



The Role of Sociological and Pedagogical Foundations in Islamic Education Management

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Abstract: The presence of Islamic education management is the right solution to realizing real education, as described in the Qur'an and Hadith, apart from being a philosophy it can also be realized in real educational historical practice to create independent and creative individuals. This research goals to explain the Sociological and Pedagogical foundations in Islamic education management, a long with urgency of the Sociological and Pedagogical foundations in Islamic Education Management. This study uses a literature study in which all results and discussions are sourced from books and journal articles. The results and discussion include: One of the principles in the foundation of Islamic Education Management is the principle of society, namely the understanding that humans are social beings, not individuals. Management of Islamic Education from pedagogical perspective in Islam is prepared to create a generation that is capable, independent.

Keywords: Foundation, Sociological, Pedagogical, Management, Islamic Education

INTRODUCTION

Humans are creatures that live socially who always need each other. Since he was born into this world, he has essentially been learning and processing to become a social creature. Human social relations include interactions between one individual and another, socializing and communicating with each other (Habibulloh et al., 2024). In this socialization then comes the process of getting to know each other, and getting to know each other's various cultural traditions, norms, values and responsibilities as human beings, which then forms a society that is cultured, creative, different from one another (Syatriaddin, 2017).

According to the Islamic perspective, humans are caliphs on earth, whose job is to manage, develop, process and utilize the results of human work on this earth. These duties and functions are in order to carry out the mandate of ubudiyah/servitude to the Khaliq. Humans are equipped with potential and abilities that can be developed to fulfill these duties and responsibilities. Humans who are worthy of managing the earth are people who are pious and have the spirit to



build the future (Masdudi, 2014).

The social life of European society in the 20th century, which was constantly changing and developing, was the cause of the importance of sociology in the growth of education in Europe. This is the cause of the effects of revolution in various social lives of society (Muzakki et al., 2023). These changes certainly have an impact on changing the normative order that was previously established (Sholeh et al., 2024). The science of sociology with all its components can be well accepted by educational practitioners, as a form of social resilience through education (Sholeh, 2023a). Based on this, the sociology of education emerged which was the result of new scientific work (Suhada, 2019). Acculturation and cultural assimilation are starting to develop in this millennial era. Technological developments are increasingly sophisticated, and it is easier to obtain various information and knowledge (Maesyaroh, 2024). Sometimes quite a few people start to forget the moral, religious, ethical values in society. Therefore, education plays a role as a filter for all forms of knowledge and culture, developing character and values, and generating new ideas for the desired change (Khalim, 2019).

The presence of Islamic education management is the right solution in realizing true education, as explained in the Qur'an and Hadith, apart from being a philosophy, it can also be realized in real historical educational practice in order to create independent and creative individuals. (Tharaba, 2019). Landasan sosiologis merupakan landasan yang dapat menggambarkan sebuah kerangka sosial budaya, di mana lewat sosial budaya tersebut proses pendidikan dapat terlaksana dengan baik (Sutawardi, 2014). According to Ki Hajar Dewantara, "pedagogy" is the process of "bringing, among and ngemong" which means that parenting is a form of education. (K. Syafi'i & Ikwandi, 2023) Education is the process of nurturing students in developing talents, creativity and values. Education is more about building self-awareness, and not about forcing one's will. Pedagogists tend to observe various problems in education as ordinary problems that can be overcome and resolved well (Rahman, 2018).

This modern era requires us as managers of educational institutions to be able to carry out various educational activities in a systematic, well-structured manner. A person must have skills, extensive knowledge and managerial abilities in all work activities, in order to achieve the desired goals and plan ahead (Johnson et al., 2024). The sociological and pedagogical foundations in the management of Islamic education need to be understood, because they are closely related to



human social life, and their abilities in managing Islamic educational institutions (Ismail et al., 2021).

Concepts in Islamic education management must lead to a scientific basis, which must be applied in Islamic education management, namely conformity with Allah's revelation and Islamic culture. Concepts in the management of Islamic education must also lead to the basis of art, so this knowledge must be applied by the management of Islamic education institutions, and passed on to students so that they have good skills and competencies. The concept of educational management must also lead to a process basis, so all behavior, attitudes and efforts require a good and appropriate process (Efendi, 2020). This research aims to describe the Sociological and Pedagogical foundations in Islamic education management, as well as the urgency of the Sociological and Pedagogical foundations in Islamic Education Management.

