ISLAM PROPHETIC: PROPHETIC MISSION OF ISLAMIC BOARDING SCHOOL AS RESOURCES OF UMMAH

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Abstract
This research is the study of literature that raise the concept of Islam Prophetic: Prophetic Mission of Islamic boarding school as Resources of Ummah, in this paper, there are three important questions, the first, How is prophetic Islamic concept? and How is the concept of Islamic boarding schools? and third how is Prophetic in the empowerment of Ummah?, using the concept of content analysis to dissect these three questions, the results of this study is the concept of prophetic mission as ummah resources, and prophetic concept in the development of Islamic Ummah.

Keywords: prophetic, Islamic boarding school, Ummah
BACKGROUND

Human does not have the muscle strength as an elephant; human can't fly like a bird; human can't swim as fish; human can't also run as a horse. However, with the sophistication of his/her mind, human can make big machines that are much stronger than the elephant; making aircraft that could be patrolling the skies and accelerating more powerful than a bird; making cars or trains for thousand times that are faster than horses; humans make ships, boats and amphibious tanks that can sail the ocean. That's why human is given the advantage by God in the form of a mind, and therefore God shows humans as the Caliph on earth (khalifatullah fi al-ard).

Power that makes human beings can lead the world is his/her mind. Without that, people will not be led. And even, human could be led by animals that are physically stronger than humans. Human resources that must be developed in such a way, so that the position of leader could still carried in his shoulder. No wonder if the human resource development (HRD) becomes the concerns to everyone, including through education. Nobody does not want to educate their children, either through formal and non-formal educational institutions. In English, the word "sumer daya" equivalent with the word resource that means a thing that Gives help, support or comfort when needed (Hornby, 1995: 999). Thus, Human resources etymologically means a human capability that required to assist, support or comforting him/her. Furthermore, terminologically, human resources covers all the energy, skills, talents, and abilities that are used potentially for the purpose of production and services that are beneficial (Munandar, 1981: 9).

In this paper, the writer chooses to use the Ummah Resources term (UR) instead of Human Resources (HR). There are several reasons that can be mentioned here. First, the majority of Indonesian population are Muslims, estimated at 90 percent. If this majority of Ummah resources could be optimally developed, Indonesian nation with itself will become a developed nation.

Second, the focus of this paper is about education of Islamic boarding house, where people who are in it are Muslims. The development of Islamic boarding house in essence is the development of (some) Muslims, although Islamic boarding houses are in many cases beneficial to the community and the country in general. The third, in the context of globalization, Muslims are seen as people who could potentially become a western competitors. At least, that is the thesis which is proposed by Samuel Huntington in his book The Clash of Civilization. As the largest Muslim country in the world, Indonesia is required to show the world that ummah Muslim Resources of Indonesia is really worth of taking part in global universe. Therefore, the development of ummah Muslim resources must be carried out properly, systematically and comprehensively.

Thereby, Ummah Resource (UR) is all energy, potential, talents, abilities, and skills of Muslims that can be utilized for the purposes itself or for the benefit of the nation, the state and religion in a frame of its responsibilities as a servant and caliph of God.

The Portrait Of Muslim Ummah Resource In Indonesia

High and low of Muslims ummah resource in Indonesian can be seen from the Human Development Index (HDI) of Indonesia generally. If HDI of Indonesia is, the Muslim ummah resource is also high. In contrast, if HDI of Indonesia is low, it can be ascertained that the SDU Muslim Indonesia is also low. The reason is as noted above, that the majority of Indonesian Muslims of this country. The quality of Ummah resource becomes a reflection of the quality of Indonesian human resources generally.

The Report of the United Development Programme (UNDP) may serve as reference to see the quality of Indonesian human than other countries, which are summarized in the Human Development Index (HDI). From 177 countries, the position of Indonesia is ranked in 111. The parameters for assessing the quality of human is divided into four factors, namely, Life Expectancy at birth (LEB); namely life expectancy, Adult literacy Rate (ALR); ie the percentage of children aged 15 years or more literate Combined primary, secondary and tertiary gross enrollment ratio (CGER) or the Gross Enrolment Ratio (GER), the ratio of pupils / students enrolled, and the Gross Domestic Product (GDP), namely Domestic Income (DI). From the report of UNDP in 2006 on human development index can be seen in Indonesia in 2004 as follows:
The data above shows us that the quality of Ummah Resources of Indonesian Muslim are left behind. Not only with Singapore and South Korea, we still also lose with Philippines country. The implication, Indonesia often becomes ridicule of most neighboring countries, especially Malaysia. It is often mentioned in the media that people of neighbor country are often mumbling: "Indonesia is number one in sending migrant workers abroad." We're offended, it was reasonable. However, the fact that millions of labor in Malaysia, do we like it or not, we must accept it. If Indonesian citizens work abroad as a director, manager, supervisor, and etc, then we should chest. Conversely, if we are proud when migrant workers who earn a fortune in another country was working as a cleaning service, construction laborers, dishwashing, and similar other labors work?

Indonesia’s natural resources are also abundant, on land, in the sea and in the earth. Everything is used for public welfare. The reiterations of the Constitution of 1945. But what happens? natural resources are enjoyed by foreigners, or the conglomerate blacks in this country. Indonesia People mostly as laborers roughly with a wage enough to fulfill their daily needs. A portrait of the lack of UR has seen clearly from poverty rate which is still very high. Poverty is a problem that is not inexhaustible discussed in this country, because it is directly in contact with the livelihood of the community. In addition, poverty is generally proportional to unemployment, which in turn will increase the number of new poor and unemployed people. Poverty also impact on the loss of economic assets which is owned by family because they had used to survive.

Category poverty itself is very varied. World Bank, for example, as quoted by Fuad Bawasir (Republika, 16 April 2007), poverty divides into three types. First, absolute poverty or super poor is those whose have income of per capita is less than one US dollar per day. That is, a household can not satisfy its basic need to survive. Second, moderate poverty is defined as those who earn less than two dollars per day. Lastly, the relative poverty is those whose have income under the average.

In last five years, the poverty rate in this country continues to decline although not significant. The Central Statistics Agency (BPS) National notes that poverty in 2006 reached 17.75 percent. Meanwhile, until mid-2010, the poverty rate was reduced to 13.53 percent or 30.24 million of 230 million population of Indonesia. This is a positive trend that should be grateful. Consider the following graph:

<table>
<thead>
<tr>
<th>Country</th>
<th>HDI</th>
<th>LEB (tahun)</th>
<th>ALR (%)</th>
<th>CGER (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singapura</td>
<td>0.916</td>
<td>78.9</td>
<td>92.5</td>
<td>87.3</td>
</tr>
<tr>
<td>Korea Selatan</td>
<td>0.912</td>
<td>77.3</td>
<td>98.0</td>
<td>95</td>
</tr>
<tr>
<td>Filipina</td>
<td>0.763</td>
<td>70.7</td>
<td>92.6</td>
<td>81.5</td>
</tr>
<tr>
<td>Indonesia</td>
<td>0.711</td>
<td>67.2</td>
<td>90.4</td>
<td>68.4</td>
</tr>
</tbody>
</table>

Tabel 1.1. Indonesia’s Human Development Index 2004
(Source: Prima Roza, 2007: 303)

The implications of this are very significant poverty. First, is non-fulfillment of the minimum standard of living needs. It is indeed heartbreaking, in a country that has been 65 years of independence, with abundant natural resources, there are still many residents who eat parched rice. Second, the slow social mobility either vertically or horizontally. This is directly related to educational issues that was gotten by them. The lower a person’s education, the more difficult for him or her to gain jobs (salaried) well, which in turn, he will not move from the poverty line. Third, in the Islamic perspective, poverty can threaten one's
faith. The Prophet has warned, "Kad al-faqrı an yakūna kufran," poverty is almost causes kufr (HR. Abu Dawud).

