PUI.Pesantren PUI adalah Lembaga Pendidikan Non Formal Keagamaan Islam yang secara integral menyelenggarakan Pendidikan umum dan/ atau Kejuruan. Madrasah Diniyah PUI adalah Lembaga Pendidikan Keagamaan Islam Non Formal sebagai satuan pendidikan yang menyelenggarakan pendidikan khusus ke Islaman. Penyelenggara adalah penyelenggara pendidikan PUI ditingkat Wilayah, Daerah, dan atau Cabang yang menyelenggarakan satuan pendidikan formal dan Pembinaan Pesantren. Lembaga Pendidikan PUI adalah Sekolah/Madrasah/Pesantren yang proses penyelenggaraannya memiliki Kekhasan Khithah Dakwah, Visi dan Misi PUI.

PUI Elementary and Secondary Education is organized based on values originating from the Qur'an and As Sunnah and transforming Intisab values and realizing Ishlah AtsTsamaniyah according to PUI's Vision and Mission. PUI Elementary and Secondary

Education is organized according to the Intisab principle which combines Faith, Knowledge and Charity to give birth to Muntasib Cadres. PUI Elementary and Secondary Education functions as a center for education and culture, regeneration, da'wah, economy, and service in the context of educating human life so as to give birth to people who are aware of their position as servants of Allah and caliphs of Allah who are ready to carry out the mandate to prosper the earth. PUI Primary and Secondary Education aims to produce graduates who: have straight faith, worship correctly, knowledgeable and broad-minded, have noble character, are independent, physically strong, care about the community and have the

spirit of a leader. Educational Institutions within the PUI environment consist of: (a) PUI Educational Institutions whose assets belong to PUI, (b) PUI-assisted Educational Institutions whose implementation is managed by Legal Entities led by PUI figures and declares that they are ready to be fostered by PUI. The establishment of schools/madrasas must use the PUI name and if there are additions or other uses for schools/madrasas, this can be done with the approval of the DPP PUI.

PUI Model Schools are appointed by DPP PUI with certain considerations on proposals from the structure below. The approval and designation of Model Schools is under the authority of the DPP PUI to then issue a Decree on the Determination of Model Schools. Model School Terms and Conditions are made in a separate decision regarding the Establishment and Implementation of PUI Model Schools. DPP PUI has the authority to form a special Organizing Body which is the organizer of Schools/madrasas/Pesantren including the Daarul 'Uluum Majalengka Education Organizing Body which is also a Model School.

Education Standards, which are the minimum standard criteria for educational systems and governance in PUI primary and secondary education, include: (1) Standards for Core and Specificity of PUI, (2) Graduate Competency Standards, (3) Content Standards, (4) Process Standards, (5) Standards for Educators and Education Personnel, (6) Standards for Facilities and Infrastructure, (7) Standards for Management, (8)

Standards for Financing, (9) Standards for Educational Assessment (10) Standards for Specific PUI. The PUI Specificity Standard is a minimum standard of criteria related to the implementation and implementation of

the PUI Da'wah Outline which is detailed and explained in the PUI DPP Decision.

Pesantren is an educational unit that integrates Islamic and PUI education with general education. Schools and/or Madrasas located in Islamic Boarding Schools are organized according to the Guidelines. Islamic boarding schools as educational units have the following elements: (1) Kyai or other local designations, are figures of religious knowledge and exemplary behavior who have a good understanding of Islam and the Outlines of Dakwah PUI, (2) Ustadz are professional educators whose job is to educate, guide, train, and planning, implementing, and evaluating the learning outcomes and behavior of students at Islamic boarding schools, (3) Santri are students who are enrolled and studying at Islamic boarding schools who are able to be educated to become human beings with noble character. Dirasah Islamiyah learning is a learning process of deepening Arabic-language books by classical and contemporary scholars that are in line with PUI understanding. The establishment of Islamic boarding schools can be carried out with the following requirements: meeting the needs of PUI, in accordance with the needs of the community, having sufficient facilities and infrastructure, having the ability and capability to foster, and fulfilling the elements of the pesantren.

The revitalization of PUI educational institutions refers to the Implementation
Guidelines for the Integrated Islamic Ummah Unity Education Program (PTP-PUI).

Whereas in the context of planned and programmed development and management of PUI Educational Institutions, a Guide to the

Implementation of Development and Management of educational institutions which is under the authority of DPP PUI is needed. Whereas in order to improve the quality of school/madrasah/Islamic boarding school development, it is necessary to prepare PUI Integrated Education Program Implementation Guidelines (PTP).

Educational institutions under the auspices of the Islamic Ummah Association organization are part of the national education system. PUI schools and Madrasahs were born long before the law on the national education system. The presence of PUI

Schools/Madrasahs in Indonesia is a concrete manifestation of PUI's active participation in educating the life of the nation so that it becomes an independent and dignified nation. This is in line with the notion that national education is a shared responsibility, namely the government, parents and the community, including the PUI organization.

In addition to the above, PUI Schools/Madrasahs are also a vehicle for instilling and spreading the Intisab doctrine as the basic values of the organization, giving birth to cadres and as a laboratory for developing advanced education that can respond to changes and future challenges. However, currently PUI Schools/Madrasahs are faced with quite crucial problems, including: (1) the quality of graduates has not yet been standardized, (2) the quality of teaching and educational staff has not been standardized, (3) limited sources of funding, (4) lack of facilities and infrastructure , (5) weak school management, (6) low regeneration system and syi'ar Ishlah Tsamaniyah spirit in the community around the school environment.