METHOD

This research uses a library research approach by conducting literature studies that are appropriate to the subject matter (Shull et al., 2008). Literature study is a series of activities in the process of collecting and searching for the required data/information sourced from libraries, such as books, journal articles, etc. There are several characteristics in literature study research, namely: (1) the researcher/writer reads and studies texts in reference sources, (2) the reference sources or literature required are ready to use in libraries or the internet, (3) reference sources are the main data source /primary, (4) this literature is not limited by space or time (Yin, 2009). The process of searching for literary sources, whether from books, journal articles, and others, is a method for collecting data related to the Sociological and Pedagogical basic theories of Islamic Education Management (Laksono, 2021).

RESULT AND DISCUSSION

Sociological Foundations of Islamic Education Management

In the Big Indonesian Dictionary, foundation means base, basis and foundation. Based on this understanding, it can be understood that a foundation, namely a base/foundation of something, can also be interpreted as a fulcrum for something; or the foundation on which to stand. (Efendi, 2020). Sociology is a science about human interactions with other humans, both between individuals and between groups. Sociology also studies various human problems in social society,



and the ins and outs of life (Syatriadin, 2017).

Islamic education management is a process of managing education based on Islamic values for Islamic educational institutions through learning methods and resources as well as matters related between elements/parts in order to achieve the goals of effective and efficient Islamic education (A. Syafi'i et al., 2024). Management needs to be implemented and practiced in Islamic educational institutions by referring to various foundations for implementing Islamic educational management, such as sociological and pedagogical foundations (Efendi, 2020).

The sociological basis in Islamic education management is a basis or assumption in the management and management process of an Islamic educational institution which relies on the interaction between humans as social creatures in community life. So, the sociological basis in Islamic education management is the basis or reference in order to achieve the goals of educational organizations that originate from the sociological aspect (Syatriadi, 2017).

Islamic education management is generally explained as an effort to manage Islamic educational institutions through the processes of planning, organizing, implementing, controlling and evaluating (Ahmed et al., 2024). Sociology is the study of social/social cultural life. According to other sources, it is known that sociological principles are the foundation/basis for determining everything that you want to study based on what is needed by society, culture and the development of science and technology (Chaanpraserta et al., 2024). Education is part of culture. Education is a process of culture. Education originates from culture and is implemented to develop cultural processes. Education is a social process between humans to achieve a society that has culture (Ismanto & Trisatyawati, 2024). In this case, students are integrated with human culture, nurtured and developed based on their cultural character, and their competence as cultured human beings is developed (Khalim, 2019).

The sociological basis is an important thing in the implementation of Islamic education management, because in essence those who are the subjects and objects in the management of Islamic education or human resources are not able to live their lives individually, they need to live socially, collaborate, work together in realizing good and optimal management of Islamic education so that it is able to achieve the shared ideals and hopes contained in the vision, mission and goals of Islamic educational institutions (Yulianti et al., 2024). One of the principles in the foundation of Islamic education management is the principle of society,



namely the understanding that humans are social creatures, not individuals, which means humans must live as members of society. They must be able to establish good relationships with other humans in a family bond, namely "Umatan Wahidatan" (a united people) who are united in the ropes of "Ukhuwah Islamiyah" (Masdudi, 2014).

According to researcher/Author, the sociological basis in Islamic education management is a sociological guideline that underlies the implementation of management in Islamic education (Ab Rahman, 2024). A basic foundation of social aspects or relationships between individuals in Islamic educational institutions. It is very important to use a sociological foundation as a basis for behaving and carrying out work actions that involve many people as one complete and sturdy unit, in order to achieve common goals (Ma et al., 2024). The sociological basis looks at the position of individuals in institutions, the process of interaction and cooperation between individuals within them. Sociological foundations are also the basis for implementing and developing humanization values.