Therefore, the absolute need to do today is to increase the quality of Muslim Ummah Resources. This is in line with one of the primary missions of the Prophet, that has been sent into the world is to increase the quality Ummah Resources fully, not only physically but also the fulfillment of spiritually (batiniyah). Improving the quality of Ummah Resources by the Prophet in harmony with the prophetic mission of the Prophet, which is to educate people, to lead them to the path of Allah,. And taught to do justice, prosperity, happiness, healthy, harmonious materially and spiritually.

Thus, the mission of the Prophet implies the importance of the quality of Ummah Resources that is based on a balance: faith, knowledge (IPTEK) and do good; capable of both physically and spiritually; qualified rationally and emotionally, or having high EQ (emotional quotient), IQ (intellectual quotient) and SQ (spiritual quotient). The crisis of Ummah Resources occur when the harmony of this kind are no longer considered and necessary, as often happens in the world of modern education.

Prophet Muhammad has been demonstrated as a perfect educator in Mecca and Medina. first of all, the Prophet imparts to the people of Mecca is the planting of tawhid, laying the fundamental foundations for the nucleus establishment of society historically that viable to answer the challenges of the times. Prophet in Medina has also demonstrated its role as the primary educator in the development of socio-political community. Prophet did not just build a political order In Medina as reflected in the "Constitution of Medina", but also built a tradition of Islamic education by functioning the mosque as a place not only for religious education but also to the activities of social education ofvery broad sense (Azra, 2000: 55-56). We are witnessing the countries in the world were competing spur human quality. They realize that countries are able to produce qualified human beings will be able to win the competition. Countries that fail to produce qualified human beings so that the level of productivity is also low, they will ultimately be a spectator, or up to become loyal customers of the products that are produced by developed countries.

We can agree on the view of Azzumardi Azra, who recently on October 2010 received an honorary degree from Queen of the Netherlands so that he earned the title "Sir". In his book entitled "Islamic Education", Tradition and Modernization Towards the Millennium, he stated that the absolute superiority of this nation in dealing with globalization is the mastery of science-technology and the advantages of quality ummah resource. The mastery of science-technology, as seen in the experience of many countries such as USA, Japan, Germany and so on, indicating that the science-technology is one of the most important factors that bring these countries to progress. Progress and mastery of science-technology encourage the acceleration of the transformation of society in many areas of life, which in Indonesia is better known by the term "establishment" (Azra, 2001: 46).

However, Azra continued, as Indonesia's development goals to achieve a prosperous human physically and spiritually, the mastery of science-technology need ethical perspectives and moral guidance. Because, it is also seen from the experience of developed countries mentioned above, progress and mastery of science-technological progress without the perspective of ethical and moral guidance will cause a variety of negative consequences, which in terms Seyyed Hossein Nasr has made people increasingly move away from the axis, of existential-spiritual center. It's all in turn creates humanity problems that severe enough, among them: the environmental crisis, the tensions that lead to conflict and war, crisis of ethical values, dislocation, alienation, emptiness spiritual values, and so on.

Considering this fact, the establishment and mastery of science-technology in Indonesia should be based on moral and ethical insight. Otherwise, Indonesia will only repeat the bitter experience that arise as the negative impact of science-technology that do not have the moral insight. Herein lies the necessity and humanitarian responsibility for Indonesia to develop science-technology is not for itself, but science-technology that has a moral and ethical insight (Azra, 2001: 46-47)

In tune with the view of Azra, Djiwariyah (2008: 17) proposes four UR characteristics that are required in the context of globalization: (1) People with character, that is honest and have the social capital: trustworthy, hard-working, honest, and innovative. By other terms, the human that are ethical to obey the teachings of his religion; (2) Proficient and intelligence; This intelligence must be developed according to what is owned by each individual; (3) Entrepreneur (self-employed). The attitude of entrepreneurs not only in economics and business, but also to all aspects of life, because the ability of entrepreneurs tend to be innovative and not tied to something anyway, so it does not recognize the term "idle"; (4) Competitive, human
resources needed are those that have competitive quality in life of the world is open to always reach more value and improve the quality of work productivity. Competitive attitude should have started grown from within the family, as well as any formal education.

To achieve that, according to Azra (2001: 47-8), Indonesia has a number of authorized capital to achieve these goals. Among the most important of authorized capital is the fact that Indonesian people and nation are very religious, very respecting religious teachings. Religious teachings are also include moral values and ethical in turn can be translated into the development of science-technology- that in sighful of ethical moral. The success and progress of our development is the nation's consciousness about the importance of religion Indonesia is increasing as well, so make an effort towards the development of science-technology insightful of ethical moral is getting prospective.

Religious nature of Indonesian nation in a large enough rate is not eroded, such as through the "secularization", in the process of socio-cultural transformation that has lasted through the construction. It seems to pertain to the fact that the vast majority of Indonesia's population is adherents of Islam. And Islam, as stated by Ernest Gellner is the most secular religion resistant. Thereby, in contrast to the European experience (West in general), where the social and cultural transformation has caused in the secularization, whereas in Indonesia, there is a strong tendency that social transformation gives new momentum to the religion that creates what commonly referred to as an increase in "enthusiasm" religiosity is, if it can not be called religious revival.

Increasing the religious enthusiasm that in turn also cause new developments of Islamic boarding school. During this, Islamic boarding school has been known as traditional Islamic educational institutions that have helped to foster and develop the UR to achieve excellence, as noted above though so far said to be relative "limited" in field of social and religious. As an Islamic education institutions, Islamic boarding schools historically have grown large in their efforts to improve the intelligence and dignity of Muslims.

**Islamic Boarding School Position In Resource of Developing Ummah**

Before parsing strategic position of Islamic boarding schools in developing Indonesian Ummah Muslim Resource, it is important to describe the notion of Islamic education. That definition can be used as a starting point of the position of Islamic boarding schools in developing Ummah Muslim Resource. In the Report of the World Conference on Education that the first Muslim in Mecca on 31 March to 8 April 1977, stated:

> "Education should aim at balanced growth on the total personality on man through the training of man's spirit, intellect, the rational self, feeling, and bodily senses. Education should therefore cater for the growth of man in all aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic both individually and motivate all these aspects toward goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of individual, the community and humanity at large,"

(Langgulung, 1988: 308).

Based on the above quote, Islamic education has a purpose between and the final destination. According to Azra (1999: 6-7), the purpose is the first objectives to be achieved in the process of Islamic education. That purpose involves the desired changes in Islamic educational process, both with respect to private students, the community, and the environment. While the ultimate goal is the ultimate goal to be achieved through education by Islam, ie devotion to Allah that is realized in personal life, social, and humanitarian.

Mohammad al-Toumy al-Syaibany (1979: 399) divides the intermediate objectives into three types. First, the individual objectives, such as the objectives in behavior, activities and achievements, personal growth and preparation of students to live a life in the world and akhirar. Second, social goals, objectives which concerning the desired changes in the phases of growth, enrichment experiences, and learners' progress in living a social life. Third, the professional objectives, goals that relate to education as a science, an art, a profession, and as an activity among other activities that exist in society.

Some things that should be highlighted from the above objectives is the absence of an element or dichotomous spirit in the meaning and purpose of Islamic education. In fact, mapping professional purposes stated al-Syaibany emphasized that Muslims are required to master every kinds of science - not only religious knowledge as well as the assumption of a number of parties during this time - and also have the skill that
qualified so can exist in the arena of social, economic, political, and science-technology both locally, nationally, and globally.

