

## STRATEGIC MANAGEMENT OF ISLAMIC EDUCATIONAL INSTITUTIONS IN THE *NEW NORMAL* ERA

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**Abstract:** Today the educational environment is experiencing a very competitive development where it requires educational institutions, especially Islamic education institutions to build more excellence and update the roadmap in a sustainable manner, take strategic steps and mobilize the capabilities and commitment of all organizational members in realizing the future of Islamic educational institutions. Currently the world of education is preparing to enter a new normal era, school management and learning activities will definitely change. There is new management, new habits, new learning interactions that will mark a new normal era in the world of education. Therefore, Islamic education institutions must develop new strategy management so that they can survive and compete in the current New Normal era. This study uses a qualitative approach with literature study methods. From the results of the author's analysis, it can be concluded that: (1) Islamic education institutions in the current New Normal era is to review the vision and mission to be achieved; (2) The second is to identify the resources that need to be owned and procured; and (3) The third strategy is the creative and innovative execution of change steps through collaboration with various partnerships or other external parties who care about education.

**Keywords:** Strategic Management; Islamic Educational Institutions; New Normal Era

### A. INTRODUCTION

The reality of Islamic education today can be said to have experienced a period of intellectual deadlock. Among the indications are the lack of reform efforts and the lack of speed with social, political changes and advances in science and technology. *Second*, the practice of Islamic education so far still maintains an old legacy and does not do much creative, innovative and critical thinking on actual issues. *Third*, the Islamic education learning model emphasizes too much on the intellectualism-verbalistic approach. *Fourth*, the orientation of Islamic education focuses on the formation of the servants of Allah and is not balanced with the attainment of the character of Muslim humans as *khalifah fil ardh* (Assegaf, 2004).

As an Islamic education institution, it is very important to build awareness of a learning system that is able to foster critical and creative power, to give birth to an intelligent person who is able to extend the reach of his awareness to the social and humanitarian level. In the course of its history, the role or function of these Islamic educational institutions will not be realized without being accompanied by the formulation of the vision, mission and values of Islamic education itself. Because with the vision, mission and values, the direction of Islamic education will become clearer and more measurable.

Islamic education institutions actually have various kinds of stakeholders. If we look at the division of stakeholders in educational institutions, it will be known that primary, secondary and tertiary stakeholders. The main stakeholders of madrasah are the students themselves, however, students who come to the madrasah are due to funding from the parents of these students, so that these two components are the components that most educational institutions must pay attention

to. Determination of potential stakeholders of Islamic education institutions is a very important process in institutional management. Errors in determining potential stakeholders will have an impact on errors in the subsequent management process which will ultimately lead to the absorption of educational products and services in the community.

Especially now that it has been almost a year that we have experienced a change in our way of doing activities due to the Covid-19 pandemic. The term "New Normal" which then makes all sectors that meet the needs of many people must create a new strategy in starting activities in the current New Normal era. Formulating the strategy of any institution in dealing with the current Covid-19 pandemic situation is not easy. Leaders are required to take strategic steps, in addition to resolving current conditions as well as anticipating what will be done in the future. Likewise, what has happened to Islamic educational institutions, for Islamic education institutions that are under the auspices of the government so far it can still be said to be safe because everything is the responsibility of the government. However, for private Islamic education institutions, which in fact depend on consumers for their livelihoods, this is a serious problem.

The "new normal" for education is the effect of the Covid-19 pandemic. The corona virus outbreak is a devastating blow to the world of education. In fact, the National Examination for students of all levels was canceled simultaneously. No exception Islamic education institutions during this pandemic are required to continue providing their services to the community. However, not a few of the existing educational institutions "gave up" with this situation. On the other hand, parents feel "bothered" because they have to participate in directing and supervising learning that is held remotely. This condition is understandable, since the "Work From Home" circular, community income has been severely affected. In fact, some are "laid off", either temporarily or permanently. Education must continue, regardless of form and method. The community must be prepared to take unusual "square steps". Current and future conditions are a form of "new normal" that inevitably will occur and be lived. So, therefore this study intends to discuss the preparation of Islamic educational institutions in developing strategic management in the current New Normal era.

