

STRENGTHENING THE QUALITY OF HUMAN RESOURCES (HR) IN IMPROVING THE QUALITY OF ISLAMIC EDUCATION IN MADRASAH

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Abstract: This article aims to strengthen the improvement of human resources both in knowledge and skills, which are very important in improving the quality of Islamic education itself. In this era of global competition, education is experiencing a shift in orientation that places complete human development through education and training with various types, levels, characteristics, and forms. The formation of Indonesian human education is idealized to be the culmination of achieving national education, which has been the dream of the Indonesian nation. The idolized personal figure of education has not yet been produced, so educational institutions are used as alternative expectations in increasing reliable human resources, as the main instrument of the humanizing process, namely respecting and giving freedom of opinion and expression so that the voice will be more comprehensive. The pattern of strengthening educational leadership in improving human resources must continue to be pursued through Islamic education in madrasah. Both developments are carried out through leadership in madrasah, which are supported by strengthening institutional capacity, business networks, and bureaucratic networks, which are ideal goals for all institutions. Intermediate education is the management of the headmaster of Madrasah, the management ability of the headmaster of Madrasah must be able to make plans. Strengthening the curriculum applied in educational institutions, especially in Madrasah, is a decentralized curriculum. Professional teachers will have a high commitment and are accompanied by abilities according to their field of expertise. Teacher competence in implementing learning programs is indeed a very influential teacher position on the quality of education. The education budget (funding) in Madrasah is often a very acute and ongoing problem because of the source of the funds. Optimizing cooperation between the madrasah and parents.

Keywords: Quality, Human Resources, Islamic Education, Madrasah.

Introduction

Human Resources development investment is always long-term. This long-term development program prepares educated people with high-quality knowledge, namely human beings of national and international caliber. The symptoms of unemployment of knowledgeable people today need to get serious attention. For example, it is necessary to review the content and direction of the educational curriculum that is not in line with development needs. It is essential to develop an educational paradigm that positions independent individuals, learners and seeks to create and empower the potential to make itself an effort to review the curriculum must be accompanied by changes in educator behavior so far that emphasize the oppression of learners.

Education is the best of infestation in designing human life patterns in the future. With educational capital, humans have three advantages. First, education is an effort that aims to form a human figure who has intellectual potential through the learning process. Or academic-oriented by transfer of knowledge. Second, education is an effort to create a society with character, ethics, and aesthetics by transferring values. Third, education is one of the guarantees for obtaining a better life as well as high dignity. Through this understanding, education automatically occupies a very central and strategic position in building a quality and balanced human life in the future.

Madrasah faces quite severe challenges, among which is the change in the orientation of the community in terms of education. Preparations for the industrialization era have led to people's educational exposure changing from "learning to seek knowledge" to "learning in preparation for obtaining a job." This change in orientation makes public schools more attractive to parents than madrasah or pondok pesantren that they do not think to contribute as they expect. Madrasah, as part of the national education system relatively facing various problems. The Madrasah seems to be excluded from the national education mainstream caused by constraints in quality and management, including its curriculum. Nevertheless, Madrasah has potential or positive values because Madrasah is full of the nation's cultural values.

Punishment phenomena take precedence and are developed rather than reward and appreciation in improving the quality of education. Whereas an excellent education and can create the potential of self-sufficiency is an education that prioritizes dividend and appreciation to learners rather than punishment and oppression that dwarfs the soul of learners, making it uncreative and not independent. Three elements that determine the resilience

of a society are its natural resources, its talented human resources, and its cultural and historical resources.¹

Only members of a cultured society, which has pride in society and culture, will be a productive element of human resources in the era of globalization. On the other hand, an uncultured human being will be immersed in the currents of globalization, and he has no identity. Moreover, globalization significantly affects developing countries, not least Indonesia, which has a Muslim-majority population. Therefore, citizens and their human resources will also experience such influence. Thus, the readiness of the Indonesian nation to face the era of globalization is the issue of improving human resources ultimately, namely human quality with a balance of material aspects and spiritual aspects / religious values.

Investment of human resources as a community member is required to have the following characteristics. First, human beings who are personable, namely honest and have social capital: trustworthy, hard work, honest, and innovative. In other terms, an ethical human being obediently adheres to the teachings of his religion. Second, capable and intelligent; this intelligence should be developed according to what each individual has. Third, Entrepreneur self-employed), entrepreneur attitude not only in the field of economics and business but also for all aspects of life, because the ability of the entrepreneur tends to be innovative and not tied to something permanent, so do not know the term “unemployed.” And fourth, competitive, the required human resources are those who have quality and competitive in the worldwide life. Therefore, consistently to achieve more value and improve their self-capacity all of the time.