In current context, needed more personnel that are directly able to support the process of globalization. People have started to shift toward "pragmatic" in the meaning towards education. Their orientation is to educate sons and daughters in high school or college is in order to obtain a good job. According to Ahmad Darmadji (1997: 192), it is caused, among other things, the failure of Islamic educational institutions provide supplies additional knowledge. So far, the religious education tends only able to give moral reinforcement rather than strengthening the practical skills. In fact, moral reinforcement was also deteriorated. Moral issues are more cognitive than affective and psychomotor.

We can agree that education has played an important role in the effort to put forth UR that are reliable and able to answer the challenges of the times. UR is a movement of human investment because it has a complexity that goes along universality of science itself. Herein lies the positive correlation between the forms of education that is constructed with the goal to be achieved. Human investment is a long-term effort to deliver high quality of Ummah resources. There is no development invitation of UR in a short-term. it is always long-term. This long-term development program preparing educated human beings who have knowledge and have a high quality, the man of national and international caliber.

From this description, Islamic boarding schools could actually take a bigger role than what it has been done over the years. It is true that the main duty borne of Islamic boarding school during this time, in essence, is to realize the human and Indonesian Muslim community that faith and fear to Allah. In this regard, in particular, schools are expected even more than that: he is expected to assume the task of no less importance, namely reproduction scholars. With the quality of Islam, faith, discipline and behavior, the students are expected to establish itself and surrounding society. Here, the students are expected to play the clergy functions; and recognition of their clerical function usually slowly but surely come from the community. In addition, Islamic boarding school also aims to create an independent Muslim that has self-initiative and self-reliance.

Data of 2004 shows that there are over 12,000 of Islamic boarding school spread all over Indonesia joined in Rabithah Ma'ahid al-Islami (RMI) (See: Nasrul Umam Shafi’i in http://www.syirah.com/new). With such numbers, the existence of Islamic boarding school as part of role of the community in education got the strengthening of the National Education Law, 2003, which describes: (1) community participation in education includes the participation of individuals, groups, families, professional organizations, employers, and community organizations in organizing and controlling the quality of education services; (2) the community can participate as the source, implementers, and users of educational outcomes.

Islamic Boarding School as part of Islamic education should always play the functions and prophetic mission above the improvement of ummah resource quality, both in the mastery of science and technology and in terms of character, moral attitudes, appreciation and applying religious teachings. In other words, Islamic boarding school should ideally function and play a role to nurture and prepare students who have knowledge, tech, highly skilled, and simultaneously believe and do righteous. Islamic Boarding School should be able to catch up in preparing the qualified Ummah resource and also no less important from that is all Islamic boarding school should orient themselves to address the needs and challenges that continue to appear in public as a consequence of the speed changes continuously. For that, there is no alternative except Ummah resources preparation of high quality, master of science and technology, as well as the expertise and skills. Only with the availability of high-quality of UR, Indonesia can survive in the midst of economic and political battles that continued competitively.

To get to the ability to regulate the operation and good education at any educational institution without exception with Islamic boarding school, required systematic program to perform "capacity building". To conduct "capacity building" steps need to be directed at him and measurable. There are four steps that need to be traversed to these activities. Each stage of development is carried out against any group of educational units that have similar characteristics. Capacity building is done to increase (upgrade) a group of educational unit at a certain developmental stage to the next stage.

First, the pre-stage format, that is the stage where education units do not have formal standards of education, still have not been fulfilled as educational resources and need to be upgraded to the next stage. Secondly, the formalities stage, namely Islamic boarding school that already have the educational resources minimally. The education unit already has a minimum technical standards such as qualified teachers, number
and quality of classrooms, the quality of the book, and so on. Third, the transitional phase, that is the educational unit has been able to provide the minimum service qualified education, such as the ability to utilize the educational resources optimally. Enhancing the creativity of Ustazd, optimal utilization of school library. Fourth, the stage of autonomy, that is the stage where Islamic boarding school can be said to have reached the stage of completion of capacity building towards professionalism of education to quality education services. Educational unit has been considered to provide services beyond minimum service standards (SPM) and be responsible for client as well as other education stakeholders. See (http://qistoos.multiply.com/journal/item/15).

From the description above, it can be said that in order to achieve the standard quality of Islamic boarding school education to print the Ummah Resources quality, so the efforts that should be made is a paradigm shift, among other things: 1) implementing the program into formulating / implementing the program, 2) a centered decision being a decision together / participative, 3) limited space becomes space for a flexible, 4) centered becomes decentralized, 5) individual becomes collective, 6) basics of bureaucratic becomes the basis of professional, 7) regulated becomes autonomous, 8) mal regulation becomes deregulation, 9) limited information becomes open information, 10) wasteful becomes efficient, 11) delegation into empowerment, and 12) vertical organization into a horizontal organization.

It is very necessary to deconstruct and reformulate the value system and the traditions that still retained in the Islamic boarding school world so that Islamic boarding school remains a major alternative in printing Ummah resource. But do not forget that the prophetic mission of Islamic boarding school beside "must be made centrum mastery of science and technology," it is also "planting the understanding and practicing of religious teachings". Only in this way, Islamic boarding school can be functional in preparing and fostering the Ummah resource fully. In this way, Islamic boarding school can improve the welfare of society gradually, but surely systematically and programmatically.

According to Nurcholish Madjid, in the Islamic book of Democracy and Indonesia, there are two missions that should become the ideas which are fundamental to the Islamic boarding school. First, how to present moral message that is entrusted to the community in this century so that it remains relevant and has an appeal. Without the relevance and appeal, the effectiveness cannot be expected. Second, issues that related with modern science, namely how to dominate something that is now in the hands of others (West) (Majid, 1996: 54).

Thus, the benefits of ummah resource that need to be achieved of Islamic boarding school is the realization of qualified young generation not only on cognitive aspects, but also on affective and psychomotor aspects. But according to the distinctive nature of Islamic education as an institution that has a distinctive subculture as well, according to Azyumardi Azra (2004: 48), Islamic boarding school should be more orientatein improving the quality of its students toward mastery of Islamic religious sciences. Because after all, until now these Islamic boarding school remains an Islamic educational institutions are most effective in the transmission and transfer of religious sciences.

When BJ. Habibie became the Minister of Research and Technology (Technology) initiated the Islamic boarding school to appreciate and sowed the seeds of expertise in science-technology. The development of Islamic boarding school in this direction will not only create the interaction and integration of knowledge that are more intense and more compact between the religious sciences and general sciences, but it i can also encourage the mastery of science-technology. Within this framework, the resulting HR of Islamic boarding school not only have an integrative and comprehensive scientific - between the religious sciences and sciences mundane - but it has also a certain theoretical and practical abilities that are required in the age of globalization.

Similarly, Imam Suprayogo (1999) hoped that Islamic boarding schools could produce a figure of ulama, that is intellectual-ulemas or intellectual scholars. Ulema, said Abdurrahman Mas'ud (2003: 253), is a Muslim scientist who studied theology and gained moral credibility of society because of its consistency against the science which are found and the mission carried. While intellectual itself, in lughawi, those who obtain the power of intellect; the power to think and analyze. In this understanding, the scholar (undergraduate) equivalent with ulama and intellectuals.

Ummah resource development is also required the development of spiritual intelligence. In this case, a kind of Islamic education has a transformative value to the development of personality, identity, responsibility, discipline, and productivity that is a demand to be realized in practice. Religious but does not
have transformative value can be said to be less meaningful because Allah is with the participation of each person everywhere cannot be felt, so that religion can be regarded as a formality religion and its behavior remains to be controlled others (Djohar, 2003: 135).