Pedagogical Foundations of Islamic Education Management

Pedagogy can be interpreted as a teacher's teaching or technique in teaching, it can also mean a strategy or technique in teaching so that the learning process can be carried out effectively and efficiently (Yuniarti, 2024). Pedagogy is a science that guides and guides teachers in carrying out their duties as educators and carrying out teaching tasks so that the teaching and learning process can be carried out perfectly in line with learning objectives (Purba, 2021). The pedagogical foundation is interpreted as a basis or reference for Islamic educational institutions in managing and developing the quality of their education through certain pedagogical pathways/abilities/expertise for both managers/leaders, educators and students.

Viewed from a pedagogical aspect, there are several things that must be strengthened in the foundation of Islamic education management:

- Basic concepts of Islamic education which include: concepts that underlie science and the foundation of Islamic education, students, learning theories and curriculum.
- The role of teachers in 21st century learning includes: characteristics, profile and abilities of educators in the 21st century, duties and functions of educators as well as strategies for continuous professional improvement.
- Innovative learning, which includes: science learning, digital learning, and blended learning.



- Innovative learning design, consisting of: innovative learning concepts, blended learning design, and project-based learning design (Purba, 2021).

According to Islam, the pedagogical management of Islamic education is prepared to create a generation that is capable, independent, prepared and pedagogical (Habibulloh et al., 2024). Education essentially functions as a place to transfer knowledge, values, preserve and develop a virtuous and civilized national culture in society with the educational process to shape individual character and personality.

Pedagogical theory views students as children who need guidance, direction and coaching, so that they are worthy of being called students, or santri, and they cannot leave without guidance, education and direction from teachers/educators (Satyawati & Dwikurnaningsih, 2024). Likewise with Islamic education management, the pedagogical basis views a management process as a management process that still needs guidance, guidance from parties who are competent in management and supervision, so that the management process can continue to be sustainable and lead to the quality of Islamic education and educational institutions (Tharaba, 2019).

Pedagogy for a teacher is the art of teaching, art is human ability. All individuals have different things from each other in the art and style of teaching, so it is impossible for each educator to impose or imitate the teaching styles of others. (Rahman, 2018). There are two kinds of skills that are part of efforts to develop Islamic educational institutions, namely:

Academic skills are skills/abilities that dominate intellectual mastery, so that they are better able to create independent attitudes, achievements, etc. Vocational skills are an ability/skill that emphasizes efforts in carrying out work activities to produce reliable and professional workers. (Tharaba, 2019).

There are several knowledge and competency domains that need to be developed in managing Islamic education: First, the cognitive aspect (al-Majal al-Ma'rifi). This aspect includes six things, namely: (1) knowledge, namely knowledge of the ability in the process of recalling all specific and general concepts, techniques, processes and structures; (2) comprehension, namely the ability to understand something and apply the meaning of that understanding; (3) application, namely the ability to use general concepts which include ideas and thoughts effectively and efficiently; (4) analysis, namely the ability to understand and



combine various patterns or ideas about something; (5) synthesis, namely the ability to collect themes into a complete and perfect part that has meaning; (6) certain competencies in an effort to consider the value of materials and the use of techniques/methods to solve any problems(Riveira, et al., 2014).

Second, the affective domain (*al-Majal al-Infi'ali*). The affective domain includes five things, namely (1) receiving, namely efforts to foster and provide positive and ideal values; (2) responding, namely efforts to develop society by providing motivation; (3) valuing, namely development that is able to assess a particular concept or phenomenon; (4) organization, namely coaching to internalize values in a system, and determine and formulate the relationship between these values and the most dominant values, and can be applied in real terms; and (5) characterization by value, namely fostering efforts to implement the internalization of cultural values and being able to control behavior(Sholeh, Shobirin, et al., 2024).

Third, the psychomotor domain (*al-Majal al-Nafsi al-Haraki*) psychomotor domain, includes several things, namely: (1) perception, namely skills that provide the ability to use the five senses; (2) set, namely skills in the form of mental strength, physical strength, or ability to carry out activities; (3) guided response, namely the ability to respond and do something best; (4) mechanism, namely skills in work through habits and movements full of confidence and skill; (6) adaptation, namely organizational skills and being able to adapt to new environments and activities (Tharaba, 2019).