Creating an excellent Islamic educational institution, as many expected, is the responsibility of the Madrasah and is the responsibility of all parties. Including parents and society.² One of the main factors supporting education success is research on developing the quality of human resources.³ Research on human resources development based on total quality management always depends on the principle oriented to continuous progress and introduced to customers. Therefore, the characteristics of the

¹ Henry Alexis Rudolf Tilaar, *Membenahi Pendidikan Nasional* (Jakarta: Rineka Cipta, 2002), 60.

² Asnawan Asnawan, “Enhancement Integrated Quality Management in Islamic Education Institutions | Bulletin of Science Education,” *Bulletin of Science Education* 1, no. 1 (2021): 42–49.

³ Muh Syarif and Abdul Azis Jakfar, “Strategi Pengembangan Pendidikan Untuk Meningkatkan Kualitas SDM Di Madura Pasca Pembangunan Jembatan Suramadu,” *Pamator Journal* 12, no. 1 (April 19, 2019): 17–22, <https://doi.org/10.21107/pamator.v12i1.5175>.

implementation of human resource development are very customer-focused, both internally and externally.⁴

Studies or research on improving the quality of human resources have been conducted but stand alone. Therefore, this study is here to complement previous research by taking aspects of strengthening human resource management. Many consider human resources in Islamic educational institutions to be backward. This assumption is interesting to study. In this research, the method used in this study is a qualitative research type case study. The qualitative research method is scientific research that aims to understand a social phenomenon by prioritizing interaction and deep communication between researchers and the phenomenon studied.⁵ Thus, in qualitative research, researchers become the source of instruments that are direct data collectors. First, this research describes the analysis, which collects data from observations, interviews, and documentation. Then second, researchers analyze until the study is declared complete.

Qualified Human Resources

God created Man as the perfect creature. Therefore, humans are the best creatures among other beings, both physically and spiritually. Muzayyin Arifin said that in the physical and spiritual structure, God gives a set of basic abilities that tend to develop according to the tradition of psychology behaviorism called pre potence reflex (a fundamental knowledge that automatically creates).⁶ These basic abilities became known as human resources or abbreviated as H.R that conceptually views man as a physical and spiritual entity.

Therefore, the quality of human resources owned by a nation can be seen as synergistic between the spiritual and physical qualities possessed by individuals of the nation's citizens. The physical and spiritual attributes by Emil Salim, as quoted by Anggan Suhandana, are referred to as physical and non-physical qualities. Furthermore, the physical rate is displayed by posture, strength, endurance, health, and physical freshness. From an educational perspective, human non-physical qualities cover the cognitive, affective, and psychomotor domains. For example, the quality of the mental realm is described by the level of individual intelligence.

In contrast, the quality of the affective realm is illustrated by the level of faith, ethics, personality integrity, and other characteristics of self-reliance.

⁴ Erlina Yuliyati, "PENGEMBANGAN SUMBER DAYA MANUSIA BERBASIS TOTAL QUALITY MANAGEMENT DI SMK MUHAMMADIYAH PRAMBANAN," *AL-TANZIM: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (March 31, 2020): 24–35, <https://doi.org/10.33650/al-tanzim.v4i1.967>.

⁵ Sugiyono Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R & D* (Bandung: Alfabeta, 2014).

⁶ Muzayyin Arifin, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2016), 88.

Meanwhile, the quality of the psychomotor domain is reflected by the level of skill, productivity, and proficiency of utilizing the opportunity to innovate.⁷ Human resources have an easy-to-understand meaning. In simple terms, it means power that comes from humans. This power can also be called ability, power, energy, or power.⁸

However, the term human resources have been defined variously by experts in education and psychology. Among them is what has been said by Yusuf Suit, who said that what is meant by human resources is the power of human thought and work that is still stored in him that needs to be built and excavated and developed to be used best for the welfare of human life.⁹

In the Great Dictionary of Indonesian Language, human resources are defined as the human potential that can be developed for the production process.¹⁰ Whereas in Webster's dictionary, human resources are available means, ability, or material to solve problems or problems. The definitions of the above two dictionaries are reinforced by Deacon and Malock's statements in Gross Crandall and Knol, which define human resources as available tools or materials and are known for their potential to fulfill desires.¹¹

Gunawan A. Wardhana, as quoted by A.S. Munandar, a sentence quoted from Harbison, stated that human resources include all energy, skills, talents, and human knowledge that can potentially be used or should be used for production purposes and valuable services.¹² Therefore, from some of the definitions above, human resources are meant by the energy or power/ability possessed by a person. With this ability, the person can form thinking, copyright, initiative, and work that is still stored in him as potential energy ready to be developed into valuable resources following the man's wishes.