The quality of any expected Ummah Resource without good character and morals, the Ummah Resource will be useless to the common life, good character and moral education are not lesson, but a habit that is obtained from the habits of everyday life. Therefore, good character and moral education cannot be simply handed over to the school. good character and moral education should be familiarized at home, in the community and at school together. Our ummah Resource basic demands basically is for people to have a good character and morals. People who have good character and morals, then he would be good at running any role, whether he is as a person, as a parent, and as workers in extending the service or services (Djohar, 2003: 69).

The balance between speech and action become one quality measure and moral character. People just can not say that something is good or bad, but he should be able to carry out good and avoid evil. Thus, he is not only able to advise others to do good, but that he justified to do despicable. in order to not formed the habit of cheating, stealing, and others, students should be familiarized with the openness in all forms of social transactions. In order that they have a habit of fear of making mistakes, then he need to get used to is not fear the people but fear of wrongdoing.

In the long term, Islamic boarding schools can play a role in re-internationalization of Islamic movements. Evidently, in the historical record, Islamic boarding schools has a very big role for the Islamic movement in Indonesia. Islamic Boarding School still exists in the midst of incessant foreign ideologies. It needs a solid foundation so that the buildings of ideological Islamic boarding schools are strong and maintaining the culture and Islamic tradition. The ministry religion asks some important things that need to be done within the Islamic re-internationalization movement. First, the development of democratic society with the characteristics respect of universal values, pluralistic and social justice. Therefore people moral awakening becomes important such as honesty, discipline, attention to the weak (mustadhaifin), and in the spirit of science and technology. Second, arranging political ethics in society and the nation. Third, build a network (net working) between the school and external parties in order to improve the socio-economic quality of the people. For example, NU that was started from Tujjar Nahdlatut movement, to make a prosperous community. Fourth, create a tradition of reading and writing in Islamic boarding schools. The tradition of our most prominent is the culture of hearing. Iqra, reading also implies research (research), that should be developed to support the struggle.

Fifth, the character building. We often experience culture shock, because we are poor spiritually, while culture "served" is very dominant. Potential local Islamic boarding schools are very rich content, such as thinking, harmony, togetherness. This is a very valuable capital in developing Islamic movements. Therefore, the Islamic boarding school community are demanded to think globally and act locally. The thoughts and perspectives on the development of science-technology may be global, but the positive attitude and behavior required in accordance with Islamic values and socio-cultural nation of Indonesia (www.kemenag.go.id).

**Islamic Boarding School's Strategies in the Development of Ummah Resource**

In fact, Islamic Boarding School as subculture is an educational institution and social process to happen reasonably informed of the national education system, because historically, Islamic boarding school is not only the nuances of Islam, but it is also one of indigeneous of Indonesia culture, which has the potential of social ideal as agent of change against the culture, which is so dynamic. Although Islamic Boarding School is seen as educational institutions of indigenous Indonesia, knowledge tradition of Islamic Boarding School in many things has similarities with the institutions of traditional Islamic education in the Islamic world (Azra, 1999: 87). Thus, in essence of Islamic Boarding School ca not be separated from social life in its participation to build the nation.

The historical perspective puts Islamic Boarding School in a pretty special position in the repertoire of social and cultural development of Indonesia-as mentioned above, it is not just lip service but real phenomenon. It would not be too much if Abdurrahman Wahid put Islamic Boarding School as a separate subculture in Indonesian society. Therefore, if Islamic Boarding School is positioned as a determinant element in social pyramid structure of Indonesian society, it is reasonable and proportionate.
The important position which is owned by Islamic Boarding School in Indonesia demanded to be actively involved in any processes of social development through the educational potential and the potential development of its society. As it is known, that Islamic boarding schools is known for function and mission as an educational institution to liberate the students from the chains of ignorance and backwardness, which has been the enemy of education in general. Furthermore, the empowerment of the students in mastering science and religion will be equip themselves to participate in the development process and in essence is nothing but a social change towards the creation of a society that is more perfect.

Conformable with the view of the development as a process of social change, Ginanj Karatasasmita stated that the essence of development is none other than a reflection of the will to always improve the welfare and prosperity of Indonesia people in a fair and equitable, and improve people's lives and the implementation of a democratic state based on Pancasila. National development is directed to achieve progress and the physical and mental well-being, including the fulfillment of a sense of security, a sense of ease and sense of justice (Sulthon & Khusnuridlo, 2003: 22-23).

In this context, the development is not only a task for the government but it is our task, between government and society. Islamic Boarding School, in this context is apart of the structure of society, which also has the same duties and functions in nation building. Considering That Islamic boarding school is not a party that can directly formulate development policies, than, the position of Islamic Boarding School here is a participant in development. For that, Islamic boarding school as the elite in social and religious structures, and also the students should put their role in social development significantly.

An important role in the implementation process of social development in education sector specifically is not always located at the constant point, but it is also dynamics experience. As an example, when Islamic boarding School was the sole of education Qibla, the role of educational institutions and Kyai as extras informal character has position and strategic role. However, when educational world is getting filled with modern educational institutions that offer superior education system, curriculum systematically programmed, ummah resource faculty that are reliable, and professional management increasingly shifting the existence of Islamic boarding school. The role of Islamic Boarding School is also increasingly reduced with the high of government interference in the work on the construction sector in its various aspects, as there had been conducted by the New Order government with a centralized government by emphasizing the strengthening of political stability, the approach of strict security, and priority to the development of the economic sector (Sulthon & Khusnuridlo, 2003: 24).

It was realized that the political dynamics in Indonesia is very influential on the sustainability of Islamic education, including the Islamic Boarding School. Therefore, any policy that are taken by the government and society will affect the tramp of Islamic Boarding School itself. If the current Islamic Boarding School being and have earned a place in parallel, to say nothing special, among other educational institutions in Indonesia, then we must respond to this condition by an appreciation positively, or even should be utilized well. It is different when the days of New Order, Islamic Boarding School as if being discriminated against and underestimated, even its role is not taken at all into account in education generally.

Through the National Education System Law of 2003, the position of Islamic education, including Islamic Boarding School, have found the momentum to be positioned parallel or with the same degree of public schools that had been full attention by the government. Thus, there is no skating and the separation barrier both psychologically and social, between general education under the auspices of the Ministry of National Education (MONE) and the Ministry of Religious Affairs (MORA). Although we still feel the existence of sheer burden of psychological from education policies that are issued by both departments, but the conditions are now better when are compared with the conditions of New Order period. It may still take some time to clean up.

However, there are new problems that are faced by Islamic Boarding School today, especially regarding the internal issues with the elite-elite Islamic Boarding School. At the time of New Order collapsed by the force of the reform, freedom of autonomy in various aspects seemed to have found its momentum. It also impact on the autonomy of education system of Islamic boarding school, without having to go through a strict control as there had been during the New Order. Such conditions should increasingly bring a fresh outlook for the sustainability of Islamic Boarding School in the future.

In one sense, decentralization, Islamic Boarding School have been doing jumps in fulfilling the necessities of life and more able to flexibility in introducing the programs for future, to make innovations in
various aspects. But on the other hand, we cannot close our eyes, with more Islamic Boarding School that are experiencing "dekulturalisasi" and "detradisisasi", and even left the role and function of prophetic, namely improving the quality of ummah resources by planting religious values, mastery of science and technology, and as propaganda agency.

Allegedly dominant factor as the cause of it's all is fading away of idealism of Kyai which is becoming the central figure. Kyai has been widely preoccupied with the affairs of practical pragmatic and even political, and often engaged in carrying-support against the electoral process. In this connection, religious scholars as a symbol of social structure may also need to be placed in a reasonable and proportionate. The role of Kyai in arena of life is not only as a religious teacher at the school, but also has a role in the processes of the wider community development; then the political steps that is taken when the processes the development happens, Kyai cannot immediately leave, for example through the elections of the regional head.