## **B. MATERIAL AND METHODS**

This research uses a qualitative approach. According to Bogdan and Taylor in J. Moleong (1996) that qualitative methodology is defined as a research procedure that produces descriptive data in the form of written or spoken words from people and behaviors that can be observed and directed at the setting and the individual as a whole. The purpose of qualitative research is to seek and obtain in-depth information compared to the extent or amount of information.

While the type of this research is literature study research. In literature studies, literature searches are not only the first step in preparing a research framework but also at the same time utilizing library sources to obtain research data (Zed, 2014). Research with literature studies is research that has the same preparation as other research, but the sources and methods of data collection are by taking data from the library, reading, taking notes, and processing research materials. The data sources for this research come from several conclusions from seminars, the results of scientific discussions, official papers published by the government and other institutions in the form of manual and digital books

## **C. RESULT & DISCUSSION**

The first strategic management that must be carried out by Islamic education institutions in the current New Normal era is to review the vision and mission to be achieved, so that they are rationally aligned with the new situation and conditions in the new normal. The word vision comes from English, Vision which means vision, vision, vision, dream or image. Etymologically, it can also be a view accompanied by deep and clear thinking that reaches far into the future. Vision implies the ability to see at the heart of the problem. According to Said Budairy (1994), vision is a statement of ideals, what the future will look like, a continuation of the present and is closely related to the past. Thus, in simple terms the word vision refers to an ideal, wish, dream, dream and dream which is formulated in a simple, concise, concise and clear manner but contains broad, distant and meaningful meanings.

In addition, the vision is statement which is a means of: (1) Communicate the reasons for the existence of an organization in terms of its main objectives and tasks; (2) Show the framework of the relationship between the organization and its stakeholders (human resources of the organization, consumers/ citizens, other related parties; and (3) State the main goals of organizational performance in terms of growth and development. The vision statement needs to be well expressed in order to become a theme. which unites all units in the organization, becomes a medium of communication and motivation for all parties, as well as a source of organizational creativity and innovation (Akdon, 2009).

Meanwhile, mission is a more pragmatic and concrete guideline that can be used as a reference for developing strategies and activities in an institution or organization. In general, mission according to Sharplin (1985) is a "reason for existence", mission as a description of what is to be achieved and for whom. Meanwhile Pearce and Robinson (1988) state that organizational mission is mentioned as a fundamental and unique goal that shows the differences between an organization and other similar organizations and identifies the scope of the organization. Starting from this view, mission is the reason for the existence of an organization, in this case the reason for the existence of the school, therefore school as an organization has a special need to communicate its mission and articulate the goals, targets and measurements on which to evaluate its performance (Sagala, 2007).

Mission is called the *raison d'être of the organization*, that is the reason for its existence, the justification for its existence (Higgins, 1995). Mission actually explains very fundamental things, is the basic philosophy of the organization, as a driving force for the birth of motivational inspirations. Mission is also important because a formulation of realistic goals and objectives is only possible if the mission of the organization has been identified in advance.

Furthermore, in formulating the vision of an Islamic education institution, it must be able to answer the question "*what do we want to become?*" Vision statement thinking about "*what is our business in the future?*", Or about "*our mission in the future, spoken or written today; it is a process of managing the present from a stretching view of the future*". So, a vision is a statement that is spoken or written today, which is the current management process that reaches into the future. In addition, the vision must be able to give a strong sense of what are the areas of business focus, which means that the vision must be able to provide a strong sense of the business focus areas (Akdon, 2009).

For educational institutions, vision is a moral imagination that describes the profile of the desired educational institution in the future. Such future imagination will always be colored by opportunities and challenges that are believed to occur in the future. Therefore, in determining this vision, educational institutions must pay attention to the developments and challenges of future education.