Characteristics of Qualified Human Resources

The globalization era, characterized by transparency in all areas of life, has demanded qualified human resources who have an adequate set of knowledge and skills that are balanced with specific values following the character of the new world. It is a borderless world that means communication between people becomes so easy, fast, and intensive that the boundaries of space disappear. The values include; professionalism,

⁷ Anggan Suhandana, *Pendidikan Nasional Sebagai Instrumen Pengembangan SDM* (Bandung: Mizan, 2007), 151.

⁸ Buchori Zainun, *Manajemen Sumber Daya Manusia* (Jakarta: Gunung Agung, 2001), 57.

⁹ Yusuf Suit, *Sikap Mental Dalam Manajemen SDM* (Jakarta: Ghalia Indonesia, 2006), 35.

¹⁰ Departemen Pendidikan Nasional Indonesia, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2002), 973.

¹¹ Suprihatin Gunaharja, *Pengembangan Sumber Daya Keluarga* (Jakarta: BPK Gunung Mulia, 1993), 4.

¹² Ashar Sunyoto Munandar, *Pengembangan Sumber Daya Manusia Dalam Rangka Pembangunan Nasional* (Jakarta: Djaya Pirusa, 1981), 9.

competitiveness, effectiveness, and efficiency in the work system so that the function of education is not just an agent of knowledge. But must be able to accommodate the experience, skills, and values of globalization in an education package.¹³

Thus the educational orientation must be related and commensurate link and match the needs of a growing society with various conditions, especially the industrial and business world. So there needs to be a new view of qualified people in education in this century of globalization. Therefore, experts, especially educational futurologists, have compiled various scenarios about human characteristics or 21st-century society, one of which is as Robert Reich's opinion quoted by Prof. Dr. Mastuhu, M.Ed., suggests that intelligent quality human beings have features, among others:

1. Added Values (have added expertise and professionalism)
2. Abstraction System *Thinking* (able to reason, abstract a problem systematically through an objective scientific approach)
3. Experimentation and Test (able to think behind the data by looking from various angles)
4. Collaboration (able to work together, synergize).¹⁴

The narration above is a characteristic of mentality values that should be seen in the profile and performance of human resources of the 21st century. To a certain degree, the above formulation picture is relevant to the characteristics of modern humans as formulated by Alex Inkeles as quoted by Syahrin Harahap, namely: the tendency to accept new ideas, willingness to express opinions, sensitivity at times, and more concern with the present and future times than the past, a sense of better punctuality, a more significant problem for planning organization and efficiency, respect the power of science and technology and the belief that justice can be.¹⁵

Nanang Fattah mentioned that human resources consist of two dimensions: the qualitative and quantitative dimensions. Qualitative measurements include a variety of potentials in every human being, including thoughts (ideas), knowledge, attitudes, and skills that affect the capacity of human ability to carry out productive work. At the same time, the quantitative dimension is composed of achievements of the world of work

¹³ Zainal Arifin, "Nuansa Teosentris Humanistik Pendidikan Islam; Signifikansi Pemikiran Hasan Langgung Dalam Konstalasi Reformasi Pendidikan Islam," *Lektur-Jurnal Ilmiah Pendidikan Islam* VIII, no. 5 (1998): 76.

¹⁴ Mastuhu Mastuhu, "Menuju Sistem Pendidikan Yang Lebih Baik Menyongsong Era Baru Pasca Orba" (Paper, Diskusi Panel HMJ-KI IAIN Jakarta, IAIN Jakarta, December 13, 1998).

¹⁵ Syahrin Harahap, *Islam Dinamis: Menegakkan Nilai-Nilai Ajaran Al-Qur'an Dalam Kehidupan Modern Di Indonesia* (Yogyakarta: Tiara Wacana, 2007), 91-92.

that enters the world of work in the amount of learning time. Therefore, if the expenditure to improve the quality of human resources is increased, the productivity value of the human resources will result in a positive return.¹⁶

The high quality of human resources, among others, is characterized by creativity and productivity realized by the results of work or good performance individually or in groups. This problem will be solved if human resources can display productive work rationally and have knowledge, skills, and abilities that can generally be obtained through education. Thus, education is one of the solutions to improve the quality of human resources.¹⁷

Concept of Quality Human Resource Development

The concept of human resources develops when it is known and realized that humans contain various aspects of resources, even as energy sources. Thus, man is not only numbered, as impressed by the understanding of the population. But also, this quality is not only determined by the aspect of his physical skill or strength and his education or level of knowledge, experience, or maturity, and his attitude or values.