Important points should be considered is when elite of Islamic Boarding School preoccupied with political problems-practical, so that they forget their prophetic mission, then there is engorgement inside Islamic Boarding School education and social transformation process, that will affect the output (UR) directly. Therefore, the quote of Maftuh Basyuni, when became the Minister of Religious Affairs, during the inauguration of Yayasan Amal Bakti Muslim Pancasila mosque at Polytechnic Jember while ago, that was: "If TNI should return to barracks, then Kyai as political elite of Islamic Boarding School should go back to Islamic Boarding School", This meant that tasks, functions and mission of Kyai should be put in the position of a reasonable and proportionate.

The concerns of Basyuni above would be no exaggeration if it is associated with the quote of K.H. Abdul Muchith Muzadi on another occasion. The figure is familiarly called Mbah Muchith that deeply regrets the elites of NU and Islamic boarding school lately often quarrel. Even more regrettable again the quarrel has nothing to do with the problem of "ndandani crew (repair itself)," but because of " rebutan Iwak (scrambling sustenance)". According to him, if this condition is allowed to drag on, then NU and Islamic Boarding School will lose their identity. For that, it is necessary that special handling in-conducive conditions completed quickly, because that loss is not NU and Islamic Boarding School but also Indonesia. NU and Islamic Boarding School should give the best service to Indonesia (Sutarto, 2008: 16, 73). Fostering and strengthening ummah resource is one concrete manifestation of Islamic Boarding School role in development.

Especially with regard to the preparation of SDU Islamic Boarding School which is expected to bring a fresh wind of change, so that the output is really professional and competitive in the midst of the increasingly complex demands of the times, at least there are some steps of integrative; that is a combination of theory and practice. All is done in the framework of the preparation of students resource that reliable and professional. Bids model of development of these resources in an integrative way can be seen in the chart below:
Chart I above shows that the model of ummah resource development in Islamic boarding schools should refer to two models of development, namely the provision of stock theoretically such knowledge and abilities. Both of this can be done through formal education (school). The second model of development is the provision of some kind of life skills stock (life skills), by means of training and internships at companies that have been designated as a partner with schools. By the development of integrative models like this, is expected the output (UR) which will be produced be faithful, devoted, knowledgeable, and skilled; so that
they are ready to be distributed to various companies / partners who have been appointed to apply all the skills they have.

Chart II
Educational model — Ummah resource of Islamic boarding school

Chart II shows about the educational model towards UR of Islamic boarding schools that are reliable and professional. This can be done by giving scantlings of educational material which containing the knowledge, abilities and skills. it is also not to be forgotten in this educational model is always to provide reinforcement of material that is not released from contextualization of Indonesia socio-culture, because Islamic boarding schools that are growing in Indonesia are indigeneous Indonesian culture. integratively, it is also conducted trainings and internships at various institutions / places that can support education for lunch tomorrow.

Chart III
Learning Model of skill in Islamic Boarding School

Learning model of skills that must be selected by Islamic boarding schools, as shown in the third chart above, must go through the processes that start from the emergence of source of ideas, then do the assessment (mentoring), then carefully arranged the instructional design. For further, must be applied correctly. The last is comprehensive evaluation, related to whether a process that are executed in accordance
with the plan or not. If not in accordance with the plan, it must be done again, and so on; thus discovered learning model that fits and same with the expectations.

The Development models of ummah resource in Islamic boarding schools that are offered above not only focused on aspects of cognitive, affective, and psychomotor of the students. But more than that, the theoretical and practical aspects, that orients toward a pragmatic necessities of a students who have graduated from the Islamic boarding school. By this kind of development model, are expected that the output (UR) of Islamic boarding schools are really ready to compete with the world outside of the Islamic boarding schools. Such a case simultaneously negates all forms of minor assumption about the traditional boarding schools are traditional, old-fashioned, (stagnant), and various skewed labels about it. Thus, Islamic boarding schools will always have the dynamic along with the rhythm of the times that happens, according to the adage held, that "al-muhafadzah 'ala al-qadim wa ash-Salih al-akhdzu bi al-jadid al-ashlah (preserving old things which are good; take and develop new things are better)".

Talking about kyai must be related to Islamic boarding schools institutions. And talking about Islamic boarding schools will not be separated from socio-religious of organization named Nahdlatul Ulama (NU), because one that moves Jam'iyah NU, especially in Java, mostly kijaiis of Islamic boarding school . So, kyai, Islamic boarding schools and NU are three entities that are difficult to separate. "NU and Islamic boarding schools like fish and water," said Ayu Sutarto, a national cultural and observers of NU. Therefore, NU institution became part in describing the reposition of kyai from political to the empowerment of ummah.

Kyai relation, students and indeed politics has changed. Today at least there are already awareness within the frame of reference that puts kyai at the level of special functions. Indeed, more rational a society will more put himself in the mindset of the differentiation of functional specialization structure. The placement of kyai has used the logic like that. Kyai with its main function is as a spiritual teacher and mentor ummah in the religious lifeso kyai's position is also placed there. If a kyai enters the area of politics, so the prime position of kyai is also changed in that direction.

If we use a center-periphery conception, so that position changes will put the change in position of kyai from the center position as spiritual teacher toward the periphery that is caused the center position has been occupied by positioning as a politician. Hence, it is not surprising if there is a change of compliance whena kyai changed his position. In this case, the position of kyai will still be obeyed when kyai are in the center position as a spiritual teacher and less or even not adhered when the position was changed into the periphery. Kyai who enters the politics means that he has marginalized his position in the religious district and then the central position is replaced by world politics.

The difference political affiliation of kyai is also not impossible to cause a mixed response from the society who previously put kyai as opinion leader or main reference decisions that must be obeyed. This situation is potentially make kyai in connotation and distinctive cultural sphere of influence, as well as the identification of Mastuhi, Zamakhshyari Dhoifir or Bruiinnessen, changed from the previous. Even it is not impossible that some people who initially always hang political attitudes on the will of kyai who have lost respect because of the differences of political attitudes. Moreover, it is already well known that in some cases of political affiliation of kiai is often accompanied by a certain facility that has been enjoyed by kyai and his family, while the same benefits are enjoyed less by his followers.

The shift, or more precisely, the waning of the students and society adherence against edicts of kiai politics is clearly visible from two failures of NU in the direct presidential election. In the first presidential election, Mega-Hasyim duo lost against SBY-JK. Likewise, in the second presidential election, NU whiz, JK-Wiranto, yield to SBY-Boediono. In fact, for the second, NU and Muhammediyah had one boat. Even, in local politics, as in Jember, Chairman of Tanfidziyah NU, KH. Abdullah Syamsul Arifin, who became vice regent (regent) join with HM. Guntur Ariyadi, is also failed miserably. The acquisition of the couple was the third of four contestants who competed.

Without politics, KIA actually play a more strategic politics in the local and national levels. KIA can (and should actually) fights for campaigning and upholding moral politics. Moral politics should not simply be used as jargon. It must be proven in action. The toughest challenge in efforts to uphold moral politics is political pragmatism, not only among the elite but also at grass root communities. It is the fact that most people tend to choose a candidate not based on the vision, mission and programs. In contrast, preference is made for consideration of material and money alone. What is called money politics it really has metastasized.
This is very dangerous for the future of democracy in this country, as well as a threat to the creation of good and clean governance.

Kiai as an ummah role model should be the guardian of eradicating money politics. Do not let kiai "legalize" money politics because it has gained support from candidates who competed. Kiai is required to uphold amar ma'ruf nahi munkar which became one of the social attitudes of NU as set forth in Khittah NU. The use of money politics is tantamount to amar munkar nahi ma'ruf that means (sent evils and prevent virtues), said KH. Khotib Umar, one khos NU kiai, on one occasion.