Meanwhile, the mission of the school is the aspirations of school principals, deputy principals, teachers, education personnel, and other school communities which will be used as fundamental elements of the implementation of school programs in the view of the school for reasons that are clear and consistent with school values. Kotler (1987) says that mission is a statement about organizational goals that are expressed in products and services that can be offered, needs that can be addressed, community groups served, values that can be obtained, and aspirations and aspirations in the future.

Formulating an organizational mission is sometimes seen as easy, but the difficulties outweigh the ease. Strategic decision makers are often able to formulate the mission well, but soon difficulties arise in coordinating managerial actions. This is the critical role of various organizations because many organizations fail to realize their mission. Mission, therefore, must land first in the hearts of all those who work in that organization. So, if it is said that one of the missions in educational institutions is to improve quality, then everyone involved in the process should really understand what is meant by improving that quality and always try to get there, while top management must also be committed to maintaining the determination.

In this regard, missions are basically made for a period of three to five years and are subject to change. This change can be made if there is a significant change in the environment, for example there are opportunities to be pursued, there are threats, or significant challenges. There can also be changes if the new management so wishes. The mission can also last for years without any change,

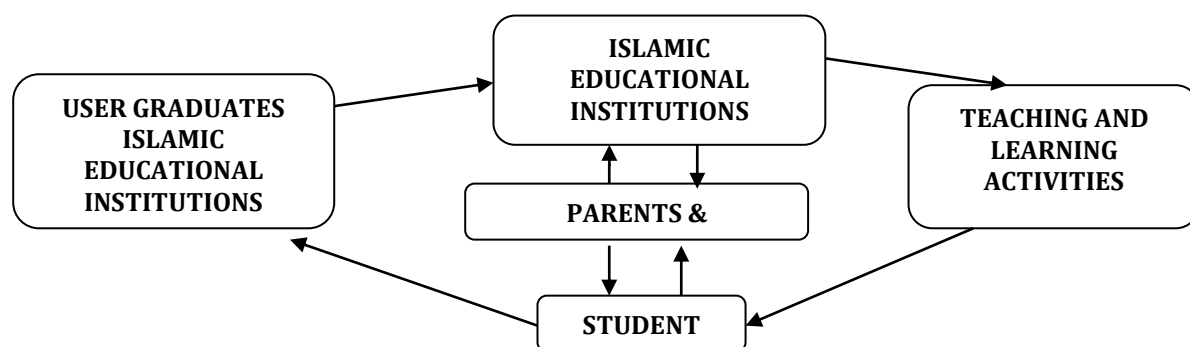
that is, if environmental conditions and related parties still want it to. So, mission is not an immutable dogma.

In macro the *New Normal* era is the time for Islamic Education Institutions to conduct a thorough evaluation. Starting with a SWOT (*Strength, Weakness, Opportunities, Threats*) analysis, which is measuring the effectiveness of the existing organizational structure. If you look at the structures that are not very effective, this could be the right moment to eliminate these structures. The downsizing of the formal structure is one of the right choices to keep Islamic educational institutions withstanding conditions full of uncertainty like today. In order for the institution's operations to be more focused and more precise in determining the priorities of the institution, the vision, mission and values that will be applied in the institution will be determined later. For Islamic Education Institutions that have sufficient funds, it is possible to carry out a metamorphosis of their educational institutions. Making significant changes to the form of the institution, the vision and mission of the institution so that when the Covid-19 epidemic ends, he can come up with a new performance.

The second is to identify the resources that need to be owned and procured so that the new goals that have been set can be achieved with the availability of existing resources. When we talk about actual resources we are being required to be able to create an Islamic educational institution complete with all systems, tools and attributes that can meet the expectations of society in general and those interested in or related to education without abandoning the basic values of truth based on Islam. In other words, Islamic education institutions cannot run "selfishly", but must be able to establish communication, relationships and networks with various parties to support and succeed in the expected goals and ideals. To find out who the stakeholders are needed, the leader must know the various forms and quality of services and products produced by these Islamic educational institutions

Islamic education institutions actually have various kinds of stakeholders. If we look at the division of stakeholders in educational institutions, it will be known that primary, secondary, and tertiary stakeholders. The main stakeholders of Islamic education institutions are the students themselves, however, students who come to Islamic education institutions are due to the funding from the parents of these students, so that these two components are the components that must be considered the most by Islamic education institutions. Determination of potential stakeholders of Islamic education institutions is a very important process in institutional management. Errors in determining potential stakeholders will have an impact on errors in the subsequent management process which will ultimately lead to the absorption of educational products and services in the community.