Then what is human resource development? Soekidjo Notoatmodjo concluded that the expansion of human resources development (HRD) macro is a process of improving the quality or capability of human beings to achieve a method of improving the quality or ability of human beings to achieve a nation-building goal. And micro, in the sense that in the environment of a work unit (department or other institutions), then the resources in question are labor, employees, or employees (employees). So what is meant by human resource development is a process of education planning, training, and management of personnel or employees to achieve an optimal result.¹⁸

Ahmad Sanusi suggests that if the last century is called the century of quality products/services, then the future is the century of human resources quality. Qualified human resources and the development of human resources quality is no longer an issue or rhetorical theme, but rather a bet or a mainstay and Test of every individual, group, community, and even every nation.¹⁹ Human resources development is a lifelong process that covers various areas of life, mainly through education. When viewed from an

¹⁶ Nanang Fattah, *Ekonomi Dan Pembiayaan Pendidikan* (Bandung: Remaja Rosdakarya, 2009), 6.

¹⁷ Cut Zahri Harun, "Peningkatan Kualitas Sumber Daya Manusia Melalui Pendidikan Merupakan Kunci Keberhasilan Suatu Lembaga Di Era Globalisasi Dan Otonomi Daerah," *Jurnal Pendidikan Dan Kebudayaan, Balitbang Diknas*, no. 041 (2003): 177.

¹⁸ Soekidjo Notoatmodjo, *Pengembangan Sumber Daya Manusia* (Jakarta: Rineka Cipta, 2008), 2-3.

¹⁹ Ahmad Sanusi, *Pendidikan Alternatif* (Jakarta: RajaGrafindo Persada, 2008), 7.

economic point of view, the improvement of human resources quality is further improved on the mastery of knowledge, skills, and technology needed by the world of work to improve the efficiency and effectiveness of production processes and maintain economic balance.

The development of human resources quality is a contextual process, so the development of human resources through educational efforts is not limited to preparing people who master knowledge and skills that are suitable with the world of work at this time, but also human beings who are able, willing, and ready to learn. Furthermore, improving the quality of human resources through education will provide benefits to institutions in productivity, morals, work efficiency, stability, and flexibility of institutions in anticipating the environment, both from within and outside the institution concerned. Therefore, the function and orientation of education and the improvement of the quality of human resources have been made in a policy of the Ministry of Education in three main strategies of national education development, namely: 1) Equalization of educational opportunities, 2) Improving the relevance and quality of education and 3) Improving the quality of education management.²⁰ From this limitation, it can be concluded that human resource development consists of planning, education and training, and management.

Islamic Perspective on Qualified Human Resources

Man is a creature who has a unique ability and occupies the highest position among other beings, namely to be the caliph (representative) of God on the earth (QS. al-Baqarah [2]: 30)

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً ۗ

It means: "When your Lord said to the angels, "I want to make a caliph on the earth."²¹

QS. al-An'am [6]:165), which means, "And it is He who made you rulers on earth and raised some of you above some (others) by several degrees, to test you about what He has given you," Emphasize the verse above.²²

Islam wants people to be in high and noble order. Therefore man is endowed with a perfect mind, feeling, and body. Through verses of the al-

²⁰ Harun, "Peningkatan Kualitas Sumber Daya Manusia Melalui Pendidikan Merupakan Kunci Keberhasilan Suatu Lembaga Di Era Globalisasi Dan Otonomi Daerah."

²¹ Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Tafsirnya* (Jakarta: Widya Cahaya, 2015), 89-90.

²² *Ibid.*, 345-46.

Qur'an, Islam has hinted at the perfection of man, as mentioned in the word of God:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝

It means: "We have created man in the best form."²³

Such perfection is intended for human beings to be individuals who can develop themselves and become valuable members of society to develop all the potential resources they have. Unlike Islam, according to Westerners, humans are among the nation of mammals. Yusuf Qaradawi, a charismatic contemporary scholar from Egypt, quoted Ernest Haeckel, the German biological school leader. There is no longer a claim that man is a spinal animal or a mammal in all things.²⁴ This opinion indeed recalls our memory of what other Western scientists once said, namely Charles Darwin in his theory of evolution, that the origin of the human race was ape. Of course, this theory is rejected by Islam because it is contrary to the treatise of Islam and indirectly degrades the human being himself as a caliph on earth.

Julian Offrey de Lammetrie, a French materialist, said there is no difference between humans and animals, and therefore humans are machines.²⁵ The definition put forward by philosophers about man is not different from the above opinion. They call humans animals with some attitudes according to the reality of human actions in their lives, among others, namely:

1. Homo Sapiens, according to Lonnaeus, animals that have the mind (reason), and Christian religious experts refer to humans as animal rationale, namely animals that think.
2. Homo Laquen, according to Revesz in. *Das Problem Des Ursprungs end Sprache*. Man is an animal who is good at creating language and incarnating thoughts and feelings in composing words.
3. Homo Faber, according to Bergson in. *L.Evolution Creatrice*. It's an animal that's good at making tool tools.
4. Zoon Politicon, according to Aristotle, an animal that is good at working together, associating with others, and organizing itself to meet the needs of its life.
5. Homo Religious, i.e., animals that are essentially religious.

²³ Ibid., 766.