However, because many kiais became political actors practically, it is appropriate if one of the issues became serious conversation on NU Congress32th, both in scientific forums, mass media, as well as in the arena of congress itself is about empowering ummah, Kyais as elite of NU are required in order to "drop" the political arena. Let the political be taken care by other NU members who are concerned with political issues, while kiais refocus of taking care the Islamic boarding school and empowering ummah such as education, health, agricultural improvements, and other economic resources.

The residents of Nahdliy in want kiai to be more nurturing and organizing ummah to be better. Kiais no longer as follower who is often agreed with the intrigues to the political elite and rules, or pray on executive and legislative candidates in order to achieve its objectives. In this position, kyai is not a role model of society, but obedient (joined) against the political desires (or candidate) officials.

At the moment of financial crisis, food crisis, ecological crisis, moral crisis, and crisis of everything, kiai should be the one actors of restoration to this nation. However, the phenomenon in a number of areas, many of kiais that plunged himself into the puddle of practical politics, which is synonymous by dirty tricks, deceitful ways, and each other down one another. Kasi is synonymous with wisdom and good manners that looks no difference with other politicians who could be said to be "not religious". Society becomes confused about whether the behavior of kiais. No wonder when society often mutters, "Being a former politician becomes kiai, rather than a former kiai becomes politicians."

Slamet Effendi Yusuf, is one of the strong candidates on Mukatamar 32 asserted that the programs which touch ummah directly, such as education, health, propaganda, ummah resource development, and advocacy to poor people is urgent homework to do for NU in the future. It means that NU must return to its Khittah as a socio-religious organization, not a socio-political organization (Kompas, 15/3/2010).

The same thing was stated by other candidates, Salahuddin Wahid, Caregiver Tebuireng Islamic boarding school in Jombang, East Java. According to him, NU should focus more on the social, economic and charitable efforts. Even if there are kiai who involve in politics, then politics that he played is not practical politics, but political nationality with the main elements of civil society (Kompas, 15/3/2010).

On different occasions, KH. Said Aqil Siradj, who was elected as chairman of NU period 2010-2015, judging that during this time NU elites seem too intimate with the political gray. Though many areas that should be the main arable of NU, including the development of Ummah Resource whose condition is still alarming. Imagine, on the human competitiveness index side or the international human competition index, Indonesia was ranked 40 of 40 countries surveyed. In terms of level of education in Asia, Indonesia is in the order of 12 under Vietnam.

The poverty rate is so high, as mentioned above. Poverty has a significant impact. First, the unfulfillment of the minimum standard of living needs. Second, the slow social mobility is either vertically or horizontally. Third, rising crime. Fourth, the political participation of the people is very low. Fifth, in Islam, poverty is mentioned can threaten one's faith. If the majority of Indonesia’s populations are members of NU, the majority of poor people are also citizens of NU.

Moreover, since the beginning of this year, the free trade area of Southeast Asia-China has been officially opened in the country. Goods, services, capital and labor are milling around "freely". Of course, Muslim ummah resource that is qualified become a prerequisite of Muslim community in order to survive, not just live. If not, they will be porters in his own house.

Still in economics, kiai role in empowering ummah can be applied when this country was oppressed by global financial crisis. It is impossible to hang hopes on the government in many cases has good program, but merely a drop in its implementation. Here kiai should be involved with religious teachings grounding in the real role of the economic empowerment of ummah. The current financial crisis has become one of the parameters of how kiai contribute significantly to the economic empowerment of his ummah. Honestly, it must be admitted, there has been strong criticism that kiai just stuck on elitism and focus to matters that are
not social praxis. As a result, the empowerment of ummah has been abandoned because of elitists movement that often do not make ummah as the basis of thought. Real contribution and role of kiai in rescuing economy of ummah from the brunt of the global financial crisis is a tangible manifestation of the paradigm of "theology in context". Global financial turbulence, borrowing the term religious philosopher James A. Rimbach on environmental theology, is "a typical test case for doing theology today". This means that the role of kiai in anticipation of the crisis is the right choice in the "theology in context". Kiai involvement will be a kind of glass Bengal to measure the levels of their alignments to ummah.

The epistemological base of kiai involvement is the historical consciousness that Islam is not an empty area and desolation. Problem in the economic sector is not a problem that is purely secular and diametrically opposed to religious matters. There must be a common understanding that the financial crisis is religious problem which demands serious attention together.

Less grounded if kiai passionately to talk about eternal life of the Hereafter, prayer, or fasting, but do not take part at all in the concern to find solutions in the press of current global crisis. Kiai should be able to contribute and take an ethical responsibility to save the economy of ummah.

Donations, roles, and ethical responsibility will come when the religious paradigm as a solution to the problem of social praxis thickens in our religious practices. Religious consciousness that has the full involvement and partiality to things praxis in the social economy, such as economic salvage of ummah amid the threat of a global crisis, should continue to be earthed.

In other words, the existence of a believer must be up to this theological question: "how is the Lord teaching that we believe can be implemented for the welfare of society?", If we find an answer, the religious community will be able to run what is called a "theology in context".

Therefore, kiai, Islamic boarding school and NU must have the will that really serious to develop muslims ummah resource. If there is no will, ideas and any theories that are put forward would not be able to give birth to the action. These are indicated by professional managing educational institutions that exist. Kiyais do not need to hesitate to learn from other religious organizations which are more successful in managing educational institutions. Thus, institutions of Islamic boarding schools, madrasas, and institutions that are managed by kiai or under the auspices of NU are able to print high-quality graduates, ie graduates with advanced knowledge, qualified skills and noble character.

*Links and Match of Boarding School Curriculum: Balancing Yellow and White Book*

The problem of education which is always becomes spotlight is the curriculum. It does not mean that the dimensions of other education become unimportant to be discussed. Sharp focus on the curriculum cannot be separated from the assumption that the curriculum is a core domain in teaching and learning. Moreover, the curriculum is believed to largely determine to the pattern of educational output of a country. Worse, every time there is a social problem, for example: the rise of corruption, violence, moral decadence, SARA conflict, and others, so, one thing that get the sap is curriculum. Then, thinkers abuzz proposing changes to the curriculum. Among them, no one wants the need to include anti-corruption, insight multiculturalism, and anti-terrorism in our educational curriculum.

'Mutually' curriculum is not only happening in third world countries such as Indonesia. Developed countries such as United States are also experiencing the same thing. At least that is expressed by George A. Beauchamp in his book "Curriculum Theory" (1968: 1-2). Beauchamp said that whenever there are demands (italics from author) transmission of certain cultural elements to the younger generation, then these elements often becomes new school curriculum. Unfortunately, in Beauchamp said, the inclusion of the material was not accompanied by a clear definition of the changing role of schools which require the inclusion of several new curriculum materials.

In fact, learning is a plan and instructions. Smith admitted that this definition is limited to the school context (Smith, 2000: 2). For that, the formulation of approaches to curriculum theory that is proposed by Smith here must be understood within the frame of "school". If it is examined more deeply, actually what is formulated by Smith is not excessive, because the term of curriculum is in formal institutions such as schools and etc. I mean, education which does not occur in majority of schools does not have a curriculum. Educational walk naturally and there is no process engineering in it.

Smith (2000: 2) mapped out the approaches to the theory of the curriculum into four parts, namely: 1) curriculum as a syllabus that will be transmitted to learners, 2) curriculum as an effort to achieve certain
goals inside the student (read: the curriculum as a product), 3) curriculum as a process, and 4) the curriculum as praxis.

First, the curriculum as a syllabus which will be transmitted to the students. Scumbert mentioned this theory with different terms, Prescriptive Curriculum Theory. Here, according to Blenkins (in Smith, 2005: 2) and Schubert (1986: 132), the curriculum is understood none other than the heap of material science, and education is a process where the knowledge is transmitted to the students by using the most effective method.