The three domains mentioned above show that there is a component of knowledge (pedagogy) in humans as a resource for managing Islamic educational institutions, which means that a pedagogical foundation is absolutely necessary for the implementation of Islamic education management. The pedagogical foundation is a factor that determines the success of Islamic education management, because knowledge and skills must be firmly attached to the Islamic education manager, so that the goals of Islamic education can be achieved optimally(Sholeh, 2023).

According to the author, the pedagogical foundation in Islamic education management is a basic guideline for the implementation of Islamic education management, which is related to the skills and abilities that an educator or leader in an educational institution can possess, as a capable



and competent managerial form. The pedagogical foundation also determines success in carrying out good actions and behavior in teaching for teachers and institutional leaders as managers(Sholeh, 2024).

The Urgency of the Sociological and Pedagogical Foundations of Islamic Education Management

The importance of sociological and pedagogical foundations in the management of Islamic education, based on consideration of the following:

- Individuals or humans are born with a cultural environment, such as habits, attitudes, ideals, knowledge, skills, and so on. Humans can get this by interacting with cultural communities, families and educational institutions. Therefore, Islamic educational institutions are tasked with providing experience for their students.
- Management of Islamic education, especially in the field of curriculum for example, must link social and cultural aspects. The sociological aspect is an aspect related to the very diverse social conditions of society. Education in schools/madrasas/universities basically has the aim of educating members of society so they are able to socialize and adapt to other communities.
- The values of Islamic education agreed upon by society which are integrated with culture have high complexity. Culture is the result of human creativity, feeling and initiative.
- Education provides value considerations, because education seeks to implement the development of students' personalities so that they are able to realize moral, religious, social values in society.
- Education is aimed at the pattern of people's lives, not only for education, but also for preparing a generation of people who are dignified, independent, and useful for religion, homeland and nation.
- The educational process receives moral and material support from the surrounding community, such as providing learning facilities, personnel, infrastructure development, socio-cultural systems, economics, politics, etc (Khalim, 2019).

Furthermore, the pedagogical concept aims at achieving competitive and comparative advantage, which then requires a change in the educational process. Al Qur'an Surah Ar Ra'du verse 11 states:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ



"Allah will not change the fate of a people until that people is willing to try to change themselves."

Based on the verse above, it is known that in Islamic education, efforts to bring about change must be managed and managed, managed and pursued effectively and efficiently, and to the maximum which can ultimately achieve improvements and changes in human life. Efforts in designing, compiling and formulating changes are certainly not easy to achieve, but require effort and hard work which has implications for achieving maximum results and according to planning (Tharaba, 2019).

One of the principles that is closely related to the importance of sociological and pedagogical foundations, namely the principle that assesses human nature as a creature with the most noble qualities, because it has essence, dignity and competence within itself, where reason is the driving force of its physical movements. That is what differentiates humans from other creatures on earth (Masdudi, 2014).

CONCLUSION

The sociological and pedagogical foundations in Islamic education management play a crucial role in ensuring the effective implementation and development of educational processes in Islamic institutions. These foundations guide the way Islamic education is managed, shaping the strategies, methods, and approaches that are used to meet educational goals. Sociologically, Islamic education management is deeply rooted in the principles of social justice, equity, and the collective well-being of society. It emphasizes the importance of community involvement, social values, and the interaction between educators and students, promoting an environment that nurtures moral, intellectual, and spiritual growth. By focusing on social relationships within the educational setting, Islamic education management seeks to build a supportive, cohesive atmosphere that reflects the broader societal goals of Islam, such as unity, compassion, and mutual support.

The foundation of Islamic education management draws from the rich traditions of Islamic scholarship, which emphasizes both the transmission of knowledge and the development of character. Pedagogical approaches in Islamic education management are characterized by an emphasis on holistic development—intellectual, moral, and spiritual. The integration of Islamic



principles into teaching methods ensures that educational practices are not only academically rigorous but also aligned with Islamic values. This foundation encourages the development of educational environments that foster critical thinking, creativity, and a deep understanding of Islamic teachings, while also addressing contemporary challenges in education. The sociological and pedagogical foundations create a strong base for Islamic education management. They help institutions remain resilient in the face of external challenges, ensuring that educational practices are both relevant and sustainable. This foundation allows Islamic education systems to thrive, providing students with the tools to contribute positively to society while staying true to their religious and cultural identity.

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