²⁴ Yusuf Al-Qardhawi, *Bagaimana Berinteraksi Dengan Al-Qur'an* (Jakarta: Pustaka Al-Kautsar, 2000), 256.

²⁵ Syahminan Zaini and Ananto Kusuma Seta, *Wawasan Al-Qur'an Tentang Pembangunan Manusia Seutuhnya* (Jakarta: Kalam Mulia, 1996), 5.

6. Homo Economicus, i.e., an animal subject to economic law and he is economical.²⁶

But Al-Qur'an asserts that man is a responsible being, created by divine attributes. This definition contains three elements, namely: Man is the creation of Allah SWT.

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ ۖ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ٤

It means: "He created man from a drop of fluid, and lo, and he is a clear dissenter."²⁷

Man is a human who is accountable to Allah. According to the Qur'an, what will be accounted for is:

1. The duty of man as caliph of Allah on earth as (QS. al-Baqarah [2]: 30) and (QS. al-An'am [6]: 165) is above.
2. All the blessings of God that man has ever received.

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ٨

It means: "Then you will indeed be questioned on that Day about the bliss."²⁸

3. All human behavior during the life of this world (Q.S. an-Nahl [16]: 93)

وَلَوْ شَاءَ آسَمُ لَجَعَلَكُمْ أُمَّةً ۖ وَاحِدَةً ۗ وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ

يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ ٩٣

It means: "And you will indeed be questioned about what you used to do...."²⁹

4. All ideas, ideas, science, and technology held by humans (Q.S. al-Isra [17]: 36)

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ

عَنْهُ مَسْئُولٌ ۖ ٣٦

It means: *And do not follow what you do not know of. Indeed hearing, sight, and heart will all be questioned.*³⁰

²⁶ Syahid Muammar Pulungan, *Manusia Dalam Al-Qur.An* (Surabaya: Bina Ilmu, 2004), 15–17.

²⁷ Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Tafsirnya*, 338–39.

²⁸ Ibid., 812–13.

²⁹ Ibid., 445–47.

³⁰ Ibid., 550–51.

5. All pledges and promises made by man (Q.S. al-Israa [1]: 34)

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا
بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ۝ ٣٤

It means: *“Surely the promise must be questioned.”*

Man was created by godliness, and man has godliness as God has. Such as power, will, knowledge, compassion, seeing, hearing, speech, etc. But these qualities are not the same. God is the Creator, and man is His creation. The Creator of His creation is not the same. Therefore the attributes of God that exist in man must be following his humanity.³¹ Thus Islam views man as very noble with the source of his teachings, namely the Qur'an. He has photographed humans in their complete and complete form.

The essential human potential of philosophers never agrees on what possibilities need to be developed by humans. For example, through a historical approach, Hasan Langgulung explains that in Ancient Greece, the only human potential to be developed in the Kingdom of Sparta was his physical potential. Still, instead of in the kingdom of Athens, the most important was his brain intelligence.³² On the other hand, some Islamic education philosophers have tried to classify human potential. For example, according to K.H. A. Azhar Basyir, if a man is reviewed from its substance, man consists of material potential derived from the earth and the spirit derived from God.³³ A similar opinion was also expressed by Shahminan Zaini, who stated that the human-forming element consists of God's land and spiritual potential.³⁴

The man was created by God as the recipient and executor of the teachings to be placed in a noble position. To maintain his dignified position and good personal form, God equips him with a sense and a feeling that allows him to accept and develop knowledge and cultivate the understanding he has. This means that man's position as a noble being is due to reason and feelings, science and culture that are entirely attributed to devotion to the Creator.³⁵ Therefore, the potentials given to man are the guidance of God

³¹ Zaini and Seta, *Wawasan Al-Qur'an Tentang Pembangunan Manusia Seutuhnya*, 7.

³² Hasan Langgulung, *Manusia Dan Pendidikan, Suatu Analisa Psikologi Dan Pendidikan* (Jakarta: Pustaka Al-Husna, 1986), 261–62.

³³ Muhammad Syamsudin, *Manusia Dalam Pandangan KH A. Azhar Basyir* (Yogyakarta: Titian Ilahi Press, 2007), 77.

³⁴ Zaini and Seta, *Wawasan Al-Qur'an Tentang Pembangunan Manusia Seutuhnya*, 6.