The placement of curriculum like this proves that the purpose of curriculum is "to transmission of the culture heritage", to transmit the culture inherited or to preserve certain norms in society (Olive, 1982: 8; Schubert, 1986: 132) And educational institutions that fit are schools, colleges and etc.

Furthermore, according to Smith, when people interpret the curriculum as a teaching material in syllabus, then by itself it has limited their planning in considering the materials science which is expected to be delivered to the learner. Such a view of curriculum, is often adopted by teachers of primary schools.

Therefore, Killy (in Smith, 2000: 2) claims that "elementary school teachers seem antipathy towards issues of curriculum. Because they feel that their task is only limited in delivering materials of knowledge ". In Indonesia, such it is still ongoing. Teachers are only positioned as a transformer subject matter contained in the book of curriculum to students in accordance with the instructions set forth in GBPP (Sudjana, 2002: 17).

Second, curriculum as product. This theory was initiated by Franklin Bobbitt and Ralph W. Tyler. Bobbitt which stated that "a core curriculum theory is simple, namely human life with all its activities. If education is defined as an effort to prepare for life, education is also preparing for their particular activity. Therefore, one must find the particular parts of human life. These parts may include skills, attitudes, habits, appreciation, and other forms of human knowledge needed. In short, curriculum must be arranged in accordance with the life and the real needs of society.

At this point, curriculum is a set of experiences that should be owned by children and / or young people with how to meet those needs. The simplest example is the number of training programs with a 'multitude' list of competencies that can be owned by someone (Smith, 2000: 4). With hope, after the "completion" of the program, he has the competency or skill desired. Unfortunately, the skill desired is 'almost always' follows the trend of the world of work.

For that, referring to the view of George A. Beauchamp (1968: 7) in his book Curriculum Theory, curriculum schools must be based on a reading of the basic principles of education (the basic principles of education). More details, look at the following picture:

![Diagram of Curriculum Theories]

Sumber: (Beauchamp, 1986: 4)
The picture above shows that in education there are several components, among them is curriculum. Curriculum theory is a sub-theory of educational theory. Three top box (level 1) consists of three categories of basic theory, namely: human theories, theories of natural science and social science theories. Then, these three theories have developed into a variety of disciplines (level 2), such as: architecture, engineering, education, law, health, and so on. These disciplines articulate its authority basis of each and have a "parent" their own. Put the engineering science that was born from the natural sciences, law as a derivation of the social sciences, and so are the other sciences.

Then at level 3 is sub-theory of education only. In row 3 level, there is no correlation with the theory of architecture, engineering, law or health. Which included sub-theory is a theory of educational administration, counseling theory, curriculum theory, instructional theory and the theory of evaluation. However, the focus of our study is currently located on the theory of curriculum. The bold lines on the image above is to illustrate the direct connection between the supra and sub-theory curriculum. Indeed it's not rule out the possibility that the engineering theory, for example, has contributed to the theory of administration or curriculum theory. However, it’s only contribution supplement. Why? Because of all the theories on level 3 is sub-theory of education only.

Likewise with level 4 which include: design theory (of curriculum), the procedure theory (of curriculum) and the theoretical content (of curriculum), are sub-theory of curriculum. Administrative and instructional theory may affect the design theory. But, design theory is not a sub-theory of both. It should be added, the thick lines illustrate how the relation of educational theory to the curriculum theory, then the relation of curriculum theory in these sub-theories that exist in the level 4. This, said Beauchamp (1968 3-4) to prove that the theory of curriculum including one of the, educational problem.

Reformulation of Management and Leadership in Islamic Boarding School.

Management can be defined as a social process that is planned to ensure cooperation, participation, intervention and involvement of others in achieving a specific goal or predetermined effectively (Sukiswa, 1986: 13). Management, as a social process, putting its weight on the interaction of people, either those inside or outside of formal institutions, or who are above or below the position of person operating. While the manager is one who is placed in a position that should guarantee these changes the behavior of others with the aim of achieving the objectives entrusted to it. Management is the art of guiding the activities of a group of people towards the achievement of common goals.

Stoner (Sufyarma, 2003: 188-189) defines management as the art to do a job through other people. In addition, he also suggested that the management is the process of planning, organizing, leadership and control efforts of members of the organization and the use of all the resources of the organization to achieve the goals that have been set effectively and efficiently. It means that management can be said as art in organizing or managing an activity, the activity, the organization in order to achieve objectives.

Management is an effort that is done to achieve the targets that have been formulated before the activities widely available in enterprise organizations, the business of health and education. Furthermore, Durbin (Sufyarma, 2003: 189) argues that the management give special ease in the knowledge of the people effectively in accordance with the objectives and achieving results together that have been set.

Related to the terms of management and administration of Forman and Ryan in Sutisna argued that between the administration and the management do not have significant differences, so that these terms can only be aligned its use. There is no the difference terms about administrative and management between Forman and Ryan Monroe, argued the notion of administration as follows: “Educational administration is the direction, control and management of all matters pertaining to school affairs, including business administration since all aspects of school affairs may be considered as considered as carried on for educational end” (Sufyarma, 2003: 189).

Based on this definition, it can be formulated that education management as the whole process of joint activities in the field of education and by utilizing all the facilities, whether personal, material, and spiritual to achieve educational goals. Management in Environmental education is to efficiently utilize various resources (people, facilities and infrastructure, as well as other educational media) optimally, relevant, effective and efficient in order to support the achievement of educational goals.

Furthermore, Engkoswara in Sufyarma (2003: 190) explains that educational administration concepts in line with the concept of education management (management education). The function and scope
of management education is broken down into the planning, implementation and monitoring. Planning related to the initial policy formulation as a guideline in the implementation. Implementation requires careful monitoring because of monitoring or assessing to find out shortcomings or gaps (gap) including the progress that has been achieved. The successful management of education needs some support, human resources support mainly composed of kiai, Ustadz / Ustazah, students, and parents of students; the need to have a process of learning the core of curriculum; as well as their time, facilities and funds needed. All of them support the efforts to optimize the achievement of educational goals effectively and efficiently.

The emergence of management activities is also closely related with development of administration in the developed countries. The industry needs expecting profit (much profit) demanding the improvement and of work (performance) through various studies and research. Research is conducted on enhancement models in employment, utilization of resources, manpower, funds, facilities, and infrastructure, methods and systems of work. The final target is the efficiency and effectiveness of the work, so that the profits to be larger (Atmoduwirjo: 2000, 1).

Along with that, so was born a variety of theories that inspired the work of management in enterprise environments, government institutions, others public institutions. The journey of management theory since the existing background cannot be separated from management in the perspective of company world, but gradually develops in the domain others, either institutions, organizations and public services (public service), including in educational institutions as a public service agencies. By this view then was born some theories of management in accordance with its time. The birth of management theories is caused by the relationship between industry and the theory of management and attention to methods, the integration of management and science.

There are some views about the stage of development of education management theory. Experts classify the development of education management theory itself in the form of phase, there are also based on the stage or year, some are based approach. According to Nana Fatah (2000: 22-32), the theory of management are divided into three kinds of phases.

First, the classical theory. This theory departs from premise that the organization's work in the process of logical and rational approach based on the ongoing scientific and structural / anatomical organization. This classical theory was pioneered by several figures, one of them is Frederick Winslow Taylor (1856-1915), who was known as the pioneer of scientific management (scientific management). Father of scientific management viewed that the target of management is to get the maximum prosperity for employers and employees.