On the other hand, science and technology are developing rapidly and the dynamics of changes in society's culture are also changing rapidly. This greatly influenced the management of PUI Schools/Madrasahs. Based on this, it is necessary to manage and develop schools/madrasas that are planned and integrated. Therefore it is necessary to carry out school development with a system called the PUI Education Integrated Program. With this program, it is hoped that the role of all autonomous structures and structures (Youth and Women's PUI) will be optimal in supporting school/madrasah problems. In this way, all of the above problems can be resolved, so that in the end the great aspirations of Ishlah Tarbiyah through PUI educational institutions can be realized.

The Integrated Islamic Ummah Unity Education Program or abbreviated as PTPPUI is an integrated school coaching program that mobilizes all areas within the PUI structure to unite to manage PUI education including regeneration, community preaching, optimizing school committees, economic independence and improving the quality of PUI schools/madrasas . School development with the PUI Integrated Education Program system aims to improve and guarantee the quality of education management and the independence of PUI schools/madrasahs. It began with the establishment of the PTP PUI Model School according to the level of the education unit to become a pilot school for other schools/madrasas.

The expected results of school development through PTP PUI are as follows: 1. Improving the quality of PUI school/madrasah management starting with the   development of Model Schools.

2. Making Model Schools an example Management for schools/madrasahs within PUI to implement the PTP-PUI system in their respective schools.

3. Optimizing and synergizing all the roles of the PUI management board structure in fostering PUI schools/madrasahs as regulators and supervisors as well as supporting systems for the implementation of PUI education.

4. Establishment of an PUI economic network based on school/madrasah stakeholders.

5. Increasing the efficiency and effectiveness of coaching by the PUI Education Sector by giving schools a wider role to improve the quality and independence of their school management.

In order for school development with the PTP system to run as expected, it is necessary to have the main elements that must be met, namely: common vision and mission, the active role of the PUI board structure at all levels, the active role of the Principal, the active role of the School Committee, the active role of the active teachers, staff, students, parents and other school members.

Schools/Madrasahs that will be designated as PTP PUI Model Schools must have at least the following criteria :

1. Accredited A by the Government

2. PUI-owned educational institutions.

3. Have creative, innovative Principals/Madrasahs who have high loyalty and integrity to the PUI organization.

4. Have a composition of teaching and educational staff of at least 90% with a bachelor's degree and 10% with a master's degree with a level of Muntasib 2.

5. Has facilities and infrastructure in accordance with the National Education Standards (SNP).

6. Have academic and non-academic achievements at the district/city, provincial, national and international levels.

7. If in one area there are no schools that meet the criteria as PTP model schools/madrasas, then one of the schools/madrasas in that area is chosen which has criteria close to these criteria.

8. Determination of PTP-PUI model schools/madrasas for each level of the education unit level is carried out by the Central PUI Executive Board on the basis of a proposal from the Regional Management Council, Regional Management Council and/or direct appointment by the DPP.

Implementation Strategy of PTP PUI, that PTP PUI is an integrated system that makes schools/madrasas the epicenter of PUI's da'wah charity as the embodiment of Ishlah Tsamaniyah in society. Schools/madrasas together with the charitable fields within the PUI structure in an integrated manner carry out a massive movement in charity da'wah according to their respective functions for the realization of organizational goals.

The principle in the implementation of PTP PUI is that it is effective and efficient by prioritizing the Intisab spirit in doing good deeds where sincerity, love (mahabbah), sincerity (jihad), and surrender (tawakal) are the soul as well as its characteristics. The PTP PUI implementation strategy simply has a pattern with the PUI school epicenter with Collaboration in the PUI Education Sector, PUI Economic Sector, PUI Da'wah Sector, PUI Women and PUI Youth.

C. CONCLUSION AND CLOSING

Problems with the Governance of Islamic Education Institutions, especially PUI Education Institutions, which are still mostly managed by CSO cadres, need to be formulated in a careful and systematic way to make it effective and efficient. In this case the PUI Ormas took steps to Revitalize Asset Management and Education Institution Governance.

1. Revitalization of PUI Asset Management

   Within the framework of improvement, it is necessary to revitalize and improve the governance of PUI assets so that all Islamic Ummah Association (PUI) organizational assets obtained from waqf and non-waqf are regulated by the Basic Guidelines. With regard to the Management of PUI Assets obtained from Waqf and Non-Waqf, the Basic Guidelines concerning the Management of Organizational Ummat Islam (PUI) Assets have been stipulated.

2. Revitalization of Educational Institution Governance

   PUI Educational Institutions that are scattered and managed by PUI cadres are organized and managed and integrated under one PUI Ormas command. The initial step is to collect data on PUI educational institutions for the management of PUI mass organizations and integration into the PUI Education Integrated Program. For the Revitalization of the Governance of Educational Institutions, PUI Basic and Secondary Education Work Guidelines and Work Guidelines for the Implementation of the Integrated Islamic Ummah Unity Education Program (PTP-PUI) were issued.

   With improvements through the Revitalization of Asset Management and Governance of PUI Educational Institutions and the

Daarul 'Uluum Majalengka Model School/Madrasah which has been forwarded to 100 target schools, improvement and improvement in the quality of PUI Education Institutions has been seen which will have an impact on improving the quality of Islamic

Education Institutions .

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Quality Improvement Management of Islamic Education Institutions Wahyuli Lius Zen Faculty Lecturer Tarbiyah and Teacher Training of IAIN Imam Bonjol Padang Jl. Prof. Mahmud Yunus Lubuk Lintah Padang City, West Sumatra - 25153 e-mail: Wahyuli.zen@gmail.com

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syamsulbahriabdullah7@gmail.com

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IMPLEMENTATION OF FUNCTIONS-MANAGEMENT FUNCTION IN IMPROVING THE QUALITY OF EDUCATIONAL INSTITUTIONS ISLAM Ramdanil Mubarok Tarbiyah Department Islamic Education Management Study Program STAI Sangatta e-mail: danil.education@gmail.com

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