³⁵ Zakiah Daradjat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2017), 3.

that is intended for a man so that he can do a life attitude that is in harmony with the nature of his creation.³⁶

In line with the efforts to build all human potential, Muhammad Qutb argues that Islam conducts education by taking a thorough approach to human form. No one is left behind and neglected in the slightest, both physically and spiritually, both mentally all its activities on this earth. Islam considers man in totality, approaching him based on what is in him, based on the fitrah that Allah has given him, nothing is ignored and does not impose anything but what he made following his fitrah. This opinion suggests that achieving Islamic education seeks to foster all potential in a harmonious and balanced manner.³⁷ Hasan Langgulung sees the potential that exists in man as very important as a gift given by God to carry out his duties as caliph on the earth. Therefore, human potential in Islamic education is a human being who has been equipped with essential potential in the form of physical (hearing, vision of reason, and spirit) necessary for the development of living supplies.³⁸

Human has a special position in the universe. And they will not be able to carry out his mandate as a caliph, will not be able to carry out his responsibilities if he is not equipped with these potentials and develop them as a force and value more human than other beings.³⁹ If the quality of human resources (H.R.) human quality, he can account for his mandate as a caliph well. Of course, the quality of human resources is enough to master science and technology (science and technology) and the development of spiritual values, namely faith and taqwa (*IMTAQ*). From the description above, it is understandable that human resource development is significant, not only from science and technology. However, no less important is the spiritual dimension in the development of human resources. The quality of human resources would not be perfect without religious mental-spiritual toughness.

Human resources that possess and hold religious values will be more spiritually resilient. Thus it will have a more spiritual responsibility to science and technology. On the other hand, human resources, which are not accompanied by loyalty to religious values, will only lead man to pursue worldly pleasures or sheer hedonism. And suppose the spirit of hedonism has ruled man. In that case, it can be foreseen that happens is the exploitation of nature as much as possible without a sense of responsibility

³⁶ H. Jalaluddin, *Filsafat Pendidikan Islam: Telaah Sejarah Dan Pemikirannya* (Jakarta: Kalam Mulia, 2011), 108.

³⁷ Abuddin Nata and Fauzan, *Filsafat Pendidikan Islam* (Jakarta: Gaya Media Pratama, 2005), 7.

³⁸ Imam Fakih, "KONSEPSI POTENSI MANUSIA (Di Tinjau Dari Perspektif Islam)," *Transformasi : Jurnal Studi Agama Islam* 11, no. 2 (June 1, 2018): 50–68.

³⁹ Langgulung, *Manusia Dan Pendidikan, Suatu Analisa Psikologi Dan Pendidikan*, 57.

and even human oppression of other human beings.⁴⁰ The complete conclusion related to the reference for the development of human resources based on the concept of Islam, to form a human being of noble character, who always worships God who spreads mercy for the universe and trusts God. This is the direction of human resources development goals according to the Islamic concept.

Allah SWT created man to be the caliph on the face of the earth. This is widely stated in the Qur'an with the intention that man, with his power, can build and prosper the planet and preserve it. However, to achieve the degree of the caliph in the open, the earth is required a long process. In Islam, the effort is characterized by education that begins from the cradle to the grave.

The above mentioned that Islamic education combines two aspects of human interest, namely worldliness, and religion. In contrast to secular education that only reviews one part, namely the world alone and all forms of success tend to be expressed by the amount of material owned or position and influence in the place of the individual. As a result, the void that occurs in European and American society is the spiritual void that is a place of escape to places of entertainment, alcoholism, and other forms. Thus progress on one aspect only in this life leads to inequality in the course of human life, which will then return to the problem of humanity, especially human resources.

According to Hadawi Nawawi, Human resources (H.R.) are resources sourced from humans, which are in the form of energy or power (energy or power). Human resources have two characteristics, namely personal and interpersonal characteristics. Personal characteristics in the form of knowledge, feelings, and skills. While interpersonal characteristics that are the relationship between people and their environment. In comparison, Emil Salim stated that what is meant by human resources is the power of thought or human copyright stored and can not be known with a specific capacity. Human Resources (H.R.) can be interpreted as the value of one's behavior in accounting for all his actions, both in personal and family life, society and nationhood. Thus the quality of human resources is determined by human mental attitudes.⁴¹

Djaafar stated that if the quality of human resources is high, it seems that development will be carried out well, as has been done in developed

⁴⁰ Wakhudin, *Tarmizi Taher: Jembatan Umat, Ulama Dan Umara* (Bandung: Granesia, 1998), 240–41.

⁴¹ Zahara Djaafar, *Pendidikan Non Formal Dan Peningkatan Kualitas Sumber Daya Manusia Dalam Pembangunan* (Padang: Fakultas Ilmu Pendidikan, Universitas Negeri Padang, 2001), 22, https://www.goodreads.com/book/show/2312078.Pendidikan_Non_Formal_Dan_Peningkatan_Kualit as_Sumber_Daya_Manusia_Dalam_Pembangunan.