For that, the management must execute the following principles: 1) the need to develop knowledge for each task, 2) selecting the right employees in accordance with job requirements, 3) the need for training and providing stimulus, 4) the need to do research and experiments. Taylor has satisfied his attention on five steps: selecting person, finding the best working methods, designing a suitable working facilities as well as utilize, train and motivate employees (Sincere, 1996: 7-8).

Taylor equated humans with machines. The machine works well when it is maintained and lubricated, as well as with humans. When criticized what the Taylor concept of management, it turns out Taylor has lost sight of the things that are essential, namely that humans are creative beings, have feelings, emotions, and intellect. Taylor had a role regarding the management and the need for increasing productivity, but he did not know how to inspire morale.

Second, the neo-classical theory. This theory emerged as a response to weakness of classical theory with the assumption that human beings are social creatures that have great impact on productivity in the workplace. Elton Mayo spawned his theory of human relations studies (human relationship) or human behavior in work situations (Fatah, 2000: 25). Mayo colleagues, such as Roethless berger and Dickson in experiment series which is famous in How therne Work of the Western Electric Company in Chicago, more broadly outlines what employees want, as follows: 1) they can execute their duties with pleasure and feel that his job is important for the progress of the company; 2) they want to be treated well by his superiors, their reward or praise for his work; 3) the existence of an atmosphere of openness on the changes that occur and be involved in it; and 4) concerning the payments, they are more interested in the payment system rather than the total number of packages only (Dale and Michelon: 26-28).

McClelland argued, motivation of person is basically determined by three needs: 1) the need for power, 2) the need for affiliation, and 3) the need for success (need for achievement). This theory tries to
explain the behavior which is oriented to achievement. Achievement is defined as behavior directed toward achieving "standard of excellent". According to this theory, a person that has high achievement needs is always has certain thought patterns when planning to do something. Work performed for him must be challenging. Another characteristic for those who has high achievement needs is the willingness to bear responsibilities as a consequence of business achievement. Likewise, the courage to take risks, the willingness to look for information to measure improvements, as well as the desire to achieve the satisfaction of what he has done is a characteristic of people who have high achievement needs (Fatah, 2000: 26-27).

Porte and Lawler (Fatah, 2000: 27) raises motivation model as seen in the chart below:

From the model, clearly gives a more complete overview. A manager must assess and consider the reward structure carefully through careful planning, a clear explanation of these tasks through structuring the responsibilities of a good organization. System efforts, achievements, rewards, satisfaction should be integrated into all management systems.

Meanwhile, in the perspective of the psychological-social, the relationships in world of work and organizations, according to Marwan Asri, human behavior can be affected by three variables, namely: 1) individual variables, including the capability and skills of mental, physical, family background, social level, experience, age, and sex, 2) variable organization, consisting of factors of available resources, leadership style, reward systems, the structure of organizations and design of work, and 3) psychological variables, consisting of a number of factors, such as perception, attitude, personality, learning, and motivation (Fatah, 2000: 28).

Related with that, there are some things that need to be considered in the relationship between human in an organization are as follows: 1) The relationship between good human in an organization can stimulate better work hard, 2) must be considered the factors of social and psychological which can encourage in creating inter-human relations, 3) must be considered the welfare of workers and providers must have particular regard to the employee, 4) must be considered informal working groups in the social environment of employees affects the organization's productivity, and 5) must be considered the attitude of
friendship and familiarity within an organization that can improve organizational productivity. (Sufyarma, 2003: 190)

Third, the modern theory. Modern management theory is situational adjusted based on situations faced and environmental conditions. According to Murdick and Ross, the system is composed of individuals, organizations, formal, informal organization, leadership style and physical devices one another and interconnected (Fatah, 2000: 28).

William A. Shrode dan D. Voich define a system as a set of interrelated parts, working independently and jointly, in pursuit of common objectives of the whole within a complex environment. Mean while, according to Fitz Gerald dan Stalling, a system can be defined as a network of interrelated procedures that are joint together to perform activities or to accomplish a specific objectives. It is, in effect, all ingredient which make up the whole (Fatah, 2000: 29).

From the definition of the system can be identified that the system has meaning: 1) consists of parts that are interrelated to one another, 2) the parts that are interconnected can function well independently together, 3) functioning of the aimed part to achieve the common goal as a whole, and 4) a system composed of parts are in a complex environment.

Explicitly, the description indicates that a system is more likely to be open. This was stated by the environmental aspects that are closely related to the parts of the system that play a role. About how the system components interact with environmental organizations, can be seen in the figure below.

Management is seen as a system based on the assumption that an organization is an open system, the purpose of organization has dependency. The principles that are used in the management based on the system, including: 1) management by objectives, 2) management based on techniques, 3) management based on structure, 4) management based on people, and 5) management based on information (Fatah, 2000: 30).

The relationship of management is open (open management) in the realm of educational institutions of Islamic boarding schools have a function especially in problem solving and decision making. In this case the system approach is associated with scientific methods that include: 1) recognition of the problem, 2) identify the relevant variables, 3) analyze and synthesis the factors, and 4) determine the conclusion in the form of program activities.

Systems approach is needed in the world of Islamic boarding schools, where the traditional ways in the management is less effective because the Islamic boarding schools world is increasingly complex. The changes that occur in organization of Islamic boarding schools faster. Public trust in Islamic boarding schools education institutions also need to be improved. This requires a systems approach so that the effectiveness
and efficiency are also increased. Thus, the management by open system approach allows for improving the management of Islamic boarding schools in the future.

A. Malik Fajar (1998: 91) warns that managing an educational institution, such as Islamic boarding schools, is not easy work. Moreover, managing is not just in terms of "maintaining" existing ones, but to develop the systematic and systemic, that are followed the ideological aspects (vision and mission), institutional and operational actions and reflects growth (growth), change (change), and renewal (reform).

Just to maintain, continued by Fajar, it may be relatively easy to do. But the attitude towards education that tends status quo will bring disaster for Islamic boarding schools soon. Slowly but for sure, this kind of Islamic boarding school will be left in the stern of history, because of his inability to hold a dialectical relationship with the reality of the times and that are always demands a transformative attitude.

Therefore, in order to realize the sensitive Islamic boarding schools need to set the time of Islamic boarding schools management program that includes the following four elements.

First, Islamic boarding school review, is a process in which all parties of madrasah in collaboration with relevant parties to evaluate and assess the effectiveness of the Islamic boarding schools wisdom, programs, implementation and the quality of its graduates. Through Islamic boarding schools review, are expected to produce a report that are revealed the weaknesses, strengths and the achievements of Islamic boarding schools as well as providing advice on strategic planning the development of pesantren in the future, the next three or five years.

Second, quality assurance, is as a guarantee that the ongoing process has been carried out in accordance with the standards and procedures established. It is expected by this process will produce output that meets the standards. For that we need a control mechanism for all activities performed in Islamic boarding schools is conditioned in standard process ideally. By this quality insurance, the administrator can show to the public that his Islamic boarding school continues to provide the best service to all students.

Third, quality control, is a system for detecting the deviation of output quality which is not up to standard. The quality standard can be used as a benchmark to determine the reciprocation of Islamic boarding schools. All either Islamic boarding schools Salaf and khalaf can perform quality control.

Fourth, bench marking, that is an activity to establish a standard, both the process and results to be achieved in a certain period. For all practical purposes these standards are reflected from reality as in the case of teaching behaviors of Ustadz / Ustazah, the standards that are established is to reflect on one of the teachers who are known (internal bench marking), both in their teaching, as well as in terms of education quality standards, reflected on a good boarding schools (external bench marking).

CONCLUSION

That Islamic boarding school become important in the field of Ummah resources, in this case prophetic Islamic boarding schools becomes final point in the future development, but prophetic must be put forward in various management schools. so that, the empowerment of ummah in the field of Islamic boarding school becomes massive and purposeful.
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