To identify potential stakeholders can be done with a survey that asks a variety of questions. From these questions, it can be identified who the potential stakeholders of educational institutions are. This can be illustrated as follows:



**Figure 1.** Stakeholders of Islamic Educational Institutions (Source: Education Management Book)

As can be seen from the results of the stakeholder mapping above, the activities resulting from the mapping generated various expectations from various stakeholder groups. Each of the expectations of the stakeholder group may have contrasting differences between one stakeholder

group and another stakeholder group. Therefore, it is impossible for all the hopes and needs of these stakeholder groups to be fulfilled by educational institutions. That is why educational institutions must select stakeholder groups that will meet their expectations and needs (Muhaimin, 2011).

The process of selecting stakeholder groups to be targeted to fulfill these needs and expectations is called potential stakeholder analysis. In the process of selecting potential stakeholders of Islamic education institutions, it must also adjust to the current and future internal conditions of the institution, so that what the stakeholders want and expect will be fulfilled by the institution. That is why before an analysis is carried out, an Islamic education institution must know in advance the matters relating to the existing resources in the institution.

In a Covid-19 pandemic situation like now where the world is entering the New Normal era, Islamic education institutions are expected to be able to answer this challenge. Referring to the historical dimension, stakeholders must have a strong will to live on the basis of tawhid in truth. Related to this, the momentum of hijrah is a matter that is very urgent for us to pay attention to, namely the cleanliness of the heart from all worldly interests. Then when viewed from the function point of view, the existence of stakeholders is almost the same as the function of a leader. Thus, the stakeholders, however, must have a high sense of responsibility to realize the sharia of Allah on earth in every aspect of life based on the concentration that is built.

In other words, if we focus on educational issues, the stakeholders of Islamic education institutions in this case must have sufficient knowledge and abilities to realize the ideals of Islamic education. Besides that, it must also have a religious mentality, meaning that stakeholders are consistent with the truth of Islamic values without the slightest plan, let alone make a program based on lust (QS. Shaad: 26). If this is the case, stakeholders are required to understand Islam as a belief and at the same time understand the winning strategy, especially in the New Normal era like today which makes all aspects of life undergo total changes and is full of uncertainty.

The third strategy is the creative and innovative execution of change steps through collaboration with various partnerships or other external parties who care about education. The emergence of the issue of social responsibility when the company sets its business mission. The influence of society on business and vice versa is becoming more and more discussed all the time. Social policy directly affects customers, products and services, markets, technology, profitability, self-image and image in the public eye. The organization's social policy must be integrated in all strategic management activities, including the development of a mission statement. A company's social policy should be designed and discussed during strategy formulation, defined and managed during strategy implementation, and affirmed or modified during strategy evaluation (Carrol, 1984). The emerging view is that social responsibility must be presented directly and indirectly in determining strategy.

Social responsibility is an ethic that influences personal behavior in the work environment or organization to balance its commitment to the organization and individuals in its environment. Therefore, in the New Normal era, such as today, Islamic Education Institutions must continue to carry out social responsibility for students as well as for educators and educational staff. Several strategists agreed with Ralph Nader, who argued that organizations have multiple social responsibilities. Others agree with Milton Friedman, an economist, who argued that organizations have no other environmental responsibilities other than those required by regulations. Most strategists agree that the primary social responsibility of a business is to generate enough profit to cover future costs, because if this is not achieved, no other social responsibility can be fulfilled. Strategists must evaluate social problems in terms of potential costs and benefits for the company and they must address the social issues that the most benefit for the company (David, 2006).