countries, in developing a nation that is oriented towards the future. The high quality of human resources is reflected in various things, such as mastering science and technology, having a sense of responsibility towards fellow humans and other living creatures, and feeling that humans have a functional relationship with the existing social system. Not infrequently among developed countries that have succeeded in improving the welfare of their nation are nations that were originally poor but have quality human resources. In Islam the human figure consists of two potentials that must be built, namely outward as the body itself and *ruhaniyah* as the controller of the body. Human development in Islam must certainly pay attention to these two potentials. If seen from the goal of human development of Indonesia is to make a whole human being, then the goal should pay attention to the two potentials that exist in humans. But efforts towards balancing the development of these two potentials during the 32-year new order period only in the form of concepts only without actual application efforts. It is understood that Islamic education is highly regarded as a human resources issue, especially related to morality (attitude, personal, ethical and moral). The quality of human resources concerns many aspects, namely aspects of mental attitudes, behaviors, aspects of ability, aspects of intelligence, aspects of religion, aspects of law, aspects of health and so on.⁴²

All these aspects are two potentials that each individual has, namely physical and spiritual. However, it is undeniable that the physical factor is always determined by the spirit acting as a driving force from within man. Therefore, to achieve quality human resources, the main effort is actually to improve the potential of the human being itself. For example, this can be taken, such as community compliance with the law determined by this aspect of spiritual (*ruhaniyah*). In this case, Islamic education has a significant role in making it happen.

Improving the Quality of Islamic Education in Madrasah

Improving the quality of education when reviewed from the national education system, the factors and elements that affect are curriculum factors, teacher factors, facilities and infrastructure factors, time factors, money factors, goal factors, method factors, and educational, environmental factors. For example, in the content factor of the curriculum, teachers demand more freedom in determining the learning process, methods, strategies, approaches and devices, and the content and materials of the learning. The demand is because the curriculum development model has been center-based or top-down, which is a policy that is entirely determined from above by the center.

⁴² Ibid., 42.

Therefore, there is little autonomy for Madrasah in the process of curriculum development.⁴³

Meanwhile, according to Husni Rahim, four agendas need to be done. That can develop Madrasah to become a superior madrasah immediately as the community desire. The Agendas, namely the availability of professional teachers, completeness of facilities and infrastructure, the handling of professional management systems (modern, transparent, and democratic), and the existence of a curriculum that suits the community's needs.⁴⁴

The kinds of forms of strategies to improve the quality of education in Madrasah both in Madrasah Ibtidaiyah (MI), Madrasah Tsanwiyah (MTs), Madrasah Aliyah (MA) are through eight strategic plans that must be developed, namely: improving the quality of curriculum management and teaching programs, improving teacher competence to improve teacher welfare, improving students' academic achievement, fulfilling the needs of educational facilities and infrastructure that support the implementation and learning outcomes of students, improving the quality of the implementation of the duties of the headmaster of Madrasah, improving the quality of holiness to Allah Swt. and noble morals, and improve the management of madrasah relations with the community so that madrasahs become laboratories to print qualified students.

If we review the supporting factors of strengthening human resources through improving the quality of education in Madrasah, among others:

1. Madrasah's headmaster management capability of the headmaster of Madrasah must be able to do the planning. One of the teachers stated that each wants to do an activity, always preceded by planning. For example, every new school year, a working meeting is held to develop a one-year work program for the next lesson year. Also, other things are considered essential.
2. Strengthening the curriculum applied in educational institutions, especially in Madrasah, is a decentralist curriculum. In this case, Indonesia's current paradigm of education has referred to the K-13 curriculum, meaning the curriculum should refer to local needs. This is where the need for the readiness of professional teacher resources. Also, as the spearhead in carrying out the learning process and playing a very decisive role in learners' success in carrying out the learning process, not only good at transferring knowledge cognitively but also must develop an

⁴³ A. M. Fadjar, *Reorientasi Pendidikan Islam* (Jakarta: Fajar Dunia, 1999), 156.

⁴⁴ Husni Rahim, *Arah Baru Pendidikan Islam Di Indonesia* (Jakarta: Logos Wacana Ilmu, 2001).

adequate intelligently, efficient, flexible, relevant, and productive curriculum.

3. Professional teachers will have a high commitment and be accompanied by skills following their field of expertise. Therefore, teacher competencies in implementing learning programs are a teachers' position very influential on the quality of education. According to the author's opinion, this is due to several reasons that teachers are the main pillars in the learning process. For example, they have the task and function of designing models and methods of learning, choosing materials that match the development of students, teaching and guiding students directly in both classical and individual ways, and conducting assessments on student achievements and competencies.

They are improving teacher skills through professional organizations. According to Gito Sudarmo, the organization consists of a pattern of cooperation activities conducted regularly and repeatedly by a group of people to achieve a goal.⁴⁵ Based on the above definitions, the organization has its elements, namely the system, the pattern of activity, and a group of people's plans. Meanwhile, Robbins says the organizational structure is the formal framework of an organization with a framework where work tasks are divided, grouped, and coordinated.⁴⁶ Professional organizations of teachers include the Association of the Republic of Indonesia (PGRI), The Deliberation of Subject Teachers (MGMP). MGMP organization aims to improve the quality and professionalization of teachers in their respective groups.⁴⁷ By participating in activities in organizations other than PGRI, there are professional organizations in education, namely the Indonesian Association of Scholars of Education (ISPI). With the establishment of professional organizations, teachers can improve their skills and compete in goodness with fellow professional friends.⁴⁸

Improving education supervision is providing professional assistance services to teachers to enhance their ability to manage the learning process effectively and efficiently. In essence, supervision is the improvement of the learning process. The following are the principles of supervision: (a) Supervision must be able to create a harmonious humanitarian relationship. (b) Supervision shall be conducted on an ongoing basis. (c) Education supervision must be democratic. (d) The

⁴⁵ Komang Ardana, Ni Wayan Mujiati, and Anak Agung Ayu Sriatthi, *Perilaku Keorganisasian* (Yogyakarta: Graha Ilmu, 2009), 1.

⁴⁶ Stephen P. Robbins, *Prinsip-Prinsip Perilaku Organisasi* (Jakarta: Erlangga, 2002).

⁴⁷ Budi W. Soetjipto, *Budaya Organisasi Dan Perubahan* (Jakarta: Elex Media Komputindo, 2007), 36.

⁴⁸ Yunus Abu Bakar and Syarifan Nurjan, *Profesi Keguruan* (Surabaya: Aprinta, 2009), 96–99.

educational supervision program must be comprehensive. (e) Education supervision must be constructive. (f) Education supervision must be objective.⁴⁹

Soetjipto said there are four supervision approaches (a) Humanistic Approach. Placing teachers as beings who have thoughts, tastes, and wills that can continue to grow, and even as a mere tool to improve the quality of teaching and learning. (b) Competency Approach. This education means that teachers must have specific competencies to carry out their duties. (c) Clinical Approach. The face-to-face process between the supervisor and the teacher discussing teaching problems and related to them, therefore in clinical supervision, supervisors and teachers as peers in solving learning problems. The target of clinical supervision is the improvement of teaching, not the personality of the teacher. (d) Professional Approach. Assuming that the teacher's main task is teaching, the supervisor's target should lead to matters concerning the mission, teaching, not administrative.⁵⁰

The role of educational supervision in improving the ability of teachers, namely supervision, is not an event to judge, but instead, activities to help teachers get out of the difficulties faced and encourage them to develop their skills and work. Thus, supervision activities aim to improve the effectiveness and efficiency of the teaching and learning process.

4. The education budget (funding) in Madrasah is often a very acute and sustainable project because of the source of free education funding commonly developed and the school's operational assistance fund. However, the madrasah budget we received is only two sources, namely funds from free education funds and funds from school active assistance funds (BOS). There are also technical instructions on allocating funds. So it needs a breakthrough to provide strengthening in the field of funding.
5. Optimization of cooperation between the Madrasah and the parents of students is one form of collaboration between the Madrasah and the parents of students is a problem of mental coaching of learners, meaning that the parents must know the rules in Madrasah of students to establish cooperation in fostering learners. Unfortunately, a partnership between Madrasah and the parents of students has not been optimal. Ongoing collaboration is still limited to attending meetings. While the more significant role of a madrasah partner is expected to develop Madrasah in a more advanced direction, it is still lacking. Therefore, this pattern of

⁴⁹ Ibrahim Bafadal, *Peningkatan Profesionalisme Guru Sekolah Dasar* (Jakarta: Bumi Aksara, 2006).

⁵⁰ Rafli Kosasi Soetjipto, *Profesi Keguruan* (Jakarta: Rineka Cipta, 2009), 17.

cooperation is certainly necessary also strengthening in building synergy between the school and parents or existing stakeholders.

Conclusion

Strengthening human resources through leadership, especially in Madrasah, to improve the quality of Islamic education can be developed by improving the quality of education (teachers, facilities, curriculum, relations and optimization). Madrasah is sustainable and oriented to quality improvement. In reality, Islamic education patterns are also based on the commitment, civility, and courage of leaders in taking risks on every policy implemented. Human resources who own and hold Islamic values will be more spiritually resilient than their challenges.

Thus it will have a more spiritual responsibility to science and technology. But, on the other hand, human resources that are not accompanied by loyalty to religious values will only lead man towards pursuing worldly pleasures or sheer hedonism. And suppose the spirit of hedonism has ruled man. In that case, it can be foreseen that happens is the exploitation of nature as much as possible without a sense of responsibility and even human oppression of other human beings. This conclusion relates to the reference for the development of human resources based on the concept of Islam to form a human being of noble character, who always worships God, who spreads mercy for the universe, and trusts In Allah. This is the direction of human resource development in Islamic education.

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