The responsibility of Islamic education institutions to students is much broader than just providing services. Islamic educational institutions in the era of the Covid-19 pandemic currently have a responsibility in providing services for the online learning process. Cooperation between parents and teachers in the new normal era will greatly influence the success of running education today. Cooperation between parents and teachers is very much needed, even the cooperation must be greater than before the new normal period. There is an additional task for parents during this new normal period, which is to provide an understanding of how a child behaves at this time,

explain what happened and provide an explanation to always think positively about new things that will be done, before the new normal period will understand something more. a lot of done by a teacher at school.

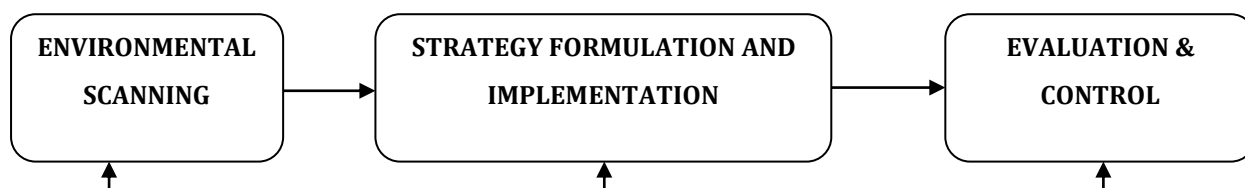
By recognizing the characteristics of learning in the New Normal era, there are several alternative learning solutions, namely: *The first*, school as a home-schooling partner, meaning that students carry out the learning process at home. They determine their own learning resources and how to learn. The role of the school as a partner institution that facilitates them in mentoring curriculum information from schools and conducts assessment of learning outcomes in schools.

*The second*, the school implements an online school/ e-learning school where the learning process is carried out by schools online. The learning material is delivered by the teacher online and is more one-way in nature. Students are more dominant in learning content outside of school. *The third*, school implements Blended Learning, namely the school organizes offline (face-to-face) and online learning, and practical activities with a learning schedule set by the school. *The last*, the school implements Flexible School, which means that both students, parents, and schools make an agreement to determine when students learn face-to-face and online. The three parties also agreed when the time for students to conduct face-to-face meetings at school for consultation on student assignments and learning outcomes. The teaching and learning process of each child is determined by the students and parents themselves.

In addition to social responsibility for students, Islamic education institutions are also responsible for producing adaptive educators in learning technology. According to research from Universitat Oberta de Catalunya, Spain, the ability of educators to design learning strategies is very important because it is a determining factor. successful implementation of online learning. Among them: designing, organizing, and controlling interactive learning activities and materials to achieve learning goals.

In the current New Normal era, many teachers and lecturers only give assignments online without any feedback and consider their work to be done without planning a long-term learning strategy, simply moving one-way learning from what is usually in the classroom. This leaves a bad experience and impression for students doing online learning. Here, the mastery of educators on learning technology, or Technological Pedagogical Knowledge (TPK) in accordance with the learning strategies and facilities possessed by students, becomes an equally important competency. Therefore, Islamic education institutions must provide various training programs according to their needs. The basic thing that is expected is to focus training on the integration of technology in teaching and learning activities, especially for prospective teachers.

From the three strategic steps above, it can be described that the strategic management of Islamic Education Institutions in the current New Normal era is as follows:



**Figure 2.** Strategic Management Model of Islamic Education Institutions in the New Normal Era

#### D. CONCLUSION

From the above discussion, the authors conclude that Islamic education institutions need to carry out new strategic management in order to survive in the current new normal era. Some of these strategic steps are as follows:

1. The first strategic management that must be carried out by Islamic education institutions in the current New Normal era is to review the vision and mission to be achieved, so that they are rationally aligned with the new situation and conditions in the new normal.
2. The second is to identify the resources that need to be owned and procured so that the new goals that have been set can be achieved with the availability of existing resources.

3. The third strategy is the creative and innovative execution of change steps through collaboration with various partnerships or other external parties who care about education

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